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THE WORKS

Of that eminent Servant of Chriſt

Mr. JOHN BUNYAN,

Miniſter of the Goſpel, and formerly Paſtor of a
Congregation at Bedford.

WITH

Copper-Plates, adapted to the Pilgrim's Progress,
the Holy War, &c.

VOL. II.

The THIRD EDITION:

To which are now added,

The Divine Emblems, and ſeveral other Pieces, which were never
printed in any former Collection.

With a Recommendatory Preface,

By the Reverend GEORGE WHITEFIELD, M. A.

Chaplain to the Right Honourable the Counteſs of Huntingdon.

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THE CONTENTS OF THE SECOND VOLUME.

1. THE Holy War, made by Shaddai upon Diabolus, for the regaining the metropolis of the world: Or, the loſing and taking again of the town of Manſoul, Page 1

2. The deſire of the righteous granted: Or, A diſcourſe of the righteous man's deſires, 109

3. The ſaint's privilege and profit, 136

4. Chriſt a compleat Saviour: Or the interceſſion of Chriſt, and who are privileged in it, 177

5. The ſaints knowledge of Chriſt's Love: Or, The unſearchable riches of Chriſt, 214

6. A diſcourſe of the houſe of the foreſt of Lebanon, 251

7. Of antichriſt and his ruin: And of the ſlaying the witneſſes, 276

8. Saved by grace: Or, A diſcourſe of the grace of God, 316

9. Chriſtian behaviour; being the fruits of true chriſtianity. Teaching huſbands, wives, parents, children, maſters, ſervants, &c. how to walk ſo as to pleaſe God. With a word of direction to all backſliders, 343

10. A diſcourſe touching prayer, 369

11. The ſtrait gate: Or, The great difficulty of going to heaven, 388

12. Some goſpel-truths opened, according to the ſcriptures, 416

13 A vindication of goſpel-truths opened, againſt the quakers, 461

14. Light for them that ſit in darkneſs: Or, A diſcourſe of Jeſus Chriſt, &c. 500

15. Inſtruction for the ignorant: being a ſalve to cure that great want of knowledge, which ſo much reigns both in young and old, 546

16. The holy city, or the new Jeruſalem, &c. 562

17. The reſurrection of the dead and eternal judgment, 622

18. A caution to ſtir up to watch againſt ſin, 665

19. An expoſition on the ten firſt Chapters of Geneſis, and part of the eleventh, 667

20. The work of Jeſus Chriſt as an Advocate, clearly explained and largely improved, for the benefit of all believers, 751

21. Seaſonable Counſel: Or, Advice to ſufferers, 800

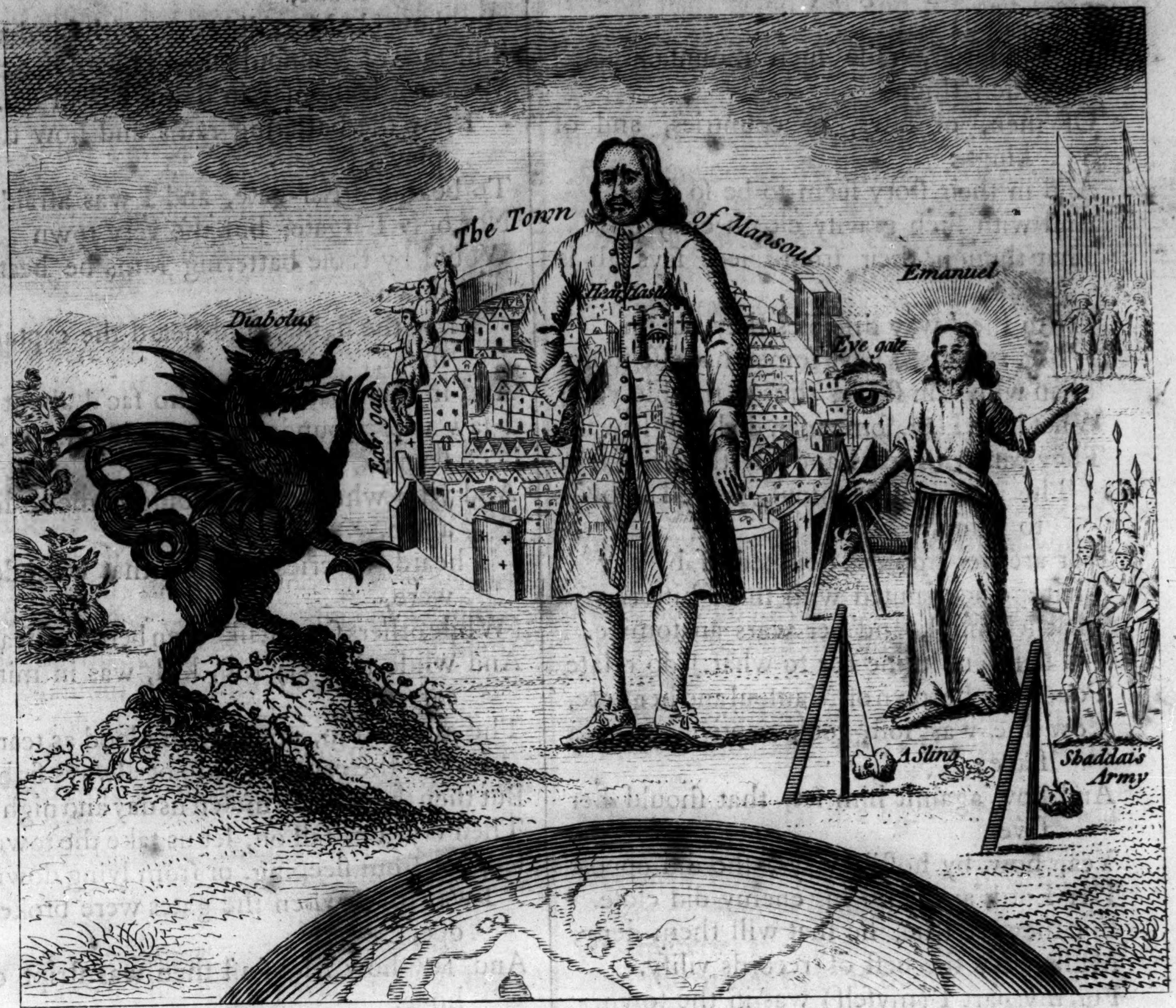
22. Divine Emblems: Or, Temporal things ſpiritualized. Fitted for the uſe of boys and girls 849

23. Mr. Bunyan's laſt ſermon, preached July 1688. 869

24. Ebal and Gerizzim: Or, The bleſſing and the curſe. Being a ſhort exhortation to ſinners, by the mercy and ſeverity of God. 872

25. Priſon meditations, directed to the hearts of ſuffering ſaints and reigning Sinners. 888

THE


The Town of Mansoul
Diabolus
Ear gate
Heart
Eye gate
Emanuel
A Sling
Shaddai's Army

The HOLY WAR,

MADE BY

SHADDAI upon DIABOLUS, for the Regaining the Metropolis of the World.

OR, THE

Loſing and Taking again of the Town of Manſoul.

I have uſed Similitudes, Hoſ. 12. 10.

To the READER.

'TIS ſtrange to me, that they that love to tell
Things done of old, yea, and that do excel
Their equals in hiſtoriology,
Speak not of Manſoul's wars, but let them lie
Dead, like old fables, or ſuch worthleſs things,
That to the reader no advantage brings:
When men, let them make what they will their own,
Till they know this, are to themſelves unknown.
Of ſtories I well know there's divers ſorts,
Some foreign, ſome domeſtic; and reports
Are thereof made as fancy leads the writers;
(By books a man may gueſs at the inditers.)

Some will again of that which never was,
Nor will be, feign, (and that without a cauſe)
Such matter, raiſe ſuch mountains, tell ſuch things
Of men, of laws, of countries, and of kings:
And in their ſtory ſeem to be ſo ſage,
And with ſuch gravity cloath ev'ry page,
That though their frontiſpiece ſays all is vain,
Yet to their way diſciples they obtain.
But, readers, I have ſomewhat elſe to do,
Than with vain ſtories thus to trouble you;
What here I ſay, ſome men do know ſo well,
They can with tears and joy the ſtory tell.
The Town of Manſoul, is well known to many,
Nor are her troubles doubted of by any
That are acquainted with thoſe hiſtories
That Manſoul, and her wars anatomize.
Then lend thine ear to what I do relate
Touching the town of Manſoul and her ſtate,
How ſhe was loſt, took captive, made a ſlave;
And how againſt him ſet, that ſhould her ſave.
Yea, how by hoſtile ways, ſhe did oppoſe
Her Lord, and with his enemy did cloſe.
For they are true, he that will them deny,
Muſt needs the beſt of records vilify.
For my part I (myſelf) was in the town,
Both when 'twas ſet up, and when pulling down,
I ſaw Diabolus in his poſſeſſion,
And Manſoul alſo under his oppreſſion.
Yea, I was there when ſhe own'd him for Lord,
And to him did ſubmit with one accord.
When Manſoul trampled upon things divine,
And wallowed in filth as doth a ſwine;
When ſhe betook herſelf unto her arms,
Fought her Emanuel, deſpis'd his charms,
Then I was there, and did rejoice to ſee
Diabolus and Manſoul ſo agree.
Let no men then count me a fable-maker,
Nor make my name or credit a partaker
Of their deriſion: what is here in view,
Of mine own knowledge, I dare ſay is true.
I ſaw the prince's armed men come down,
By troops, by thouſands, to beſiege the town.
I ſaw the captains, heard the trumpets ſound,
And how his forces cover'd all the ground.
Yea, how they ſet themſelves in battle-ray,
I ſhall remember to my dying day.
I ſaw the colours waving in the wind,
And they within to miſchief how combin'd,
To ruin Manſoul, and to make away
Her primum mobile without delay.
I ſaw the mounts caſt up againſt the town,
And how the ſlings were plac'd to beat it down.
I heard the ſtones fly whizzing by mine ears,
(What longer kept in mind than got in fears,)
I heard them fall, and ſaw what work they made,
And how old Mors did cover with his ſhade
The face of Manſoul: and I heard her cry,
Woe worth the day in dying I ſhall die.
I ſaw the battering rams and how they play'd
To beat ope Ear-gate, and I was afraid,
Not only Eargate, but the very town
Would by thoſe battering rams be beaten down.
I ſaw the fights, and heard the captains ſhout,
And in each battle ſaw who fac'd about:
I ſaw who wounded were, and who were ſlain;
And who when dead, would come to life again.
I heard the cries of thoſe that wounded were,
(While others fought like men bereft of fear)
And while they cry kill, kill, was in mine ears;
The gutters ran, not ſo with blood as tears.
Indeed the captains did not always fight,
But then they would moleſt us day and night;
Their cry, up, fall on, let us take the town,
Kept us from ſleeping, or from lying down.
I was there when the gates were broken ope,
And ſaw how Manſoul then was ſtript of hope.
I ſaw the captains march into the town,
How there they fought, and did their foes cut down.
I heard the prince bid Boanerges go
Up to the caſtle, and there ſeize his foe,
And ſaw him and his fellows bring him down
In chains of great contempt quite through the town.
I ſaw Emanuel when he poſſeſt
His town of Manſoul, and how greatly bleſt
A town, his gallant town of Manſoul was,
When ſhe receiv'd his pardon, lov'd his laws.
When the Diabolonians were caught,
When try'd, and when to execution brought,
Then I was there; yea, I was ſtanding by
When Manſoul did the rebels crucify.
I alſo ſaw Manſoul clad all in white,
And heard her prince call her his heart's delight.
I ſaw him put upon her chains of gold,
And rings, and bracelets, goodly to behold.
What ſhall I ſay, I heard the peoples cries.
And ſaw the prince wipe tears from Manſoul's eyes.
I heard the groans, and ſaw the joy of many:
Tell you of all, I neither will, nor can I.
But by what here I ſay, you well may ſee
That Manſoul's matchleſs wars no fables be.
Manſoul! the deſire of both princes was,
One keep his gain would, t'other gain his loſs;
Diabolus would cry the town is mine,
Emanuel would plead a right divine

Unto his Manſoul; then to blows they go,
And Manſoul cries, theſe wars will me undo.
Manſoul! her wars ſeem'd endleſs in her eyes,
She's loſt by one, becomes another's prize.
And he again that loſt her laſt would ſwear,
Have her I will, or her in pieces tear.
Manſoul, it was the very ſeat of war,
Wherefore her troubles greater were by far,
Than only where the noiſe of war is heard,
Or where the ſhaking of a ſword is fear'd,
Or only where ſmall ſkirmiſhes are fought,
Or where the fancy fighteth with a thought.
She ſaw the ſwords of fighting men made red,
And heard the cries of thoſe with them wounded;
Muſt not her frights then be much more by far,
Than theirs that to ſuch doings ſtrangers are?
Or theirs that hear the beating of a drum,
But not made fly for fear from houſe or home?
Manſoul not only heard the trumpets ſound,
But ſaw her gallants gaſping on the ground.
Wherefore we muſt not think that ſhe cou'd reſt
With them whoſe greateſt earneſt is but jeſt:
Or where the bluſtring threatning of great wars
Do end in parleys, or in wording jars.
Manſoul, her mighty wars, they did portend
Her weal or woe, and that world without end.
Wherefore ſhe muſt be more concern'd than they
Whoſe fears begin and end the ſelf-ſame-day,
Or where none other harm doth come to him
That is engag'd, but loſs of life or limb,
As all muſt needs confeſs that now do dwell
In Univerſe, and can this ſtory tell.
Count me not then with them that to amaze
The people, ſet them on the ſtars to gaze,
Inſinuating with much confidence,
That each of them is now the reſidence
Of ſome brave creatures; yea, a world they will
Have in each ſtar, though it be paſt their ſkill
To make it manifeſt to any man,
That reaſon hath, or tell his fingers can.
But I have too long held thee in the porch,
And kept thee from the ſun-ſhine with a torch.
Well, now go forward, ſtep within the door,
And there behold five hundred times much more
Of all ſorts of ſuch inward rarities
As pleaſe the mind will, and will feed the eyes
With thoſe, which if a chriſtian, thou wilt ſee
Not ſmall, but things of greateſt moment be.
Nor do thou go to work without my key,
(In myſteries men ſoon do loſe their way)
And alſo turn it right if thou wouldſt know
My riddle, and wouldſt with my heifer plow.
It lies there in the window, fare thee well,
My next may be to ring thy paſſing-bell.

John Bunyan.

An ADVERTISEMENT to the READER.

SOME ſay the Pilgrim's Progreſs is not mine,
Inſinuating as if I would ſhine
In name and fame by the worth of another,
Like ſome made rich by robbing of their brother.
Or that ſo fond I am of being ſire,
I'll father baſtards: or if need require,
I'll tell a lie in print to get applauſe.
I ſcorn it: John ſuch dirt-heap never was,
Since God converted him. Let this ſuffice
To ſhew why I my Pilgrim patronize.
It came from mine own heart, ſo to my head,
And thence into my fingers trickled;
Then to my pen, from whence immediately
On paper I did dribble it daintily.
Manner and matter too was all mine own,
Nor was it unto any mortal known,
'Till I had done it. Nor did any then
By books, by wits, by tongues, or hand or pen,
Add five words to it, or write half a line
Thereof: the whole, and every whit is mine.
Alſo for This, thine eye is now upon,
The matter in this manner came from none
But the ſame heart, and head, fingers and pen,
As did the other. Witneſs all good men;
For none in all the world, without a lie,
Can ſay that this is mine, excepting I.
I write not this of any oſtentation,
Nor 'cauſe I ſeek of men their commendation;
I do it to keep them from ſuch ſurmize,
As tempt them will my name to ſcandalize.
Witneſs my name, if anagram'd to thee,
The letters make, *Nu hony in a B.*

John Bunyan.

A
RELATION
OF THE
HOLY WAR, &c.

IN my travels, as I walked through many regions and countries, it was my chance to happen into that famous continent of Univerſe; a very large and ſpacious country it is. It lieth between the two poles, and juſt amidſt the four points of the heavens. It is a place well watered, and richly adorned with hills and vallies, bravely ſituate; and for the moſt part (at leaſt where I was) very fruitful, alſo well peopled, and a very ſweet air.

The people are not all of one complexion, nor yet of one language, mode, or way of religion; but differ as much as (it is ſaid) do the planets themſelves. Some are right, and ſome are wrong, even as it happeneth to be in leſſer regions.

In this country, as I ſaid, it was my lot to travel, and there travel I did, and that ſo long, even till I learned much of their mother-tongue, together with the cuſtoms, and manners of them among whom I was. And to ſpeak truth, I was much delighted to ſee, and hear many things which I ſaw and heard among them: Yea, I had (to be ſure) even lived and died a native among them, (ſo was I taken with them and their doings) had not my maſter ſent for me home to his houſe, there to do buſineſs for him, and to over-ſee buſineſs done.

A natural ſtate pleaſing to the fleſh.

Chriſt.

Now, there is in this gallant country of Univerſe, a fair and delicate town, a corporation, called Manſoul: A town for its building ſo curious, for its ſituation ſo commodious, for its privileges ſo advantageous; (I mean with reference to its original) that I may ſay of it, as was ſaid before, of the continent in which it is placed, There is not its equal under the whole heaven.

Man.

As to the ſituation of this town, it lieth juſt between the two worlds, and the firſt founder, and builder of it, ſo far as by the beſt and moſt authentic records I can gather, was one Shaddai; and he built it for his own delight. He made it the mirrour and glory of all that he made; even the top-piece beyond any thing elſe that he did in that country: Yea, ſo goodly a town was Manſoul, when firſt built, that it is ſaid by ſome, the gods, at the ſetting up thereof, came down to ſee it, and ſang for joy. And as he made it goodly to behold, ſo alſo mighty to have dominion over all the country round about. Yea, all was commanded to acknowledge Manſoul for their metropolitan, all was injoined to do homage to it. Aye, the town itſelf had poſitive commiſſion, and power from her King to demand ſervice of all, and alſo to to ſubdue any, that any ways denied to do it.

Scriptures. The Almighty.

Created angels.

There was reared up in the midſt of this town, a moſt famous and ſtately palace: For ſtrength, it might be called a caſtle; for pleaſantneſs, a paradiſe; for largeneſs, a place ſo copious as to contain all the world. This place the king Shaddai intended but for himſelf alone, and not another with him; partly becauſe of his own delights, and partly becauſe he would not that the terror of ſtrangers ſhould be upon the town. This place Shaddai made alſo a garriſon of, but committed the keeping of it, only to the men of the town.

The heart.

The wall of the town was well built, yea, ſo faſt and firm was it knit and compact together, that had it not been for the townſmen themſelves, they could not have been ſhaken, or broken for ever.

For here lay the excellent wiſdom of him that built Manſoul, that the walls could never be broken down, nor hurt, by the moſt mighty adverſe potentates, unleſs the townſmen gave conſent thereto.

The Body.

This famous town of Manſoul had five gates, in at which to come, out at which to go, and theſe were made likewiſe anſwerable to the walls, to wit, impregnable; and ſuch as could never be opened nor forced, but by the will and leave of thoſe within. The names of the gates were theſe, Ear-gate, Eye-gate, Mouth-gate, Noſe-gate, and Feel-gate.

The five ſenſes.

Other things there were that belonged to the town of Manſoul, which if you adjoin to theſe, will yet give farther demonſtration

The ſtate of Manſoul at firſt.

ſtration to all, of the glory and ſtrength of the place. It had always a ſufficiency of proviſion within its walls; it had the beſt, moſt wholeſome, and excellent law that then was extant in the world. There was not a raſcal, rogue, or traiterous perſon then withing its walls: They were all true men, and faſt joined together; and this you know is a great matter. And to all theſe, it was always (ſo long as it had the goodneſs to keep true to Shaddai the king) his countenance, his protection, and it was his delight, *&c.*

The Devil.

Well, upon a time there was one Diabolus, a mighty giant, made an aſſault upon this famous town of Manſoul to take it, and make it his own habitation. This giant was king of the blacks or negroes, and a moſt raving prince he was. We will, if you pleaſe, firſt diſcourſe of the original of this Diabolus, and then of his taking of this famous town of Manſoul.

This Diabolus is indeed, a great and mighty prince, and yet both poor and beggarly. As to his original, he was at firſt, one of the ſervants of king Shaddai, made, and taken, and put by him into moſt high and mighty place, yea, was put into ſuch principalities, as belonged to the beſt of his territories and dominions. This Diabolus was made ſon of the morning, and a brave place he had of it: It brought him much glory, and gave him much brightneſs, an income that might have contented his Luciferian heart, had it not been inſatiable, and inlarged as hell itſelf.

Well, he ſeeing himſelf thus exalted to greatneſs and honour, and raging in his mind for higher ſtate, and degree, what doth he, but begins to think with himſelf, how he might be ſet up as Lord over all, and have the ſole power under Shaddai. (Now that did the king reſerve for his ſon, yea, and had already beſtowed it upon him) wherefore he firſt conſults with himſelf what had beſt to be done, and then breaks his mind to ſome other of his companions, to the which they alſo agreed. So, in fine, they came to this iſſue, that they ſhould make an attempt upon the King's Son to deſtroy him, that the inheritance might be theirs. Well, to be ſhort, the treaſon (as I ſaid) was concluded, the time appointed, the word given, the rebels rendevouzed, and the aſſault attempted. Now the King and his Son being all, and always eye, could not but diſcern all paſſages in his dominions; and he having always love for his Son as for himſelf, could not, at what he ſaw, but be greatly provoked and offended; wherefore what does he but takes them in the very nick; and the firſt trip that they made toward their deſign, convicts them of their treaſon, horrid rebellion, and conſpiracy that they had deviſed, and now attempted to put into practice; and caſts them altogether out of all place of truſt, benefit, honour, and preferment. This done, he baniſhes them the court; turns them down into the horrible pits, as faſt bound in chains, never more to expect the leaſt favour from his hands, but to abide the judgment that he had appointed, and that for ever, and yet.

Now, they being thus caſt out of all place of truſt, profit, and honour, and alſo knowing that they had loſt their prince's favour for ever, being baniſhed his courts, and caſt down to the horrible pits: You may be ſure they would now add to their former pride, what malice and rage againſt Shaddai, and againſt his Son, they could. Wherefore roving, and ranging in much fury from place to place, (if perhaps they might find ſomething that was the King's to revenge, by ſpoiling of that, themſelves on him;) at laſt they happened into this ſpacious country of Univerſe, and ſteer their courſe towards the town of Manſoul; and conſidering that that town was one of the chief works, and delights of King Shaddai, what do they, but after counſel taken, make an aſſault upon that. I ſay they knew that Manſoul belonged unto Shaddai, for they were there when he built it, and beautified it for himſelf. So when they had found the place, they ſhouted horribly for joy, and roared on it as a lion upon the prey; ſaying, now we have found the prize, and how to be revenged on king Shaddai for what he hath done to us. So they ſat down, and called a council of war, and conſidered with themſelves what ways and methods they had beſt to engage in, for the winning to themſelves this famous town of Manſoul; and theſe four things were then propounded to be conſidered of.

Propoſals.

Firſt, Whether they had beſt, all of them, to ſhew themſelves in this deſign to the town of Manſoul.

Secondly, Whether they had beſt to go and ſit down againſt Manſoul, in their now ragged and beggarly guiſe.

Thirdly, Whether they had beſt ſhew to Manſoul their intentions, and what deſign they came about, or whether to aſſault it with words and ways of deceit.

Fourthly, Whether they had not beſt, to ſome of their companions, to give out private orders to take the advantage, if they ſee one, or more of the principal townſmen, to ſhoot them; if thereby they ſhould judge their cauſe and deſign will the better be promoted.

It was anſwered to the firſt of theſe propoſals, in the negative, to wit, that it would not be beſt that all ſhould ſhew themſelves before the town; becauſe the appearance of many of them might alarm and fright the town. Whereas, a few, or but one of them, was not ſo likely to do it. And to inforce this advice to take place, it was added further, that if Manſoul was frighted, or did take the alarm, it is impoſſible, ſaid Diabolus, (for he ſpake now) that we ſhould take the town; for that none can enter into it without its own conſent. Let therefore but few, or but one, aſſault Manſoul, and in mine opinion, ſaid Diabolus, let me be he. Wherefore to this they all agreed, and then to the ſecond propoſal they came, namely, whether they had beſt to go and ſit down before Manſoul, in their now ragged and beggarly guiſe. To which it was anſwered alſo in the negative, by no means; and that becauſe though the town of Manſoul had been made to know, and to have to do before now, with things that are inviſible; they did never as yet ſee any of their fellow creatures in ſo ſad, and raſcally condition as they. And this was the advice of that fierce Alecto. Then ſaid Apollyon, the advice is pertinent, for even one of us appearing to them as we are now, muſt needs both beget, and multiply ſuch thoughts in them, as will both put them into a conſternation of ſpirit, and neceſſitate them to put themſelves upon their guard: And if ſo, ſaid he, then, as my lord Alecto ſaid but now, it is in vain for us to think of taking the town. Then ſaid that mighty giant Belzebub, the advice that already is given is ſafe; for though the men of Manſoul have ſeen ſuch things as we once were, yet hitherto they did never behold ſuch things as we now are. And it is beſt, in mine opinion, to come upon them in ſuch a guiſe as is common to, and moſt familiar among them. To this, when they had conſented, the next thing to be conſidered was, in what ſhape, hue, or guiſe, Diabolus had beſt to ſhew himſelf, when he went about to make Manſoul his own. Then one ſaid one thing, and another the contrary, at laſt Lucifer anſwered, that in his opinion, it was beſt that his lordſhip ſhould aſſume the body of ſome of thoſe creatures, that they of the town had dominion over. For, quoth he, theſe are not only familiar to them, but being under them, they will never imagine that an attempt ſhould by them be made upon the town; and to blind all, let him aſſume the body of one of theſe beaſts that Manſoul deems to be wiſer than any of the reſt. This advice was applauded of all, ſo it was determined that the giant Diabolus ſhould aſſume the dragon, for that he was in thoſe days as familiar with the town of Manſoul, as now is the bird with the boy. For nothing that was in its primitive ſtate was at all amazing to them. Then they proceeded to the third thing, which was,

3. Whether they had beſt to ſhew their intentions, or the deſign of his coming to Manſoul, or no? This alſo was anſwered in the negative; becauſe of the weight that was in the former reaſons, to wit, for that Manſoul were a ſtrong people, a ſtrong people in a ſtrong town, whoſe wall and gates were impregnable, (to ſay nothing of their caſtle) nor can they by any means be won but by their own conſent. Beſides, ſaid Legion, (for he gave anſwer to this) a diſcovery of our intentions, may make them ſend to their king for aid, and if that be done, I know quickly what time of day it will be with us. Therefore let us aſſault them in all pretended fairneſs, covering of our intentions with all manner of lies, flatteries, deluſive words; feigning of things that never will be, and promiſing of that to them that they ſhall never find: This is the way to win Manſoul, and to make them of themſelves to open their gates to us; yea, and to deſire us too, to come in to them.

And the reaſon why I think that this project will do, is, becauſe the people of Manſoul now, are every one ſimple and innocent; all honeſt and true: Nor do they as yet know what it is to be aſſaulted with fraud, guile, and hypocriſy. They are ſtrangers to lying and diſſembling lips; wherefore, we cannot, if thus we be diſguiſed, by them at all be diſcerned, our lies ſhall go for true ſayings, and our diſſimulations for upright dealings. What we promiſe them, they will in that believe us; eſpecially, if in all our lies and feigned words, we pretend great love to them, and that our deſign is only their advantage, and honour. Now there was not one bit of a reply againſt this, this went as current down, as doth the water down a ſteep deſcent; wherefore they go to conſider of the laſt propoſal, which was,

4. Whether they had not beſt to give out orders to ſome of their company, to ſhoot ſome one or more of the principal of the townſmen, if they judge that their cauſe may be promoted thereby?

This was carried in the affirmative, and the man that was deſigned by this ſtratagem to be deſtroyed, was one Mr. Reſiſtance, otherwiſe called Capt. Reſiſtance. And a great man in Manſoul, this captain Reſiſtance was; and a man that the giant Diabolus, and his band, more feared than they feared the whole town of Manſoul beſides. Now who ſhould be the actor to do the murder; that was the next, and they appointed one Tiſiphane, a fury of the lake to do it.

The reſult of their counſel.

They thus having ended their council of war, roſe up, and aſſayed to do as they had determined: They marched towards Manſoul, but all in a manner inviſible, ſave one, only one; nor did he approach the town in his own likeneſs, but under the ſhape, and in the body of the dragon.

So they drew up, and ſat down before Ear-gate, for that was the place of hearing for all without the town, as Eye-gate was the place of perſpection. So, as I ſaid, he came up with his train to the gate, and laid his ambuſcado for captain Reſiſtance within bow-ſhot of the town. This done, the giant aſcended up cloſe to the gate, and called to the town of Manſoul for audience. Nor took he any with him, but one Ill-pauſe, who was his orator in all difficult matters. Now, as I ſaid, he being come up to the gate, (as the manner of thoſe times was) ſounded his trumpet for audience. At which the chief of the town of Manſoul, ſuch as my Lord Innocent, my Lord Willbewill, my Lord Mayor, Mr. Recorder, and captain Reſiſtance came down to the wall to ſee who was there, and what was the matter. And my Lord Willbewill, when he had looked over and ſaw who ſtood at the gate, demanded, what he was, wherefore he was come, and why he rouſed the town of Manſoul with ſo unuſual a ſound.

Diabolus his oration.

Diab. (Diabolus then, as if he had been a lamb, began his oration, and ſaid,) Gentlemen of the famous town of Manſoul, I am, as you may perceive, no far dweller from you, but near, and one that is bound by the King to do you my homage, and what ſervice I can; wherefore that I may be faithful to myſelf, and to you, I have ſomewhat of concern to impart unto you. Wherefore grant me your audience, and hear me patiently. And firſt, I will aſſure you, it is not myſelf but you; not mine, but your advantage that I ſeek by what I now do, as will full well be made manifeſt, by that I have opened my mind unto you. For, gentlemen, I am (to tell you the truth) come to ſhew you how you may obtain great and ample deliverance from a bondage that unawares to yourſelves, you are captivated and inſlaved under. At this the town of Manſoul began to prick up its ears, and what is it, pray what is it, thought they: And he ſaid, I have ſomewhat to ſay to you concerning your king, concerning his law, and alſo touching yourſelves. Touching your King, I know he is great and potent, but yet, all that he hath ſaid to you, is neither true, nor yet for your advantage. 1. It is not true, for that wherewith he hath hitherto awed you, ſhall not come to paſs, nor be fulfilled, though you do the thing that he hath forbidden. But if there was danger, what a ſlavery is it to live always in fear of the greateſt of puniſhments, for doing ſo ſmall and trivial a thing as eating of a little fruit is. 2. Touching his laws, this I ſay further, they are both unreaſonable, intricate and intolerable. Unreaſonable, as was hinted before, for that the puniſhment is not proportioned to the offence. There is great difference and diſproportion betwixt the life and an apple: yet the one muſt go for the other, by the law of your Shaddai. But it is alſo intricate, in that he ſaith, firſt, you may eat of all; and yet after, forbids the eating of one. And then in the laſt place, it muſt needs be intolerable, foraſmuch as that fruit which you are forbidden to eat of (if you are forbidden any) is that, and that alone, which is able by your eating, to miniſter to you, a good, as yet unknown by you. This is manifeſt by the very name of the tree; it is called the Tree of Knowledge of Good and Evil; and have you that knowledge as yet? No, no, nor can you conceive how good, how pleaſant, and how much to be deſired to make one wiſe it is, ſo long as you ſtand by your king's commandment. Why ſhould you be holden in ignorance and blindneſs? Why ſhould you not be enlarged in knowledge and underſtanding? And now, Ah! ye inhabitants of the famous town of Manſoul, to ſpeak more particularly to yourſelves, You are not a free people! You are kept both in bondage and ſlavery, and that by a grievous threat; no reaſon being annexed, but ſo I will have it, ſo it ſhall be. And is it not grievous to think on, that that very thing that you are forbidden to do, might you but do it, would yield you both wiſdom and honour: for then your eyes will be opened, and you ſhall be as gods. Now, ſince this is thus, quoth he, can you be kept by any prince in more ſlavery, and in greater bondage, than you are under this day? You are made underlings, and are wrapt up in inconveniencies, as I have well made appear. For what bondage greater than to be kept in blindneſs; will not reaſon tell you, that it is better to have eyes than to be without them; and ſo to be at liberty, to be better than to be ſhut up in a dark and ſtinking cave.

Captain Reſiſtance ſlain.

And juſt now, while Diabolus was ſpeaking theſe words to Manſoul, Tiſiphane ſhot at captain Reſiſtance, where he ſtood on the gate, and mortally wounded him in the head; ſo that he, to the amazement of the townſmen, and the encouragement of Diabolus, fell down dead quite over the wall. Now, when captain Reſiſtance was dead, (and he was the only man of war in the town) poor Manſoul was wholly left naked of courage, nor had ſhe now any heart to reſiſt. But this was as the Devil would have it. Then ſtood forth that He, Mr. Ill-pauſe, that Diabolus brought with him, who was his orator, and he addreſſed himſelf to ſpeak to the town of Manſoul:—The tenor of whoſe ſpeech here follows.

Mr. Ill-pauſe his ſpeech to the town of Manſoul.

Ill-pauſe. Gentlemen, quoth he, it is my maſter's happineſs, that he has this day a quiet and teachable auditory, and it is hoped by us, that we ſhall prevail with you not to caſt off good advice; my maſter has a very great love for you, and although, as he very well knows, that he runs the hazard of the anger of king Shaddai, yet love to you will make him do more than that. Nor doth there need that a word more ſhould be ſpoken to confirm for truth what he hath ſaid; there is not a word but carries in it ſelf-evidence in its bowels; the very name of the tree may put an end to all controverſy in this matter. I therefore at this time ſhall only add this advice to you, under, and by the leave of my lord, (and with that he made Diabolus a very low congee.) Conſider his words, look on the tree, and the promiſſing fruit thereof; remember alſo that yet you know but little, and that this is the way to know more: And if your reaſons be not conquered to accept of ſuch good council, you are not the men that I took you to be. But when the towns-folk ſaw that the tree was good for food, and that it was pleaſant to the eye, and a tree to be deſired to make one wiſe, they did as old Ill-pauſe adviſed, they took and did eat thereof. Now, this I ſhould have told you before, that even then, when this Ill-pauſe was making of his ſpeech to the townſmen, my Lord Innocency, whether by a ſhot from the camp of the giant, or from a ſinking qualm that ſuddenly took him, or rather by the ſtinking breath of that treacherous villain old Ill-pauſe, (for ſo I am moſt apt to think) ſunk down in the place where he ſtood, nor could he be brought to life again. Thus theſe two brave men died; brave men I call them, for they were the beauty and glory of Manſoul, ſo long as they lived therein: Nor did there now remain any more, a noble ſpirit in Manſoul, they all fell down, and yielded obedience to Diabolus, and became his ſlaves and vaſſals as you ſhall hear.

My Lord Innocency's death.

The towu taken, and how.

Now theſe being dead, what do the reſt of the towns-folk, but as men that had found a fools paradiſe, they preſently, as afore was hinted, fall to prove the truth of the giant's words; and firſt they did as Ill-pauſe had taught them, they looked, they conſidered, they were taken with the forbidden fruit, they took thereof, and did eat: and having eaten, they became immediately drunken therewith; ſo they opened the gate, both Ear-gate, and Eye-gate, and let in Diabolus with all his bands, quite forgetting their good Shaddai, his law, and the judgment that he had annexed with ſolemn threatening to the breach thereof.

Diabolus, having now obtained entrance in at the gates of the town, marches up to the middle thereof, to make his conqueſt as ſure as he could, and finding by this time the affections of the people warmly inclining to him, he as thinking it was beſt ſtriking while the iron is hot, made this further deceivable ſpeech unto them, ſaying, Alas, my poor Manſoul! I have done thee indeed this ſervice, as to promote thee to honour, and to greaten thy liberty, but alas! alas! Poor Manſoul, thou wanteſt now one to defend thee, for aſſure thyſelf that when Shaddai ſhall hear what is done, he will come: for ſorry will he be that thou haſt broken his bonds, and caſt his cords away from thee. What wilt thou do, wilt thou after enlargement ſuffer thy privileges to be invaded and taken away? Or what wilt reſolve with thy ſelf. Then they all with one conſent ſaid to this bramble, do thou reign over us. So he accepted the motion, and became the king of the town of Manſoul. This being done, the next thing was, to give him poſſeſſion of the caſtle, and ſo, of the whole ſtrength of the town. Wherefore, into the caſtle he goes (it was that which Shaddai built in Manſoul for his own delight and pleaſure;) This now was become a den, and hold for the giant Diabolus.

He is entertained for their king.

Now having got poſſeſſion of this ſtately palace, or caſtle, what doth he, but make it a garriſon for himſelf, and ſtrengthens and fortifies it with all ſorts of proviſion againſt the king Shaddai, or thoſe that ſhould endeavour the regaining of it to him, and his obedience again.

This done, but not thinking himſelf yet ſecure enough, in the next place, he bethinks himſelf of new modelling the town; and ſo he does, ſetting up one, and putting down another at pleaſure. Wherefore my Lord Mayor, whoſe name was my Lord Underſtanding, and Mr. Recorder, whoſe name was Mr. Conſcience, thoſe he puts out of place and power.

My Lord Mayor turn'd out of place.

As for my Lord Mayor, tho' he was an underſtanding man, and one too that had complied with the reſt of the town of Manſoul, in admitting of the giant into the town; yet Diabolus thought not fit to let him abide in his former luſtre and glory, becauſe he was a ſeeing man. Wherefore he darkened it not only by taking from him his office and power, but by building of an high and ſtrong tower, juſt behind the ſun's reflections, and the windows of my lord's palace: By which means his houſe and all, and the whole of his habitation, was made as dark as darkneſs itſelf. And thus being alienated from the light, he became as one that was born blind. To this his houſe, my lord was confined, as to a priſon; nor might he upon his *parole* go further than within his own bounds. And now had he had an heart to do for Manſoul: What could he do for it, or wherein could he be profitable to her? So then, ſo long as Manſoul was under the power and government of Diabolus: (And ſo long it was under him, as it was obedient to him; which was, even until by a war it was reſcued out of his hand.) So long my Lord Mayor was rather an impediment in, than an advantage to, the famous town of Manſoul.

The Recorder put out of place.

As for Mr. Recorder, before the town was taken, he was a man well read in the laws of his king, and alſo a man of courage and faithfulneſs to ſpeak truth at every occaſion: And he had a tongue as bravely hung, as he had an head filled with judgment. Now this man, Diabolus could by no means abide, becauſe, though he gave his conſent to his coming into the town, yet he could not, by all wiles, trials, ſtratagems, and devices that he could uſe, make him wholly his own. True, he was much degenerated from his former king, and alſo much pleaſed with many of the giant's laws, and ſervice: But all this would not do, for as much as he was not wholly his. He would now and then think upon Shaddai, and have dread of his law upon him, and then he would ſpeak with a voice, as great againſt Diabolus, as when a lion roareth. Yea, and would alſo at certain times when his fits were upon him (for you muſt know that ſometimes he had terrible fits) make the whole town of Manſoul ſhake with his voice: and therefore the now king of Manſoul could not abide him.

Diabolus therefore feared the recorder more than any that was left alive in the town of Manſoul, becauſe, as I ſaid, his words did ſhake the whole town; they were like the ratling-thunder, and alſo like thunder-claps. Since therefore the giant could not make him wholly his own, what doth he do but ſtudies all that he could, to debauch the old gentleman; and by debauchery, to ſtupify his mind; and more hearden his heart in ways of vanity. And as he attempted, ſo he accompliſhed his deſign: He debauched the man, and by little and little, ſo drew him into ſin and wickedneſs, that at laſt he was not only debauched as at firſt; and ſo by conſequence defiled, but was almoſt (at laſt, I ſay) paſt all conſcience of ſin. And this was the fartheſt Diabolus could go. Wherefore he bethinks him of another project; and that was to perſuade the men of the town that Mr. Recorder was mad, and ſo not to be regarded. And for this he urged his fits, and ſaid, if he be himſelf, why doth he not do thus always? But, quoth he, as all mad folks have their fits, and in them their raving language; ſo hath this old and doating gentleman. Thus by one means or another, he quickly got Manſoul to ſlight, neglect, and deſpiſe whatever Mr. Recorder could ſay. For beſides what already you have heard, Diabolus had a way to make the old gentleman, when he was merry, unſay and deny what he in his fits had affirmed. And indeed, this was the next way to make himſelf ridiculous, and to cauſe that no man ſhould regard him. Alſo now he never ſpake freely for king Shaddai, but always by force and conſtraint. Beſides, he would at one time be hot againſt that, at which at another he would hold his peace. So uneven was he now in his doings. Sometimes he would be, as if faſt aſleep, and again ſometimes, as dead even then when the whole town of Manſoul was in her career after vanity, and in her dance after the giant's pipe.

The town taken off from heeding of him.

Wherefore, ſometimes when Manſoul did uſe to be frighted with the thundering voice of the Recorder that was, and when they did tell Diabolus of it, he would anſwer, that what the old gentleman ſaid, was neither of love to him, nor pity to them, but of a fooliſh fondneſs that he had to be prating: and ſo would huſh, ſtill, and put all to quiet again. And that he might leave no argument un-urged that might tend to make them ſecure, he ſaid, and ſaid it often, O Manſoul! Conſider that notwithſtanding the old gentleman's rage, and the rattle of his high and thundering words, you hear nothing of Shaddai himſelf (when liar and deceiver, that he was, every out-cry of Mr. Recorder againſt the ſin of Manſoul, was the voice of God in him to them.) But he goes on and ſays, You ſee that he values not the loſs, nor rebellion of the town of Manſoul, nor will he trouble himſelf with calling of his town to a reckoning for their giving up themſelves to me. He knows that though ye were his, now you are lawfully mine; ſo leaving us one to another, he now hath ſhaken his hands of us.

Moreover, O Manſoul! quoth he, Conſider how I have ſerved you, even to the utmoſt of my power; and that with the beſt that I have, could get, or procure for you in all the world: Beſides, I dare ſay, that the laws and cuſtoms that you now are under, and by which you do homage to me, do yield you more ſolace and content,

tent, than did the paradiſe that at firſt you poſſeſſed. Your liberty alſo, as yourſelves do very well know, has been greatly widened and enlarged by me; whereas I found you a pen'd-up people. I have not laid any reſtraint upon you; you have no law, ſtatute, or judgment of mine to fright you; I call none of you to account for your doings, except the madman, you know who I mean: I have granted you to live, each man like a prince in his own, even with as little controul from me, as I my ſelf have from you.

Men ſometimes angry with their conſciences.

And thus would Diabolus huſh up, and quiet the town of Manſoul, when the Recorder, that was, did at times moleſt them: Yea, and with ſuch curſed orations as theſe, would ſet the whole town in a rage and fury againſt the old gentleman: Yea, the raſcal crew, at ſometimes would be for deſtroying of him. They have often wiſhed (in my hearing) That he had lived a thouſand miles off from them: his company, his words, yea, the ſight of him, and eſpecially when they remembered how in old times he did uſe to threaten and condemn them; (for all he was now ſo debauched) did terrify and afflict them ſore.

But all wiſhes were vain, for I do not know how, unleſs by the power of Shaddai, and his wiſdom, he was preſerved in being amongſt them. Beſides, his houſe was as ſtrong as a caſtle, and ſtood hard to a ſtrong hold of the town: Moreover, if at any time any of the crew or rabble attempted to make him away, he could pull up the ſluices, and let in ſuch floods, as would drown all round about him.

The will.

But to leave Mr. Recorder, and to come to my lord Willbewill, another of the gentry of the famous town of Manſoul. This Willbewill was as high born, as any man in Manſoul, and was as much if not more a freeholder than many of them were: Beſides, if I remember my tale aright, he had ſome privilege peculiar to himſelf in the famous town of Manſoul: Now together with theſe, he was a man of great ſtrength, reſolution, and courage, nor in his occaſion could any turn him away. But I ſay, whether he was proud of his eſtate, privileges, ſtrength or what, (but ſure it was through pride of ſomething) he ſcorns now to be a ſlave in Manſoul; and therefore reſolves to bear office under Diabolus, that he might (ſuch an one as he was) be a petty ruler and governor in Manſoul. And (head-ſtrong man that he was) thus he began betimes; for this man, when Diabolus did make his oration at Eargate, was one of the firſt that was for conſenting to his words, and for accepting of his counſel as wholeſome, and that was for the opening of the gate, and for letting him into the town: wherefore Diabolus had a kindneſs for him; and therefore he deſigned for him a place: And perceiving the valour and ſtoutneſs of the man, he coveted to have him for one of his great ones, to act and do in matters of the higheſt concern.

The will takes place under Diabolus.

So he ſent for him, and talked with him of that ſecret matter that lay in his breaſt, but there needed not much perſuaſion in the caſe. For as at firſt he was willing that Diabolus ſhould be let into the town; ſo now he was as willing to ſerve him there. When the tyrant therefore perceived the willingneſs of my lord to ſerve him, and that his mind ſtood bending that way, he forthwith made him the captain of the caſtle, governour of the wall, and keeper of the gates of Manſoul. Yea, there was a clauſe in his commiſſion, That nothing without him ſhould be done in all the town of Manſoul. So that now next to Diabolus himſelf, who but my Lord Will-bewill in all the town of Manſoul; nor could any thing now be done, but at his will and pleaſure throughout the town of Manſoul. He had alſo one Mr. Mind for his clerk, a man to ſpeak on, every way like his maſter: For he and his lord were in principle one, and in practice not far aſunder. And now was Manſoul brought under to purpoſe, and made to fulfil the luſts of the will and of the mind.

Heart.
Fleſh.
Senſes.

But it will not out of my thoughts, was a deſperate one this Will-bewill was, when power was put into his hand. Firſt, he flatly denied that he owed any ſuit or ſervice to his former prince, and liege-lord. This done, in the next place he took an oath, and ſwore fidelity to his great maſter Diabolus, and then being ſtated and ſettled in his places, offices, advancements and preferments; oh! you cannot think unleſs you had ſeen it, the ſtrange work that this workman made in the town of Manſoul.

The carnal Will oppoſeth conſcience.

Firſt, He maligned Mr. Recorder to death, he would neither indure to ſee him, nor to hear the words of his mouth; he would ſhut his eyes when he ſaw him, and ſtop his ears when he heard him ſpeak: Alſo he could not indure that ſo much as a fragment of the law of Shaddai ſhould be any where ſeen in the town. For example, his clerk Mr. Mind had ſome old, rent, and torn parchments of the law of good Shaddai in his houſe, but when Will-bewill ſaw them, he caſt them behind his back. True, Mr. Recorder had ſome of the laws in his ſtudy, but my Lord could by no means come at them: He alſo thought and ſaid, That the windows of my old Lord Mayor's houſe, were always too light for the profit of the town of Manſoul. The light of a candle he could not indure. Now nothing at all pleaſed Will-bewill, but what pleaſed Diabolus his lord.

There was none like him to trumpet about the ſtreets, the brave nature, the wiſe conduct, and great glory of the king Diabolus: He would range and rove throughout all the ſtreets of Manſoul, to cry up his illuſtrious lord, and would make himſelf even as an abject, among the baſe and raſcal crew, to cry up his valiant prince. And I ſay, when, and whereſoever he found theſe vaſſals, he would even make himſelf as one of them. In all ill curſes he would act without bidding, and do miſchief without commandment.

The Lord Will-bewill alſo had a deputy under him, and his name was Mr. Affection; one that was alſo greatly debauched in his principles, and anſwerable thereto in his life: He was wholly given to the fleſh, and therefore they called him Vile Affection: Now there was he, and one Carnal Luſts, the daughter of Mr. Mind (like to like quoth the devil to the collier) that fell in love, and made a match, and were married; and as I take it, they had ſeveral children, as Impudent, Blackmouth and Hate-reproof: theſe three were black boys: and beſides theſe they had three daughters, as Scorn-truth, and Slight-god, and the name of the youngeſt was town, and alſo begot and yielded bad Revenge; theſe were all married in the brats, too many to be here inſerted. But to paſs by this.

When the giant had thus ingarriſoned himſelf in the town of Manſoul, and had put down and ſet up whom he thought good; he betakes himſelf to defacing. Now there was in the market-place in Manſoul, and alſo upon the gates of the caſtle, an image of the bleſſed king Shaddai, this image was ſo exactly ingraven (and it was ingraven in gold) that it did the moſt reſemble Shaddai himſelf of any thing that then was extant in the world. This he baſely commanded to be defaced, and it was as baſely done by the hand of Mr. No-truth. Now you muſt know, that as Diabolus had commanded, and that by the hand of Mr. No-truth the image of Shaddai was defaced. He likewiſe gave order that the ſame Mr. No-truth ſhould ſet up in its ſtead the horrid and formidable image of Diabolus: to the great contempt of the former king, and debaſing of his town of Manſoul.

All law books deſtroyed that could be ſo.

Moreover, Diabolus made havock of all remains of the laws and ſtatutes of Shaddai, that could be found in the town of Manſoul: to wit, ſuch as contained either the doctrines of morals, with all civil and natural documents. Alſo relative ſeverities he ſought to extinguiſh. To be ſhort, there was nothing of the remains of good in Manſoul, which he and Willbewill ſought not to deſtroy: for their deſign was to turn Manſoul into a brute, and to make it like to the ſenſual ſow; by the hand of Mr. No-Truth.

When he had deſtroyed what law, and good orders he could, then further to effect his deſign, namely, to alienate Manſoul from Shaddai her king, he commands and they ſet up his own vain edicts, ſtatutes and commandments, in all places of reſort or concourſe in Manſoul, to wit ſuch as gave liberty to the luſts of the fleſh, the luſts of the eyes, and the pride of life, which are not of Shaddai, but of the world. He incouraged, countenanced and promoted laſciviouſneſs, and all ungodlineſs there. Yea much more did Diabolus to encourage wickedneſs in the town of Manſoul, he promiſed them peace, content, joy, and bliſs in doing his commands, and that they ſhould never be called to an account for their not doing the contrary. And let this ſerve to give a taſte to them that love to hear tell of what is done beyond their knowledge, afar off in other countries.

Now Manſoul being wholly at his beck, and brought wholly to his bow: nothing was heard or ſeen therein but that which tended to ſet up him.

But now, he having diſabled the Lord Mayor, and Mr. Recorder from bearing of office in Manſoul, and ſeeing that the town, before he came to it, was the moſt ancient of corporations in the world; and fearing, if he did not maintain greatneſs, they at any time ſhould object that he had done them an injury: Therefore, I ſay, (that they might ſee that he did not intend to leſſen their grandeur, or to take from them any of their advantageous things) he did chuſe for them a Lord-mayor, and a Recorder, himſelf: and ſuch as contented them at the heart, and ſuch alſo as pleaſed him wondrous well.

The new Lord Mayor.

The name of the Mayor that was of Diabolus's making was, the Lord Luſtings. A man that had neither eyes nor ears, all that he did whether as a man, or an officer, he did it naturally as doth the beaſt. And that which made him yet the more ignoble, though not to Manſoul, yet to them that beheld, and were grieved for its ruins, was, that he never could favour good, but evil.

The new Recorder.

The Recorder, was one whoſe name was Forget-good. And a very ſorry fellow he was. He could remember nothing but miſchief, and to do it with delight. He was naturally prone to do things that were hurtful; even hurtful to the town of Manſoul,

ſoul, and to all the dwellers there. Theſe two therefore, by their power, and practice, examples and ſmiles upon evil; did much more grammer, and ſettle the common people in hurtful ways. For who doth not perceive but when thoſe that ſit aloft, are vile, and corrupt themſelves; they corrupt the whole region and country where they are.

He doth make them new aldermen, and who.

Beſides theſe, Diabolus made ſeveral burgeſſes, and aldermen in Manſoul; ſuch as out of whom the town, when it needed might chuſe them officers, governors, and magiſtrates. And theſe are the names of the chief of them, Mr. Incredulity, Mr. Haughty, Mr. Swearing, Mr. Whoring, Mr. Hard-heart, Mr. Pitileſs, Mr. Fury, Mr. No-truth, Mr. Stand-to-lies, Mr. Falſe-Peace, Mr. Drunkenneſs, Mr. Cheating, Mr. Atheiſm, thirteen in all. Mr. Incredulity, is the eldeſt, and Mr. Atheiſm the youngeſt of the company.

There was alſo an election of common council-men, and others; as bailiffs, ſerjeants, conſtables, and others, but all of them like to thoſe afore-named, being either fathers, brothers, couſins, or nephews to them. Whoſe names, for brevities ſake I omit to mention.

He buildeth three ſtrong holds.

When the giant had thus far proceeded in his work, in the next place he betook him to build ſome ſtrong holds in the town. And he built three that ſeemed to be impregnable. The firſt he called the hold of Defiance, becauſe it was made to command the whole town, and to keep it from the knowledge of its ancient king. The ſecond he called Midnight-hold, becauſe it was built on purpoſe to keep Manſoul from the true knowledge of itſelf. The third was called Sweet-ſin-hold, becauſe by that he fortified Manſoul againſt all deſires of good. The firſt of theſe holds ſtood cloſe by Eye-gate, that as much as might be, light might be darkned there. The ſecond was built hard by the old caſtle, to the end that that might be made more blind (if poſſible.) And the third ſtood in the market-place.

He that Diabolus made governor over the firſt of theſe, was one Spite-God, a moſt blaſphemous wretch. He came with the whole rabble of them that came againſt Manſoul at firſt, and was himſelf one of themſelves. He that was made the Governor of Midnight-hold, was one Love-no-light. He was alſo of them that came firſt againſt the town. And he that was made the Governor of the hold called Sweet-ſin hold, was one whoſe name was Love-fleſh, he was alſo a very lewd fellow, but not of that county where the other are bound. This fellow could find more ſweetneſs when he ſtood ſucking of a luſt, than he did in all the paradiſe of God.

And now Diabolus thought himſelf ſafe; he had taken Manſoul; he had ingarriſoned himſelf therein; he had put down the old officers, and had ſet up new ones; he had defaced the image of Shaddai, and had ſet up his own; he had ſpoiled the old law-books, and had promoted his own vain lies; he had made him new magiſtrates, and ſet up new aldermen; he had built him new holds, and had man'd them for himſelf. And all this he did to make himſelf ſecure, in caſe the good Shaddai, or his Son, ſhould come to make an incurſion upon him.

Tidings carried to the court of what had happened to Manſoul.]

Now you may well think, that long before this time, word by ſome or other could not but be carried to the good King Shaddai, how his Manſoul in the continent of Univerſe was loſt; and that the runagate giant Diabolus, once one of his majeſty's ſervants, had in rebellion againſt the king made ſure thereof for himſelf: Yea tidings were carried and brought to the King thereof, and that to a very circumſtance.

As firſt, How Diabolus came upon Manſoul (they being a ſimple people and innocent) with craſt, ſubtilty, lies and guile; Item, That he had treacherouſly ſlain the right noble and valiant captain, their captain Reſiſtance, as he ſtood upon the gate with the reſt of the townſmen. Item, How my brave Lord Innocent fell down dead (with grief ſome ſay, or with being poiſoned with the ſtinking breath of one Ill-pauſe, as ſay others) at the hearing of his juſt lord, and rightful prince Shaddai ſo abuſed by the month of ſo filthy a Diabolian, as that varlet Ill-pauſe was. The meſſenger further told, That after this Ill-pauſe had made a ſhort oration to the townſmen, in behalf of Diabolus his maſter, the ſimple town believing that what was ſaid was true, with one conſent did open Ear-gate, the chief gate of the corporation, and did let him with his crew into a poſſeſſion of the famous town of Manſoul. He further ſhewed how Diabolus had ſerved the Lord Mayor, and Mr. Recorder, to wit, That he had put them from all place of power and truſt; Item, He ſhewed alſo that my Lord Will-be-will, was turned a very rebel and runagate, and that ſo was one Mr. Mind his clerk, and that they two did range and revel it all the town over, and teach the wicked ones their way. He ſaid moreover, That this Will-bewill was put into great truſt. And particularly that Diabolus had put into Will-bewill's hand, all the ſtrong places in Manſoul: And that Mr. Affection was made my Lord Will-bewill's deputy in his moſt rebellious affairs. Yea, ſaid the meſſenger, this monſter, Lord

Will-bewill, has openly diſavowed his king Shaddai, and hath horribly given his faith and plighted his troth to Diabolus.

Alſo ſaid the meſſenger, beſides all this, the new king, or rather rebellious tyrant, over the once famous, but now periſhing town of Manſoul, has ſet up a Lord Mayor, and a Recorder of his own. For Mayor he has ſet up one Mr. Luſtings and for Recorder, Mr. Forget-good, two of the vileſt of all the town of Manſoul. This faithful meſſenger alſo proceeded and told what a ſort of new burgeſſes, Diabolus had made, alſo that he had built ſeveral ſtrong forts, towers, and ſtrong holds in Manſoul. He told too, the which I had almoſt forgot; how Diabolus had put the town of Manſoul into arms, the better to capacitate them on his behalf to make reſiſtance againſt Shaddai their king, ſhould be come to reduce them to their former obedience.

Grief at court to hear the tidings.

Now this tidings-teller did not deliver his relation of things in private, but in open court, the King and his Son, high lords, chief captains, and nobles, being all there preſent to hear. But by that they had heard the whole of the ſtory, it would have amazed one, to have ſeen, had he been there to behold it, what ſorrow and grief, and compunction of ſpirit there was among all ſorts, to think that famous Manſoul was now taken: only the King, and his Son foreſaw all this long before, yea, and ſufficiently provided for the relief of Manſoul, though they told not every body thereof: Yet becauſe they alſo would have a ſhare in condoling of the miſery of Manſoul, therefore they alſo did, and that at the rate of the higheſt degree, bewail the loſing of Manſoul. The King ſaid plainly, That it grieved him at the heart, and you may be ſure that his Son was not a whit behind him. Thus gave they conviction to all about them, that they had love and compaſſion for the famous town of Manſoul. Well, when the King and his Son were retired into the privy-chamber, there they again conſulted about what they had deſigned before, to wit, That as Manſoul ſhould in time be ſuffered to be loſt; ſo as certainly it ſhould be recovered again; recovered I ſay, in ſuch a way as that both the King and his Son would get themſelves eternal fame and glory thereby. Wherefore after this conſult, the Son of Shaddai (a ſweet and comely perſon, and one that had always great affection for thoſe that were in affliction, but one that had mortal enmity in his heart againſt Diabolus, becauſe he was deſigned for it, and becauſe he ſought his crown and dignity.) This Son of Shaddai, I ſay, having ſtriken hands with his Father, and promiſed that he would be his ſervant to recover his Manſoul again, ſtood by his reſolution, nor would he repent of the ſame. The purport of which agreement was this: To wit, That at a certain time prefixed by both, the King's Son ſhould take a journey into the country of Univerſe; and there in a way of juſtice and equity, by making of amends for the follies of Manſoul, he ſhould lay a foundation of her perfect deliverance from Diabolu, and from his tyranny.

The Son of God.

A brave deſign on foot for the town of Manſoul.

Moreover Emanuel reſolved to make, at a time convenient, a war upon the giant Diabolus, even while he was poſſeſſed of the town of Manſoul. And that he would fairly by ſtrength of hand drive him out of his hold, his neſt, and take it to himſelf, to be his habitation.

The Holy Scriptures.

This now being reſolved upon, order was given to the Lord Chief Secretary, to draw up a fair record of what was determined, and to cauſe that it ſhould be publiſhed in all the corners of the kingdom of Univerſe. A ſhort breviat of the contents thereof, you may if you pleaſe take here as follows:

"Let all men know who are concerned, That the Son of Shaddai the great king, is ingaged by covenant to his Father, to bring his Manſoul to him again; yea, and to put Manſoul too, through the power of his matchleſs love, into a far better, and more happy condition than it was in before it was taken by Diabolus."

Theſe papers therefore were publiſhed in ſeveral places, to the no little moleſtation of the tyrant Diabolus, for now thought he, I ſhall be moleſted, and my habitation will be taken from me.

But when this matter, I mean this purpoſe of the King and his Son, did at firſt take air at court: who can tell how the high lords, chief captains, and noble princes that were there, were taken with the buſineſs. Firſt, they whiſpered it one to another, and after that it began to ring out throughout the King's palace, all wondering at the glorious deſign that between the King and his Son was on foot for the miſerable town of Manſoul. Yea, the courtiers could ſcarce do any thing, either for the King or kingdom, but they would mix with the doing thereof, a noiſe of the love of the King and his Son, that they had for the town of Manſoul.

Nor could theſe lords, high captains, and princes, be content to keep this news at court, yea before the records thereof were perfected, themſelves came down and told it in Univerſe. At laſt it came to the ears, as I ſaid, of Diabolus, to his no little diſcontent. For you muſt think it would perplex him to hear of ſuch a deſign againſt

Diabolus perplexed at the news.

againſt him: well, but after a few caſts in his mind, he concluded upon theſe four things.

Firſt, that this news, this good tidings (if poſſible) ſhould be kept from the ears of the town of Manſoul: For, ſaid he, if they ſhall once come to the knowledge that Shaddai their former King, and Emanuel his Son, are contriving of good for the town of Manſoul: What can be expected by me, but that Manſoul will make a revolt from under my hand and government, and return again to him.

Now to accompliſh this his deſign, he renews his flattery with the Lord Will-bewill, and alſo gives him ſtrict charge and command, that he ſhould keep watch by day, and by night at all the gates of the town, eſpecially Ear-gate and Eye-gate: For I hear of a deſign, quoth he, a deſign to make us all traytors, and that Manſoul will be reduced to its firſt bondage again. I hope they are but flying ſtories quoth he, however, let no ſuch news by any means be let into Manſoul, leſt the people be dejected thereat; I think my lord it can be no welcome news to you, I am ſure it is none to me. And I think that at this time it ſhould be all our wiſdoms and care, to nip the head of all ſuch rumours as ſhall tend to trouble our people: Wherefore I deſire my Lord, that you will in this matter do as I ſay, let there be ſtrong guards daily kept at every gate of the town. Stop alſo and examine, from whence ſuch come that you perceive do from far come hither to trade; nor let them by any means be admitted into Manſoul, unleſs you ſhall plainly perceive that they are favourers of our excellent government. I command moreover, ſaid Diabolus, that there be ſpies continually walking up and down the town of Manſoul, and let them have power to ſuppreſs, and deſtroy, any that they ſhall perceive to be plotting againſt us, or that ſhall prate of what by Shaddai and Emanuel is intended.

This therefore was accordingly done, my Lord Will-bewill harkened to his lord and maſter, went willingly after the commandment, and with all the diligence he could, kept any that would, from going out abroad, or that ſought to bring theſe tidings to Manſoul, from coming into the town.

A new oath impoſed upon Manſoul.

Secondly, This done, in the next place, Diabolus, that he might make Manſoul as ſure as he could, frames and impoſes a new oath, and horrible covenant upon the towns-folk:

To wit, "That they ſhould never deſert him, nor his government, nor yet betray him, nor ſeek to alter his laws: But that they ſhould own, confeſs, ſtand by, and acknowledge him for their rightful king, in defiance to any that do or hereafter ſhall, by any pretence, law, or title whatever, lay claim to the town of Manſoul." Thinking belike that Shaddai had not power to abſolve them from this covenant with death, and agreement with hell. Nor did the ſilly Manſoul ſtick or boggle at all at this moſt monſtrous engagement, but as if it had been a ſprat in the mouth of a whale, they ſwallowed it without any chewing. Were they troubled at it? Nay, they rather bragged and boaſted of their ſo brave fidelity to the tyrant, their pretended King, ſwearing that they would never be changelings, nor forſake their old lord for a new.

Thus did Diabolus tie poor Manſoul faſt, but jealouſy that never thinks itſelf ſtrong enough, put him in the next place upon another exploit, which was yet more, if poſſible, to debauch this town of Manſoul: Wherefore he cauſed by the hand of one Mr. Filth, an odious, naſty, laſcivious piece of beaſtlineſs to be drawn up in writing, and to be ſet upon the caſtle-gates; whereby he granted, and gave licenſe to all his true and truſty ſons in Manſoul, to do whatſoever their luſtful appetites prompted them to, and that no man was to let, hinder, or controul them, upon pain of incurring the diſpleaſure of their prince.

Now this he did for theſe reaſons:

1. That the town of Manſoul might be yet made weaker and weaker, and ſo more unable, ſhould tiding come, that their redemption was deſigned; to believe, hope, or conſent to the truth thereof. For reaſon ſays, The bigger the ſinner, the leſs grounds of hopes of mercy.

2. The ſecond reaſon was, If perhaps Emanuel the Son of Shaddai their king, by ſeeing the horrible, and profane doings of the town of Manſoul, might repent, though entered into a covenant of redeeming them, of purſuing that covenant of their redemption; for he knew that Shaddai was holy, and that his Son Emanuel was holy; yea, he knew it by woeful experience; for, for the iniquity and ſin of Diabolus, was he caſt from the higheſt orbs. Wherefore what more rational than for him to conclude that thus for ſin it might fare with Manſoul. But fearing alſo leſt this knot ſhould break, he bethinks himſelf of another, to wit:

Thirdly, To endeavour to poſſeſs all hearts in the town of Manſoul, that Shaddai was raiſing of an army, to come to overthrow, and utterly to deſtroy this town of Manſoul, (and this he did to foreſtal any tidings that might come to their ears, of their deliverance) for thought he, if I firſt brute this, the tidings that ſhall come after, will all be ſwallowed up of this; for what elſe will Manſoul ſay, when they ſhall hear that they muſt be delivered, but that the true meaning is, Shaddai intends to deſtroy them: Wherefore, he ſummons the whole town into the market-place, and there with deceitful tongue thus he addreſſes himſelf unto them.

The place of hearing and of conſidering.

Gentlemen, and my very good friends, You are all, as you know, my legal ſubjects, and men of the famous town of Manſoul; you know how from the firſt day that I have been with you until now, I have behaved myſelf among you, and what liberty, and great privileges you have enjoyed under my government, I hope to your honour, and mine, and alſo to your content and delight. Now, my famous Manſoul, a noiſe of trouble there is abroad, of trouble to the town of Manſoul, ſorry I am thereof for your ſakes. For I have received but now by the poſt from my lord Lucifer, (and he uſeth to have good intelligence) That your old king Shaddai, is raiſing of an army to come againſt you, to deſtroy you root and branch: And this, O Manſoul, is now the cauſe, that at this time I have called you together; namely, to adviſe what in this juncture is beſt to be done; for my part, I am but one, and can with eaſe ſhift for myſelf, did I liſt to ſeek my own eaſe, and to leave my Manſoul in all the danger: But my heart is ſo firmly united to you, and ſo unwilling am I to leave you, that I am willing to ſtand and fall with you, to the utmoſt hazard that ſhall befal me. What ſay you? O my Manſoul! Will you now deſert your old friend, or do you think of ſtanding by me? Then as one man, with one mouth, they cried out together, Let him die the death that will not.

Then ſaid Diabolus again, It is in vain for us to hope for quarter, for this king knows not how to ſhew it: True, perhaps, he at his firſt ſitting down before us, will talk of and pretend to mercy, that thereby with the more eaſe, and leſs trouble, he may again make himſelf the maſter of Manſoul: Whatever therefore he ſhall ſay, believe not one ſyllable or tittle of it, for all ſuch language is but to overcome us, and to make us, while we wallow in our blood, the trophies of his merciless victory. My mind is therefore, that we reſolve to the laſt man, to reſiſt him, and not to believe him upon any terms; for in at that door will come our danger. But ſhall we be flattered out of our lives? I hope you know more of the rudiments of politicks than to ſuffer yourſelves ſo pitifully to be ſerved.

But ſuppoſe he ſhould, if he gets us to yield, ſave ſome of our lives, or the lives of ſome of them that are underlings in Manſoul, what help will that be to you that are the chief of the town; eſpecially of you whom I have ſet up, and whoſe greatneſs has been procured by you through your faithful ſticking to me? And ſuppoſe again, that he ſhould give quarter to every one of you, be ſure he will bring you into that bondage under which you were captivated before, or a worſe; and then what good will your lives do you? Shall you with him live in pleaſure as you do now? No, no, you muſt be bound by laws that will pinch you, and be made to do that which at preſent is hateful to you; I am for you, if you are for me, and it is better to die valiantly, than to live like pitiful ſlaves. But I ſay, the life of a ſlave will be counted a life too good for Manſoul now; blood, blood, nothing but blood is in every blaſt of Shaddai's trumpet againſt poor Manſoul now. Pray be concerned, I hear he is coming up, and ſtand to your arms, that now while you have any leiſure, I may learn you ſome feats of war. Armour for you I have, and by me it is; yea, and it is ſufficient for Manſoul from top to toe; nor can you be hurt by what his force can do, if you ſhall keep it well girt and faſtened about you: Come therefore to my caſtle, and welcome, and harneſs yourſelves for the war. There is helmet, breaſt-plate, ſword and ſhield, and what not, that will make you fight like men.

1. My helmet, otherwiſe called an head-piece, is hope of doing well at laſt what lives ſoever you live: This is that which they had, who ſaid, That they ſhould have peace though they walked in the wickedneſs of their heart, to add drunkenneſs to thirſt. A piece of approved armour this is, and whoever has it and can hold it, ſo long no arrow, dart, ſword or ſhield can hurt him; this therefore keep on, and thou wilt keep off many a blow my Manſoul.

2. My breaſt-plate is a breaſt-plate of iron; I had it forged in mine own country, and all my ſoldiers are armed therewith, in plain language it is an hard heart, an heart as hard an iron, and as much paſt feeling as a ſtone, the which if you get and keep, neither mercy ſhall win you, nor judgment fright you. This therefore is a piece of armour, moſt neceſſary for all to put on that hate Shaddai, and that would fight againſt him under my banner.

3. My ſword is a tongue that is ſet on fire of hell, and that can bend itſelf to ſpeak evil of Shaddai, his Son, his ways, and people: Uſe this, it has been tried a thouſand times twice told; whoever hath it, keeps it, and makes that uſe of it as I would have him, can never be conquered by mine enemy.

4. My ſhield is unbelief, or calling into queſtion the truth of the word, or all the

ſayings that ſpeak of the judgment that Shaddai has appointed for wicked men, uſe this ſhield; many attempts he has made upon it, and ſometimes, it is true, it has been bruiſed; but they that have writ of the wars of Emanuel againſt my ſervants, have teſtified, that he could do no mighty work there becauſe of their unbelief: Now to handle this weapon of mine aright, it is, not to believe things, becauſe they are true, of what ſort or by whomſoever aſſerted: If he ſpeaks of judgment, care not for it; if he ſpeaks of mercy, care not for it; if he promiſes, if he ſwears that he would do to Manſoul, if it turns, no hurt but good; regard not what is ſaid, queſtion the truth of all; for this is to wield the ſhield of unbelief aright, and as my ſervants ought and do; and he that doth otherwiſe loves me not, nor do I count him but an enemy to me.

5. Another part or piece, ſaid Diabolus, of mine excellent armour is, a dumb and prayerleſs ſpirit; a ſpirit that ſcorns to cry for mercy; wherefore be you, my Manſoul, ſure that you make uſe of this: What! cry for quarter, never do that, if you would be mine; I know you are ſtout men, and am ſure that I have clad you with that which is armour of proof; wherefore to cry to Shaddai for mercy, let that be far from you: Beſides all this, I have a maul, fire-brands, arrows and death, all good hand-weapons, and ſuch as will do execution.

After he had thus furniſhed his men with armour and arms, he addreſſed himſelf to them in ſuch like words as theſe, Remember, quoth he, that I am your rightful king, and that you have taken an oath, and entered into covenant to be true to me and my cauſe; I ſay remember this, and ſhew yourſelves ſtout, and valiant men of Manſoul. Remember alſo the kindneſs that I have always ſhewed to you, and that without your petition: I have granted to you external things, wherefore the privileges, grants, immunities, profits and honours wherewith I endowed you, do call for at your hands, returns of loyalty, my lion-like men of Manſoul: And when ſo fit a time to ſhew it, as when another ſhall ſeek to take my dominion over you, into their own hands? One word more and I have done: Can we but ſtand, and overcome this one ſhock or brunt, I doubt not but in little time, all the world will be ours; and when that day comes, my true hearts, I will make you kings, princes, and captains, and what brave days ſhall we have then?

Diabolus having thus armed, and forearmed his ſervants and vaſſals in Manſoul, againſt their good and lawful king Shaddai; in the next place he doubleth his guards at the gates of the town, and he takes himſelf to the caſtle, which was his ſtrong hold: His vaſſals alſo, to ſhew their wills, and ſuppoſed (but ignoble) gallantry, exerciſe themſelves in their arms every day, and teach one another feats of war; they alſo defied their enemies, and ſang up the praiſes of their tyrant; they threatned alſo what men they would be, if ever things ſhould riſe ſo high as a war between Shaddai and their king.

They of Manſoul ſhew their loyalty to the giant.

Now all this time, the good king, the king Shaddai was preparing to ſend an army to recover the town of Manſoul again, from under the tyranny of their pretended king Diabolus: But he thought good at the firſt, not to ſend them by the hand and conduct of brave Emanuel his Son, but under the hand of ſome of his ſervants, to ſee firſt by them the temper of Manſoul; and whether by them they would be won to the obedience of their King. The army conſiſted of above forty thouſand, all true men; for they came from the King's own court, and were thoſe of his own chooſing.

Shaddai prepareth an army for the recovery of Manſoul.

The words of God.

They came up to Manſoul under the conduct of four ſtout generals, each man being a captain of ten thouſand men, and theſe are their names, and their ſigns. The name of the firſt was Boanerges. The name of the ſecond was captain Conviction. The name of the third was captain Judgment; and the name of the fourth was captain Execution. Theſe were the captains that Shaddai ſent to regain Manſoul.

The captains names.

Theſe four captains (as was ſaid) the King thought fit in the firſt place to ſend to Manſoul, to make an attempt upon it; for indeed generally in all his wars he did uſe to ſend theſe four captains in the van, for they were very ſtout and rough-hewn men, men that were fit to break the ice, and to make their way by dint of ſword, and their men were like themſelves.

To each of theſe captains the King gave a banner that it might be diſplayed, becauſe of the goodneſs of his cauſe, and becauſe of the right that he had to Manſoul.

Firſt to captain Boanerges, for he was the chief; to him, I ſay, was given ten thouſand men: His enſign was Mr. Thunder; he bare the black colours, and his eſcutcheon was three burning thunderbolts.

The ſecond captain was captain Conviction; to him was alſo given ten thouſand men: His enſign's name was Mr. Sorrow; he did bear the pale colours, and his eſcutcheon was the book of the law wide open, from whence iſſued a flame of fire.

The third captain was captain Judgment; to him was given ten thouſand men: His enſign's name was Mr. Terror; he bare the red colours, and his eſcutcheon was a burning fiery furnace.

The fourth captain was captain Execution; to him was given ten thouſand men: His enſign was one Mr. Juſtice; he alſo bare the red colours, and his eſcutcheon was a fruitleſs tree with an axe laying at the root thereof.

Theſe four captains, as I ſaid, had every one of them under his command ten thouſand men; all of good fidelity to the King, and ſtout at their military actions.

Well, the captains and their forces, their men and under officers, being had upon a day by Shaddai into the field, and there called all over by their names, were then and there put into ſuch harneſs, as became their degree, and that ſervice that now they were going about for their King.

Now, when the King had muſtered his forces, (for it is he that muſtereth the hoſt to the battle) he gave unto the captains their ſeveral commiſſions; with charge and commandment in the audience of all the ſoldiers, that they ſhould take heed faithfully and courageouſly to do and execute the ſame.. Their commiſſions were for the ſubſtance of them, the ſame in form; though as to name, title, place and degree of the captains, there might be ſome, but very ſmall variation: And here let me give you an account of the matter and ſum contained in their commiſſion.

Their commiſſion.

A commiſſion from the great Shaddai *King of* Manſoul, *to his truſty and noble captain, the captain* Boanerges, *for his making war upon the town of* Manſoul.

‘O Thou Boanerges, one of my ſtout and thundering captains, over one ten thouſand of my valiant and faithful ſervants: Go thou in my name with this thy force to the miſerable town of Manſoul; and when thou comeſt thither, offer them firſt conditions of peace; and command them, that caſting off the yoke and tyranny of the wicked Diabolus, they return to me their rightful Prince and Lord; command them alſo that they cleanſe themſelves from all that is his in the town of Manſoul, (and look to thyſelf that thou haſt good ſatisfaction touching the truth of their obedience.) Thus when thou haſt commanded them, (if they in truth ſubmit thereto) then do thou, to the uttermoſt of thy power, what in thee lies, to ſet for me a garriſon in the famous town of Manſoul: Nor do thou hurt the leaſt native that moveth or breatheth therein, if they will ſubmit themſelves to me, but treat thou ſuch as if they were thy friend or brother; for all ſuch I love, and they ſhall be dear unto me: And tell them that I will take a time to come unto them, and to let them know that I am merciful.

‘But if they ſhall notwithſtanding thy ſummons, and the producing of thy authority, reſiſt, ſtand out againſt thee, and rebel: Then do I command thee to make uſe of all thy cunning, power, might, and force to bring them under by ſtrength of hand. Farewel.’

Thus you ſee the ſum of their commiſſions, for as I ſaid before, for the ſubſtance of them, they were the ſame that the reſt of the noble captains had.

Wherefore they having received each commander his authority, at the hand of their King: The day being appointed, and the place of their rendezvous prefixed; each commander appeared in ſuch gallantry, as became his cauſe and calling. So after a new entertainment from Shaddai; with flying colours, they ſet forward to march towards the famous town of Manſoul: Captain Boanerges led the van; captain Conviction, and captain Judgment made up the main body; and captain Execution brought up the rear. They then having a great way to go, (for the town of Manſoul was far off from the court of Shaddai) they marched through the regions and countries of many people, not hurting or abuſing any, but bleſſing wherever they came. They alſo lived upon the King's coſt in all the way they went.

Having travelled thus for many days, at laſt they came within ſight of Manſoul; the which when they ſaw, the captains could for their hearts do no leſs than for a while bewail the condition of the town; for they quickly ſaw how that it was proſtrate to the will of Diabolus, and to his ways and deſigns.

Well, to be ſhort, the captains came up before the town, march up to Eargate, ſit down there (for that was the place of hearing.) So when they had pitched their tents, and intrenched themſelves, they addreſſed themſelves to make their aſſault.

Now the towns-folk at firſt, beholding ſo gallant a company, ſo bravely accoutred, and ſo excellently diſciplined, having on their glittering armour, and diſplaying of their flying colours: Could not but come out of their houſes and gaze. But the cunning fox Diabolus, fearing that the people, after this ſight, ſhould on a ſudden ſummons open the gates to the captains, came down with all haſte from the

The world are convinced by the well-ordered life of the godly.

caſtle, and made them retire into the body of the town, who when he had them there, made this lying and deceivable ſpeech unto them:

"Gentlemen, quoth he, although you are my truſty and well-beloved friends, yet I cannot but (a little) chide you for your late uncircumſpect action: in going out to gaze on that great and mighty force, that but yeſterday ſat down before (and have now intrenched themſelves in order to the maintaining of a ſiege againſt the famous) town of Manſoul. Do you know who they are, whence they come, and what is their purpoſe in ſetting down before the town of Manſoul? They are they of whom I have told you long ago, that they would come to deſtroy this town, and againſt whom I have been at the coſt to arm you with cap-a-pe for your body, beſides great fortifications for your mind: Wherefore then did you not rather, even at the firſt appearance of them, cry out, fire the Beacons, and give the whole town an alarm concerning them, that we might all have been in a poſture of defence, and been ready to have received them with the higheſt acts of defiance, then had you ſhewed yourſelves men to my liking, whereas by what you have done, you have made me half afraid; I ſay half afraid, that when they and we ſhall come to puſh a pike, I ſhall find you want courage to ſtand it out any longer. Wherefore have I commanded a watch, and that you ſhould double your guards at the gates? Wherefore have I endeavoured to make you as hard as iron, and your hearts as a piece of the nether millſtone? Was it think you, that you might ſhew your ſelves women, and that you might go out like a company of innocents, to gaze on your mortal foes! Fy, fy, put yourſelves into a poſture of defence, beat up the drum, gather together in warlike manner, that our foes may know that, before they ſhall conquer this corporation, there are valiant men in the town of Manſoul.

Satan greatly afraid of God's miniſters.

"I will leave off now to chide, and will not further rebuke you; but I charge you, that henceforwards, you let me ſee no more ſuch actions. Let not henceforward a man of you, without order firſt obtained from me, ſo much as ſhew his head over the wall of the town of Manſoul: You have now heard me, do as I have commanded, and you ſhall cauſe me that I dwell ſecurely with you, and that I take care as for myſelf, ſo for your ſafety and honour alſo." Farewel.

Now were the townſmen ſtrangely altered, they were as men ſtricken with a panick fear; they ran to and fro through the ſtreets of the town of Manſoul, crying out, Help, help. The men that turn the world up-ſide-down are come hither alſo; nor could any of them be quiet after, but ſtill as men bereft of wit, they cried out, "The deſtroyers of our peace and people are come:" This went down with Diabolus. Ay! quoth he to himſelf, "This I like well, now it is as I would have it, now you ſhew your obedience to your prince; hold you but here, and then let them take the town if they can."

Well, before the king's forces had ſat before Manſoul three days, Captain Boanerges, commanded his trumpeter to go down to Ear-gate, and there in the name of the great Shaddai to ſummon Manſoul to give audience to the meſſage that he in his maſter's name was to them commanded to deliver. So the trumpeter, whoſe name was, Take-heed-what-you-hear, went up as he was commanded to Ear-gate, and there ſounded his trumpet for a hearing; but there was none that appeared, that gave anſwer or regard; for ſo had Diabolus commanded So the trumpeter returned to his Captain, and told him what he had done, and alſo how he had ſped. Whereat the Captain was grieved, but bid the trumpeter go to his tent.

The King's trumpet ſounded at Ear-gate

Again Captain Boanerges ſendeth his trumpeter to Ear-gate, to ſound as before for an hearing: But they again kept cloſe, came not out, nor would they give him an anſwer, ſo obſervant were they of the command of Diabolus their king.

A ſecond ſummons.

Then the captains, and other field-officers, called a council of war, to conſider what further was to be done for the gaining of the town of Manſoul, and after ſome cloſe and thorough debate upon the contents of their commiſſions; they concluded yet to give to the town by the hand of the fore-named trumpeter, another ſummons to hear; but if that ſhall be refuſed, ſaid they, and that the town ſhall ſtand it it out ſtill: Then they determined, and bid the trumpeter tell them ſo, that they would endeavour, by what means they could, to compel them by force to the obedience of their King.

So Captain Boanerges commanded his trumpeter to go up to Ear-gate again, and in the name of the great King Shaddai to give it a very loud ſummons, to come down without delay to Ear-gate, there to give audience to the King's moſt noble captains. So the trumpeter went, and did as he was commanded: He went up to Ear-gate, and ſounded his trumpet, and gave a third ſummons to Manſoul: He ſaid moreover. That if this

A third ſummons.

this they ſhould ſtill refuſe to do, the captains of his prince would with might come down upon them, and endeavour to reduce them to their obedience by force.

Then ſtood up my Lord Will-be-will, who was the governor of the town: (this Will-be-will was that apoſtate of whom mention was made before) and the keeper of the gates of Manſoul. He therefore with big and ruffling words demanded of the trumpeter who he was, whence he came, and what was the cauſe of his making ſo hideous a noiſe at the gate, and ſpeaking ſuch inſufferable words againſt the town of Manſoul.

The trumpeter anſwered, "I am ſervant to the moſt noble Captain, Captain Boanerges, general of the forces of the great King Shaddai, againſt whom both thyſelf with the whole town of Manſoul have rebelled, and lift up the heel; and my maſter the captain hath a ſpecial meſſage to his town, and to thee as a member thereof: The which if you of Manſoul ſhall peaceable hear, ſo; and if not you muſt take what follows."

Then ſaid the Lord Will-be-will, "I will carry thy words to my lord, and will know what he will ſay."

But the trumpeter ſoon replied, ſaying, "Our meſſage is, not to the giant Diabolus, but to the miſerable town of Manſoul. Nor ſhall we at all regard what anſwer by him is made; nor yet by any for him. We are ſent to this town to recover it from under his cruel tyranny, and to perſuade it to ſubmit, as in former times it did, to the moſt excellent King Shaddai".

Then ſaid the Lord Will-be-will, "I will do your errand to the town."

The trumpeter then replied, "Sir, do not deceive us, leſt in ſo doing, you deceive yourſelves much more." He added moreover, "For we are reſolved, if in peaceable manner you do not ſubmit your ſelves; then to make a war upon you, and to bring you under by force. And of the truth of what I now ſay, this ſhall be a ſign unto you: You ſhall ſee the black flag with its hot-burning thunder-bolts ſet upon the mount to-morrow, as a token of defiance againſt your prince, and of our reſolutions to reduce you to your Lord, and rightful King."

The trumpeter returns to the camp.

So the ſaid Lord Will-be-will returned from off the wall, and the trumpeter came into the camp. When the trumpeter was come into the camp, the captains and officers of the mighty King Shaddai, came together to know, if he had obtained a hearing, and what was the effect of his errand: So the trumpeter told, ſaying, "When I had ſounded my trumpet, and had called aloud to the town for a hearing: My Lord Will-be-will the governour of the town, and he that hath charge of the gates came up, when he heard me ſound, and looking over the wall, he aſked me what I was, whence I came, and what was the cauſe of my making this noiſe? So I told him my errand, and by whoſe authority I brought it. Then, ſaid he, I will tell it to the governor and to Manſoul: And Then I returned to my Lords."

Then ſaid the brave Boanerges, "Let us yet for a while, lie ſtill in our trenches, and ſee what theſe rebels will do." Now when the time drew nigh that audience by Manſoul was to be given to the brave Boanerges and his companions: It was commanded that all the men of war throughout the whole camp of Shaddai, ſhould as one man ſtand to their arms, and make themſelves ready, if the town of Manſoul ſhall hear, to receive it forthwith to mercy, but if not, to force a ſubjection. So the day being come, the trumpeters ſounded, and that throughout the whole camp, that the men of war might be in a readineſs for that, which then ſhould be the work of the day. But when they that were in the town of Manſoul, heard the ſound of the trumpets throughout the camp of Shaddai, and thinking no other, but that it muſt be in order to ſtorm the corporation; they at firſt were put to great conſternation of ſpirit, but after they were a little ſettled again, they alſo made what preparation they could for a war, if they did ſtorm; elſe to ſecure themſelves.

Well, when the utmoſt time was come, Boanerges was reſolved to hear their anſwer; wherefore he ſent out his trumpeter again, to ſummons Manſoul to a hearing of the meſſage that they had brought from Shaddai. So he went and ſounded, and the townſmen came up, but made Ear-gate as ſure as they could. Now when they were come up to the top of the wall, captain Boanerges deſired to ſee the Lord Mayor, but my Lord Incredulity was then Lord Mayor, for he came in the room of my Lord Luſtings. So Incredulity he came up and ſhewed himſelf over the wall; but when the captain Boanerges had ſet his eyes upon him, he cried out aloud, "This is not he, where is my Lord Underſtanding, the antient Lord-Mayor of the town of Manſoul, for to him I would deliver my meſſage?"

Then ſaid the giant, (for Diabolus was alſo come down) to the captain; "Mr. Captain, You have by your boldneſs given to Manſoul at leaſt four ſummons to ſubject herſelf to your King: By whoſe authority I know not; nor will I diſpute that now, I aſk therefore what is the reaſon of all this ado, or what would you be at if you know your ſelves?"

Then

Boanerges his ſpeech.

Then capt. Boanerges, whoſe was the black colours, and whoſe eſcutcheon was the three burning thunder-bolts, (taking no notice of the giant or of his ſpeech) thus addreſſed himſelf to the town of Manſoul. "Be it known unto you, oh unhappy and rebellious Manſoul! That the moſt gracious King, the great King Shaddai, my maſter, hath ſent me unto you with commiſſion (and ſo he ſhewed to the town his broad ſeal) to reduce you to his obedience. And he hath commanded me, in caſe you yield upon my ſummons, to carry it to you as if you were my friends, or brother; but he alſo hath bid, that if after ſummons to ſubmit, you ſtill ſtand out and rebel, we ſhould endeavour to take you by force."

The ſpeech of captain Conviction.

Then ſtood forth capt. Conviction, and ſaid: (his was the pale colours, and for an eſcutcheon, he had the book of the law wide open, &c.) "Hear, O Manſoul! Thou, O Manſoul, was once famous for innocency, but now thou art degenerated into lies and deceit: Thou haſt heard what my brother the captain Boanerges hath ſaid; and it is your wiſdom, and will be your happineſs, to ſtoop to, and accept of conditions of peace and mercy when offered; eſpecially when offered by one, againſt whom thou haſt rebelled, and one who is of power to tear thee in pieces, for ſo is Shaddai our King; nor, when he is angry, can any thing ſtand before him. If you ſay you have not ſinned, nor acted rebellion againſt our King, the whole of your doings ſince the day that you caſt off his ſervice, (and there was the beginning of your ſin) will ſufficiently teſtify againſt you: What elſe means your hearkening to the tyrant, and your receiving him for your King? What means elſe your rejecting of the laws of Shaddai, and your obeying of Diabolus? Yea, what means this your taking up of arms againſt, and the ſhutting of your gates upon us, the faithful ſervants of your King? Be ruled then, and accept of my brother's invitation, and overſtand not the time of mercy, but agree with thine adverſary quickly. Ah, Manſoul, ſuffer not thyſelf to be kept from mercy, and to be run into a thouſand miſeries, by the flattering wiles of Diabolus. Perhaps that piece of deceit may attempt to make you believe that we ſeek our own profit in this our ſervice; but know, it is obedience to our King, and love to your happineſs, that is the cauſe of this undertaking of ours.

Again, I ſay to thee, O Manſoul, conſider if it be not amazing grace that Shaddai ſhould ſo humble himſelf as he doth: Now, He by us reaſons with you, in a way of intreaty and ſweet perſuaſions, that you would ſubject yourſelves to him. Has he that need of you, that we are ſure you have of him? No, no, but he is merciful, and will not that Manſould ſhould die, but turn to him and live."

Captain Judgment his ſpeech.

Then ſtood forth capt. Judgment, whoſe was the red colours, and for an eſcutcheon he had the burning fiery furnace, and he ſaid: "O ye, the inhabitants of the town of Manſoul! that have lived ſo long in rebellion, and acts of treaſon againſt the King Shaddai: Know that we come not to day to this place, in this manner, with our meſſage of our own minds, or to revenge our own quarrel; it is the King my maſter that hath ſent us to reduce you to your obedience to him, the which if you refuſe, in a peaceable way to yield, we have commiſſion to compel you thereto. And never think of yourſelves, nor yet ſuffer the tyrant Diabolus to perſuade you to think, that our King, by his power, is not able to bring you down, and to lay you under his feet; for he is the former of all things, and if he touches the mountains they ſmoak: Nor will the gate of the King's clemency ſtand always open; for the day that ſhall burn like an oven is before him, yea, it haſteth greatly, it ſlumbereth not.

O Manſoul! Is it little in thine eyes, that our King doth offer thee mercy, and that after ſo many provocations? Yea, he ſtill holdeth out his golden ſceptre to thee, and will not yet ſuffer his gate to be ſhut againſt thee: Wilt thou provoke him to do it? If ſo, conſider of what I ſay:—To thee it is opened no more for ever. If thou ſayeſt thou ſhalt not ſee him, yet judgment is before him; therefore truſt thou in him: Yea, becauſe there is wrath, beware, leſt he take thee away with his ſtroke; then a great ranſom cannot deliver thee. Will he eſteem thy riches? No, not gold, nor all the forces of ſtrength. He hath prepared his throne for judgment, for he will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire. Therefore, O Manſoul, take heed, leſt after thou haſt fulfilled the judgment of the wicked, juſtice and judgment ſhould take hold of thee." Now while the captain Judgment was making of this oration to the town of Manſoul, it was obſerved by ſome that Diabolus trembled: But he proceeded in his parable, and ſaid, "O thou woeful town of Manſoul! Wilt thou not yet ſet open thy gate to receive us, the deputies of thy King, and thoſe that would rejoice to ſee thee live? Can thine heart endure, or can thy hands be ſtrong in the day that he ſhall deal in judgment with thee? I ſay, canſt thou endure to be forced to drink as one would drink ſweet wine, the ſea of wrath that our King has prepared for Diabolus and his angels? Conſider betimes, conſider."

The ſpeech of captain Execution.

Then ſtood forth the fourth captain, the noble captain Execution, and ſaid: "O town of Manſoul! once famous, but now like the fruitleſs bough; once the delight of the high ones, but now a den for Diabolus: Hearken alſo to me, and to the words that I ſhall ſpeak to thee in the name of the great Shaddai. Behold the axe is laid to the root of the trees, every tree therefore that bringeth not forth good fruit, is hewn down, and caſt into the fire.

Thou, O town of Manſoul! hath hitherto been this fruitleſs tree, thou beareſt naught but thorns and briars. Thy evil fruit beſpeaks thee not to be a good tree: Thy grapes are grapes of gall, thy cluſters are bitter. Thou haſt rebelled againſt thy King, and lo we, the power and force of Shaddai, are the axe that is laid to thy roots: What ſayeſt thou, wilt thou turn? I ſay again, tell me before the firſt blow is given, wilt thou turn? O turn, turn! Our axe muſt firſt be laid to thy root, before it be laid at thy root; it muſt firſt be laid to thy root in a way of threatening, before it is laid at thy root by way of execution; and between theſe two is required thy repentance, and this is all the time that thou haſt. What wilt thou do? Wilt thou turn? Or ſhall I ſmite? If I fetch my blow Manſoul, down you go: For I have commiſſion to lay my axe at, as well as to thy roots, nor will any thing, but yielding to our King, prevent doing of execution. What art thou fit for, O Manſoul, if mercy prevent not, but to be hewn down, and caſt into the fire and burned?

O Manſoul! patience and forbearance do not act for ever; a year or two, or three they may; but if thou provoke by a three years rebellion, (and thou haſt already done more than this) then what follows, but cut it down, nay after, that thou ſhalt cut it down. And doſt thou think that theſe are but threatnings, or that our king has not power to execute his words? O Manſoul! thou wilt find that in the words of our King, when they are by ſinners made little or light of, there is not only threatning, but burning coals of fire.

Thou haſt been a cumber-ground long already, and wilt thou continue ſo ſtill? Thy ſin has brought this army to thy walls, and ſhall it bring it in judgment to do execution into thy town? Thou haſt heard what the captains have ſaid, but as yet thou ſhutteſt thy gates, ſpeak out Manſoul, wilt thou do ſo ſtill? or wilt thou accept of conditions of peace?"

Manſoul deſires time to make anſwer.

Theſe brave ſpeeches of theſe four noble captains, the town of Manſoul refuſed to hear, yet a ſound thereof did beat againſt Ear-gate, though the force thereof could not break it open. In fine, the town deſired a time to prepare their anſwer to theſe demands. The captains then told them, "That if they would throw out to them one Ill-pauſe, that was in the town, that they might reward him according to his works, then they would give them time to conſider; but if they would not caſt him to them over the wall of Manſoul, then they would give them none:" for ſaid they, "We know that ſo long as Ill-pauſe draws breath in Manſoul, all good conſideration will be confounded, and nothing but miſchief will come thereon."

Diabolus interrupts them, and ſets Incredulity to anſwer them.

Then Diabolus, who was there preſent, being loth to loſe his Ill-pauſe, becauſe he was his orator, (and yet be ſure he had, could the captains have laid their fingers on him) was reſolved at this inſtant to give them anſwer by himſelf; but then changing his mind, he commanded the then Lord-Mayor, the Lord Incredulity, to do it; ſaying, "My Lord, do you give theſe runagates an anſwer, and ſpeak out, that Manſoul may hear, and underſtand you."

His ſpeech.

So Incredulity, at Diabolus's command, began and ſaid: "Gentlemen, You have here, as we do behold, to the diſturbance of our prince, and the moleſtation of the town of Manſoul, camped againſt it: But from whence you come, we will not know, and what you are, we will not believe. Indeed, you tell us in your terrible ſpeech, that you have this authority from Shaddai; but by what right he commands you to do it, of that we ſhall yet be ignorant.

You have alſo, by the authority aforeſaid, ſummoned this town to deſert her lord; and for protection, to yield up herſelf to the great Shaddai, your King; flatteringly telling her, that if ſhe will do it, he will paſs by, and not charge her with her paſt offences.

Further, You have alſo, to the terror of the town of Manſoul, threatened, with great and ſore deſtructions, to puniſh this corporation, if ſhe conſents not to do as your wills would have her.

Now, captains, from whenceſoever you come, and though your deſigns be never ſo right; yet know ye, that neither my lord Diabolus, nor I his ſervant Incredulity, nor yet our brave Manſoul, doth regard either your perſons, meſſage, or the King that you ſay hath ſent you: His power, his greatneſs, his vengeance, we fear not; nor will we yield at all to your ſummons.

As for the war that you threaten to make upon us, we muſt therein defend ourſelves as well as we can; and know ye, that we are not without wherewithal to bid defiance to you. And in ſhort, for I will not be tedious, I tell you that we take you to be ſome vagabond runagate crew, that having ſhaken off all obedience to your King, have gotten together in tumultuous manner, and are ranging from place to place to ſee, if, through the flatteries you are ſkilled to make, on the one ſide, and threats wherewith you think to fright, on the other; to make ſome ſilly town, city, or country, to deſert their place and leave it to you; but Manſoul is none of them.

To conclude, we dread you not, we fear you not, nor will we obey your ſummons: Our gates we keep ſhut upon you, our place we will keep you out of: Nor will we long thus ſuffer you to ſit down before us. Our people muſt live in quiet; your appearance doth diſturb them; wherefore ariſe with bag and baggage, and be gone, or we will let fly from the walls againſt you."

The ſpeech of the Lord Will-bewill.

This oration made by old Incredulity, was ſeconded by deſperate Will-bewill, in words to this effect. "Gentlemen, we have heard your demands, and the noiſe of your threats, and have heard the ſound of your ſummons, but we fear not your force, we regard not your threats, but will ſtill abide as you found us. And we command you, that in three days time you ceaſe to appear in theſe parts, or you ſhall know what it is once to dare offer to rouze the lion Diabolus, when aſleep in his town of Manſoul."

The ſpeech of Forgetgood, the Recorder.

The Recorder whoſe name was Forgetgood, he alſo added as followeth: "Gentlemen, My Lords, as you ſee, have, with mild and gentle words, anſwered your rough and angry ſpeeches; they have moreover, in my hearing, given you leave quietly to depart as you came. Wherefore, take their kindneſs, and be gone: We might have come out with force upon you, and have cauſed you to feel the dint of our ſwords; but as we love eaſe and quiet ourſelves, ſo we love not to hurt or moleſt others."

The town reſolved to withſtand the captains.

Then did the town of Manſoul ſhout for joy; as if, by Diabolus and his crew, ſome great advantage had been gotten of the captains. They alſo rang the bells, and made merry, and danced upon the walls.

Diabolus alſo returned to the caſtle, and the Lord Mayor and Recorder to their place: But the Lord Will-bewill took ſpecial care that the gates ſhould be ſecured with double guards, double bolts, and double locks and bars. And that Ear-gate (eſpecially) might the better be looked to, for that was the gate in at which the King's forces ſought moſt to enter; the Lord Will-bewil made one old Mr. Prejudice (an angry and ill-conditioned fellow) captain of the ward at that gate, and put under his power ſixty men, called Deaf-men: Men advantageous for that ſervice, foraſmuch as they mattered no words of the captains, nor of their ſoldiers.

The captains reſolved to give them battle.

Now, when the captains ſaw the anſwer of the great ones, and that they could not get an hearing from the old natives of the town, and that Manſoul was reſolved to give the King's army battle; they prepared themſelves to receive them, and to try it out by the power of the arm. And firſt they made their force more formidable againſt Ear-gate. For they knew that unleſs they could penetrate that, no good could be done upon the town. This done, they put the reſt of their men in their places. After which they gave out the word, which was, 'Ye muſt be born again.' Then they ſounded the trumpet; then they in the town made them anſwer, with ſhout againſt ſhout, charge againſt charge, and ſo the battle began. Now they in the town had planted upon the tower over Ear-gate, two great guns, the one called High-mind, and the other Heady. Unto theſe two guns they truſted much; they were caſt in the caſtle by Diabolus's founder, whoſe name was Mr. Puff-up, and miſchievous pieces they were. But ſo vigilant and watchful, when the captains ſaw them, were they, that though ſometimes their ſhot would go by their ears with a whizz, yet they did them no harm. By theſe two guns the towns-folk made no queſtion but greatly to annoy the camp of Shaddai, and well enough to ſecure the gate, but they had not much cauſe to boaſt of what execution they did, as by what follows will be gathered.

Two guns planted upon Ear-gate.

The famous Manſoul had alſo ſome other ſmall pieces in it, of the which they made uſe againſt the camp of Shaddai.

The ſentence and power of the word.

They from the camp alſo, did as ſtoutly, and with as much of that as may (in truth) be called valour, let fly as faſt at the town and at Ear-gate: For they ſaw that unleſs they could break open Ear-gate, it would be but in vain to batter the wall. Now the King's captains had brought with them ſeveral ſlings, and two or three battering-rams; with their ſlings therefore they battered the houſes and people of the town, and with their rams they ſought to break Ear-gate open.

The camp and the town had ſeveral ſkirmiſhes, and briſk encounters, while the captains with their engines made many brave attempts to break open or beat down the tower that was over Ear-gate, and at the ſaid gate to make their entrance: But Manſoul ſtood it out ſo luſtily, through the rage of Diabolus, the valour of the Lord Will-bewill, and the conduct of old Incredulity the Mayor, and Mr. Forget-good, the Recorder, That the charge and expence of that ſummer's wars, (on the King's ſide) ſeemed to be almoſt quite loſt, and the advantage to return to Manſoul: But when the captains ſaw how it was, they made a fair retreat, and intrenched themſelves in their winter quarters. Now in this war, you muſt needs think there was much loſs on both ſides, of which be pleaſed to accept of this brief account following.

An account of this war with reference to the loſs on both ſides.

The King's captains when they marched from the court to come up againſt Manſoul to war: as they came croſſing over the country, they happened to light upon three young fellows that had a mind to go for ſoldiers; proper men they were, and men of courage, (and ſkill) to appearance. Their names were Mr. Tradition, Mr. Human-wiſdom, and Mr. Man's-invention. So they came up to the captains, and proferred their ſervice to Shaddai. The captains then told them of their deſign, and bid them not to be raſh in their offers: But the young men told them, they had conſidered the thing before, and that hearing they were upon their march for ſuch a deſign, came hither on purpoſe to meet them, that they might be liſted under their excellencies. Then Captain Boanerges, for that they were men of courage, liſted them into his company, and ſo away they went to the war.

Now when the war was begun, in one of the briſkeſt ſkirmiſhes, ſo it was, that a company of the Lord Will-bewill's men ſallied out at the ſally-port, or poſtern of the town, and fell in upon the rear of Captain Boanerges's men, where theſe three fellows happened to be, ſo they took them priſoners, and away they carried them into the town; where they had not laid long in durance, but it began to be noiſed about the ſtreets of the town, what three notable priſoners the Lord Will-bewill's men had taken, and brought in priſoners out of the camp of Shaddai. At length tidings thereof was carried to Diabolus to the caſtle, to wit, what my Lord Will-bewill's men had done, and whom they had taken priſoners.

Then Diabolus called for Will-bewill, to know the certainty of this matter. So he aſked him, and he told him; then did the giant ſend for the priſoners, who when they were come, demanded of them who they were, whence they came, and what they did in the camp of Shaddai; and they told him. Then he ſent them to ward again. Not many days after he ſent for them to him again, and then aſked them if they would be willing to ſerve him againſt their former captains: They then told him, that they did not ſo much live by religion, as by the fates of fortune. And that ſince his lordſhip was willing to entertain them, they ſhould be willing to ſerve him. Now while things were thus in hand, there was one captain Anything, a great doer in the town of Manſoul, and to this captain Anything did Diabolus ſend theſe men, with a note under his hand to receive them into his company; the contents of which letter were thus:

" Anything, my darling, the three men that are the bearers of this letter, have a deſire to ſerve me in the war; nor know I better to whoſe conduct to commit them, than to thine: Receive them therefore in my name, and as need ſhall require make uſe of them againſt Shaddai and his men.' Farewel. So they came and he received them, and he made two of them ſerjeants, but he made Mr Man's Invention, his ancient-bearer. But thus much for this, and now to return to the camp.

The roof of old Incredulity's houſe beat down.

They of the camp did alſo ſome execution upon the town, for they did beat down the roof of the old Lord Mayor's houſe, and ſo laid him more open than he was before. They had almoſt (with a ſling) ſlain my Lord Will-bewill outright: But he made a ſhift to recover again. But they made a notable ſlaughter among the aldermen, for with one only ſhot they cut off ſix of them: To wit, Mr. Swearing, Mr. Whoring, Mr. Fury, Mr. Stand-to-lies, Mr. Drunkenneſs, and Mr. Cheating.

The two great guns diſmounted.

They alſo diſmounted the two guns that ſtood upon the tower over Ear-gate, and laid them flat in the dirt. I told you before that the King's noble captains had drawn off to their winter-quarters, and had there intrenched themſelves and their carriages, ſo as with the beſt advantage to their King, and the greateſt annoyance to the enemy, they might give ſeaſonable and warm alarms to the town of Manſoul. And this deſign of them did ſo hit, that I may ſay they did almoſt what they would to the moleſtation of the corporation.

Continual alarms given to Manſoul.

For now could not Manſoul ſleep ſecurely as before, nor could they now go to their debaucheries with that quietneſs as in times paſt. For they had from the camp of Shaddai ſuch frequent, warm, and terriſying alarms; yea, alarms upon alarms, firſt at one gate and then at another, and again, at all the gates at once, that they were broken as to former peace. Yea, they had their alarms ſo frequently, and that when the nights were at longeſt, the weather coldeſt, and ſo conſequently the ſeaſon moſt unſeaſonable; that that winter was to the town of Manſoul, a winter by itſelf. Sometimes the trumpets would ſound, and ſometimes the ſlings would whirl the ſtones into the town. Sometimes ten thouſand of the king's ſoldiers would be running round the walls of Manſoul at midnight, ſhouting, and lifting up the voice for the battle. Sometimes again, ſome of them in the town would be wounded, and their cry and lamentable voice would be heard, to the great moleſtation of the now languiſhing town of Manſoul. Yea ſo diſtreſſed, with thoſe that laid ſiege againſt them, were they, that I dare ſay, Diabolus their king, had in theſe days his reſt much broken.

Conſcience ſpeaks.

In theſe days, as I was informed, new thoughts, and thoughts that began to run counter one to another, began to poſſeſs the minds of the men of the town of Manſoul. Some would ſay, “There is no living thus.”: Others would then reply, “This will be over ſhortly:” Then would a third ſtand up and anſwer, “Let us turn to the King Shaddai, and ſo put an end to theſe troubles.” And a fourth would come in with a fear, ſaying, “I doubt he will not receive us.” The old gentleman too, the Recorder, that was ſo before Diabolus took Manſoul; he alſo began to talk aloud, and his words were now to the town of Manſoul, as if they were great claps of thunder. No noiſe now, ſo terrible to Manſoul, as was his, with the noiſe of the ſoldiers, and ſhoutings of the captains.

A famine in Manſoul.

Alſo things began to grow ſcarce in Manſoul; now the things that her ſoul luſted after, were departing from her. Upon all her pleaſant things there was a blaſt, and burning inſtead of beauty. Wrinkles now, and ſome ſhews of the ſhadow of death, were upon the inhabitants of Manſoul. And now, O how glad would Manſoul have been to have injoyed quietneſs, and ſatiſfaction of mind, though joined with the meaneſt condition in the world!

They are ſummoned again to yield.

The captains alſo, in the deep of the winter, did ſend by the mouth of Boanerges's trumpeter, a ſummons to Manſoul to yield up herſelf to the King, the great King Shaddai. They ſaid it once, and twice, and thrice: Not knowing but that at ſometimes there might be in Manſoul ſome willingneſs to ſurrender up themſelves unto them, might they but have the colour of an invitation to do it under. Yea, ſo far as I could gather, the town had been ſurrendered up to them before now, had it not been for the oppoſition of old Incredulity, and the fickleneſs of the thoughts of my Lord Will-bewill. Diabolus alſo began to rave, wherefore Manſoul, as to yielding, was not yet all of one mind, therefore they ſtill lay diſtreſſed under theſe perplexing fears.

Manſoul in diſtreſs.

I told you but now, that they of the King's army had this winter ſent three times to Manſoul, to ſubmit herſelf.

The firſt time the trumpeter went, he went with words of peace, telling of them, “That the captains, the noble captains of Shaddai, did pity and bewail the miſery of the now periſhing town of Manſoul; and was troubled to ſee them ſo much at a ſtand in the way of their own deliverance. He ſaid moreover, that the captains bid him tell them, that if now poor Manſoul would humble herſelf, and turn, her former rebellions and moſt notorious treaſons ſhould by their merciful King be forgiven them, yea, and forgotten too. And having bid them beware that they ſtood not in their own way, that they oppoſed not themſelves, nor made themſelves their own loſers;” he returned again into the camp.

Secondly, The ſecond time the trumpeter went, he did treat them a little more roughly. For after ſound of trumpet he told them, “That their continuing in their rebellion did but chafe, and heat the ſpirit of the captains, and that they were reſolved to make a conqueſt of Manſoul, or to lay their bones before the town walls.”

Thirdly, He went again the third time, and dealt with them yet more roughly; telling of them, “That now, ſince they had been ſo horribly profane, he did not know, not certainly know, whether the captains were inclined to mercy or judgment; only, ſaid he, they commanded me to give you a ſummons to open the gates unto them:” So he returned, and went into the camp.

The town ſounds for a parley.

Theſe three ſummons, and eſpecially the two laſt, did ſo diſtreſs the town, that they preſently call a conſultation, the reſult of which was this, That my Lord Will-bewill ſhould go up to Ear-gate, and there with ſound of trumpet, call to the captain of the camp for a parley. Well, the Lord Will-bewill ſounded upon the wall, ſo the captains came up in their harneſs with their ten thouſands at their feet. The townſmen then told the captains, that they had heard and conſidered their ſummons, and would come to an agreement with them, and with their King Shaddai, upon

They propound conditions of agreement.

ſuch certain terms, articles, and propoſitions as, with and by the order of their prince, they to them, were appointed to propound. To wit, they would agree upon theſe grounds to be one people with them.

"1. If that thoſe of their own company, as the new Lord-Mayor, and their Mr. Forgetgood, with their brave Lord Willbewill, might under Shaddai be ſtill the governors of the town, caſtle, and gates of Manſoul.

2. Provided that no man that now ſerveth under their great giant, Diabolus, be by Shaddai caſt out of houſe, harbour, or the freedom that he hath hitherto enjoyed in the famous town of Manſoul.

3. That it ſhall be granted them, that they of the town of Manſoul ſhall enjoy certain of their rights and privileges: To wit, ſuch as have formerly been granted them; and that they have long lived in the enjoyment of, under the reign of their king Diabolus, that now is and long has been their only lord, and great defender.

4. That no new law, officer, or executioner of law or office, ſhall have any power over them, without their own choice and conſent."

Theſe be our propoſitions, or conditions of peace: And upon theſe terms, ſaid they we will ſubmit to your King.

But when the captains had heard this weak and feeble offer of the town of Manſoul, and their high and bold demands; they made to them again by their noble captain, the Captain Boanerges, this ſpeech following:

Boanerges his anſwer.

"O ye inhabitants of the town of Manſoul, when I heard your trumpet ſound for a parley with us, I can truly ſay, I was glad; but when you ſaid you were willing to ſubmit yourſelves to our King and Lord, then I was yet more glad: But when by your ſilly proviſoes, and fooliſh cavils, you lay the ſtumbling-block of your iniquity before your own faces, then was my gladneſs turned into ſorrows, and my hopeful beginnings of your return, into languiſhing, fainting fears.

I count, that old Ill-pauſe, the ancient enemy of Manſoul, did draw up thoſe propoſals that now you preſent us with, as terms of an agreement, but they deſerve not to be admitted to ſound in the ear of any man that pretends to have ſervice for Shaddai. We do therefore jointly, and that with the higheſt diſdain, refuſe, and reject ſuch things as the greateſt of iniquities.

But, O Manſoul! If you will give yourſelves into our hands, or rather into the hands of our King; and will truſt him to make ſuch terms with, and for you, as ſhall ſeem good in his eyes, (and I dare ſay they ſhall be ſuch as you ſhall find to be moſt profitable to you) then we will receive you, and be at peace with you: But if you like not to truſt yourſelves in the arms of Shaddai our King, then things are but where they were before, and we know alſo what we have to do."

Old Incredulity's reply.

They cry'd out old Incredulity the Lord Mayor, and ſaid, "And who, being out of the hands of their enemies, as you ſee we are now, will be ſo fooliſh as to put the ſtaff out of their own hands, into the hands of they know not who? I, for my part, will never yield to ſo unlimited a propoſition. Do we know the manner and temper of their King? It is ſaid by ſome, that he will be angry with his ſubjects, if but the breadth of an hair they chance to ſtep out of the way. And of others, that he requireth of them much more than they can perform. Wherefore it ſeems, O Manſoul, to be thy wiſdom, to take good heed what thou doſt in this matter; for if you once yield, you give up yourſelves to another, and ſo you are no more your own! Wherefore to give up yourſelves to an unlimited power, is the greateſt folly in the world: For now you indeed may repent; but can never juſtly complain. But do you indeed know, when you are his, which of you he will kill, and which of you he will ſave alive? Or whether he will not cut off every one of us, and ſend out of his own country, another new people, and cauſe them to inhabit this town."

This ſpeech undid all, but it did pleaſe the devil.

This ſpeech of the Lord Mayor, undid all, and threw flat to the ground their hopes of an accord: Wherefore the captains returned to their trenches, to their tents, and to their men, as they were; and the Mayor to the caſtle, and to his king.

Now Diabolus had waited for his return, for he had heard that they had been at their points. So when he was come into the chamber of ſtate, Diabolus ſaluted him, with, "Welcome my lord, how went matters betwixt you to day?" So the Lord Incredulity (with a low congee) told him the whole of the matter, ſaying, "Thus and thus, ſaid the Captains of Shaddai, and thus and thus ſaid I." The which when it was told to Diabolus, he was very glad to hear it, and ſaid, "My Lord Mayor, my faithful Incredulity, I have proved thy fidelity above ten times already, but never yet found thee falſe. I do promiſe thee, if we rub over this brunt, to prefer thee to a place of honour, a place far better than to be Lord Mayor of Manſoul. I will make thee my Univerſal Deputy, and thou ſhalt, next to me, have all nations under thy hand; yea, and thou ſhalt lay hands upon them that they may not reſiſt thee, nor ſhall any of our vaſſals walk more at liberty, but thoſe that ſhall be content to walk in thy fetters."

Now came the Lord Mayor out from Diabolus, as if he had obtained a favour indeed; wherefore to his habitation he goes in great ſtate, and thinks to feed himſelf well enough with hopes, until the time came that his greatneſs ſhould be enlarged.

A mutiny in Manſoul.

But now, though the Lord Mayor and Diabolus did thus well agree, yet this repulſe to the brave captains put Manſoul into a mutiny. For while old Incredulity went into the caſtle to congratulate his lord with what had paſſed, the old Lord-Mayor that was ſo before Diabolus came to the town, to wit, my Lord Underſtanding, and the old Recorder Mr. Conſcience, getting intelligence of what had paſſed at Ear-gate (for you muſt know that they might not be ſuffered to be at that debate, leſt they ſhould then have mutinied for the captains.) But, I ſay, they got intelligence what had paſſed there, and were much concerned therewith, wherefore they, getting ſome of the town together, began to poſſeſs them with the reaſonableneſs of the noble captains demands, and with the bad conſequences that would follow upon the ſpeech of old Incredulity, the Lord Mayor: To wit, how little reverence he ſhewed therein, either to the captains, or to their King; alſo how he implicitly charged them with unfaithfulneſs, and treachery: For what leſs, quoth they, could be made of his words, when he ſaid he would not yield to their propoſition, and added moreover a ſuppoſition, that he would deſtroy us, when before, he had ſent us word that he would ſhew us mercy. The multitude being now poſſeſſed with the conviction of the evil that old Incredulity had done, began to run together by companies in all places, and in every corner of the ſtreets of Manſoul; and firſt they began to mutter, then to talk openly, and after that they run to and fro, and cried as they run, "O the brave captains of Shaddai! Would we were under the government of the captains, and of Shaddai their King." When the Lord Mayor had intelligence that Manſoul was in an uproar, down he comes to appeaſe the people, and thought to have quaſhed their heat with the bigneſs and the ſhew of his countenance. But when they ſaw him, they came running upon him, and had doubtleſs done him a miſchief, had he not betaken himſelf to home. However they ſtrongly aſſaulted the houſe where he was, to have pulled it down about his ears; but the place was too ſtrong, ſo they failed of that. So he taking ſome courage addreſſed himſelf, out at a window, to the people in this manner: "Gentlemen, what is the reaſon, that there is here ſuch an uproar to day?"

Und. Then anſwered my Lord Underſtanding: "It is even becauſe that thou and thy maſter have carried it not rightly, and as you ſhould, to the captains of Shaddai; for in three things you are faulty, firſt, in that you would not let Mr. Conſcience and myſelf be at the hearing of your diſcourſe. Secondly, In that you propounded ſuch terms of peace, to the captains, that by no means could be granted, unleſs they had intended that their Shaddai, ſhould have been only a titular prince, and that Manſoul ſhould ſtill have had power by law, to have lived in all lewdneſs and vanity before him, and ſo by conſequence Diabolus ſhould ſtill here be king in power, and the other, only King in name. Thirdly, For that thou didſt thy ſelf, after the captains had ſhewed us upon what conditions they would have received us to mercy, even undo all again with thy unſavoury, and unſeaſonable, and ungodly ſpeech."

Sin, and the ſoul at odds.

Incred. When old Incredulity had heard this ſpeech, he cried out, "Treaſon, treaſon: To your arms, to your arms, O ye, the truſty friends of Diabolus in Manſoul."

Und. "Sir, you may put upon my words, what meaning you pleaſe, but I am ſure that the captains of ſuch an high Lord as theirs is, deſerved a better treatment at your hands."

Incred. Then ſaid old Incredulity, "This is but little better. But Sir, quoth he, what I ſpake, I ſpake for my prince, for his government, and the quieting of the people, whom by your unlawful actions, you have this day ſet to mutiny againſt us.

Conſ. Then replied the old Recorder, whoſe name was Mr. Conſcience, and ſaid, "Sir, you ought not thus to retort upon what my Lord Underſtanding hath ſaid. It is evident enough that he hath ſpoken the truth, and that you are an enemy to Manſoul, be convinced then of the evil of your ſaucy and malapert language, and of the grief that you have put the captains too; yea, and of the damages that you have done to Manſoul thereby. Had you accepted of the conditions, the ſound of the trumpet, and the alarm of war had now ceaſed about the town of Manſoul; but that dreadful ſound abides, and your want of wiſdom in your ſpeech has been the cauſe of it."

Incred. Then ſaid old Incredulity: "Sir, If I live I will do your errand to Diabolus, and there you ſhall have an anſwer to your words. Mean while we will ſeek the good of the town, and not aſk council of you."

Und. "Sir, your prince and you, are

both foreigners to Manſoul, and not the natives thereof. And who can tell but that when you have brought us into greater ſtraits (when you alſo ſhall ſee that yourſelves can be ſafe by no other means than by flight) you may leave us and ſhift for yourſelves, or ſet us on fire, and go away in the ſmoak, or by the light of our burning, and ſo leave us in our ruins."

Incred. " Sir, you forget that you are under a governor, and that you ought to demean yourſelf like a ſubject, and know ye, when my Lord the King ſhall hear of this day's work, he will give you but little thanks for your labour."

Now while theſe gentlemen were thus in their chiding words, down comes from the walls and gates of the town, the Lord Will-bewill, Mr. Prejudice, Old Ill-pauſe, and ſeveral of the new-made aldermen and burgeſſes, and they aſked the reaſon of the hubbub, and tumult. And with that every man began to tell his own tale, ſo that nothing could be heard diſtinctly: Then was a ſilence commanded, and the old fox Incredulity began to ſpeak; my Lord, quoth he, " Here are a couple of peeviſh gentlemen, that have, as a fruit of their diſpoſitions, and as I fear, through the advice of one Mr. Diſcontent, tumultuouſly gathered this company againſt me this day; and alſo attempted to run the town into acts of rebellion againſt our prince."

A great confuſion.

Then ſtood up all the Diabolonians that were preſent, and affirmed theſe things to be true.

Now when they that took part with my Lord Underſtanding, and with Mr. Conſcience, perceived that they were like to come to the worſt, for that force and power was on the other ſide; they came in for their help and relief: So a great company was on both ſides. Then they on Incredulities ſide, would have had the two old gentlemen preſently away to priſon; but they on the other ſide ſaid they ſhould not. Then they began to cry up parties again; the Diabolonians cried up old Incredulity, Forget-good, the new aldermen, and their great one Diabolus; and the other party, they as faſt cried up Shaddai, the captains, his laws, their mercifulneſs, and applauded their conditions and ways. Thus the bickerment went a while, at laſt they paſſed from words to blows, and now there were knocks on both ſides. The good old gentleman, Mr. Conſcience, was knocked down twice by one of the Diabolonians, whoſe name was Mr. Benumming. And my Lord Underſtanding had like to have been ſlain with an harquebus, but that he that had ſhot wanted to take his aim right. Nor did the other ſide wholly eſcape, for there was one Mr. Raſhhead, a Diabolonian, that had his brains beaten out by Mr. Mind, the Lord Will-bewill's ſervant; and it made me laugh to ſee how old Mr. Prejudice was kicked and tumbled about in the dirt. For though a-while ſince he was made a captain of a company of the Diabolonians, to the hurt and damage of the town; yet now they had got him under their feet; and I will aſſure you he had by ſome of the Lord Underſtanding's party, his crown ſoundly cracked to boot. Mr. Anything alſo, he became a briſk man in the broil, but both ſides were againſt him, becauſe he was true to none. Yet he had for his malapertneſs, one of his legs broken, and he that did it, wiſhed it had been his neck. Much harm more was done on both ſides, but this muſt not be forgotten, it was now a wonder to ſee my Lord Will-bewill ſo indifferent as he was; he did not ſeem to take one ſide more than another, only it was perceived that he ſmiled to ſee how old Prejudice was tumbled up and down in the dirt. Alſo when Capt. Anything came halting up before him, he ſeemed to take but little notice of him.

Harm done on both ſides.

The two gentlemen put in priſon, as the authors of this revel-rout.

Now when the uproar was over, Diabolus ſends for my Lord Underſtanding, and Mr. Conſcience, and claps them both up in priſon, as the ring-leaders and managers of this moſt heavy riotous rout in Manſoul. Now the town began to be quiet again, and the priſoners were uſed hardly, yea, he thought to have made them away, but that the preſent juncture did not ſerve for that purpoſe: For that war was in all their gates. But let us return again to our ſtory: The captains, when they were gone back from the gate, and were come into the camp again, called a council of war, to conſult what was further for them to do. Now ſome ſaid, let's go up preſently and fall upon the town, but the greateſt part thought, rather better it would be, to give them another ſummons to yield; and the reaſon why they thought this to be beſt, was, becauſe, that ſo far as could be perceived, the town of Manſoul now, was more inclinable than heretofore. And if, ſaid they, while ſome of them are in a way of inclination, we ſhould by ruggedneſs give them diſtaſt, we may ſet them further from cloſing with our ſummons, than we would be willing they ſhould.

The captains call a council and conſult what to do.

Wherefore to this advice they agreed, and called a trumpeter, put words into his mouth, ſet him his time, and bid him God ſpeed. Well, many hours were not expired before the trumpeter addreſſed himſelf to his journey. Wherefore coming up to the wall of the town, he ſteereth his courſe to Ear-gate; and there ſounded, as he was commanded: They then that were within, came out to ſee what was the matter, and the trumpeter made them this ſpeech following:

"O hard-hearted, and deplorable town of Manſoul, how long wilt thou love thy ſinful, ſinful ſimplicity, and ye fools delight in your ſcorning? As yet deſpiſe you the offers of peace, and deliverance? As yet will ye refuſe the golden offers of Shaddai, and truſt to the lies and falſehoods of Diabolus? Think you when Shaddai ſhould have conquered you, that the remembrance of theſe your carriages towards him, will yield you peace, and comfort; or that by ruffling language, you can make him afraid as a graſs-hopper? Doth he intreat you, for fear of you? Do you think you are ſtronger than he? Look to the heavens, and behold, and conſider the ſtars, how high are they? Can you ſtop the ſun from running its courſe, and hinder the moon from giving her light? Can you count the number of the ſtars, or ſtay the bottles of heaven? Can you call for the waters of the ſea, and cauſe them to cover the face of the ground? Can you behold every one that is proud, and abaſe him? And bind their faces in ſecret? Yet theſe are ſome of the works of our King, in whoſe name, this day, we come up unto you: That you may be brought under his authority. In his name therefore I ſummon you again, to yield up yourſelves to his captains."

At this ſummons the Manſoulians ſeemed to be at a ſtand, and knew not what anſwer to make: Wherefore Diabolus forthwith appeared, and took upon him to do it himſelf, and thus he begins, but turns his ſpeech to them of Manſoul:

Diabolus makes a ſpeech to the town.

"Gentlemen, quoth he, and my faithful ſubjects, if it is true that this ſummoner hath ſaid, concerning the greatneſs of their King; by his terror you will always be kept in bondage, and ſo be made to ſneak; yea, how can you now, though he is at a diſtance, endure to think of ſuch a mighty one? And if not to think of him, while at a diſtance, how can you endure to be in his preſence? I, your prince, am familiar with you, and you may play with me as you would with a graſshopper. Conſider, therefore, what is for your profit, and remember the immunities that I have granted you.

Farther, If all be true that this man hath ſaid, how comes it to paſs, that the ſubjects of Shaddai, are ſo enſlaved in all places where they come? None in the univerſe ſo unhappy as they, none ſo trampled upon as they.

Conſider, my Manſoul:—Would thou wert as loth to leave me, as I am loth to leave thee! But conſider, I ſay, the ball is yet at thy foot; liberty you have, if you know how to uſe it; yea, a king you have too, if you can tell how to love and obey him."

He drives Manſoul into deſpair.

Upon this ſpeech, the town of Manſoul did again harden their hearts yet more againſt the captains of Shaddai. The thoughts of his greatneſs did quite quaſh them, and the thoughts of his holineſs ſunk them in deſpair. Wherefore, after a ſhort conſultation, they (of the Diabolonian party they were) ſent back this word by the trumpeter, "That, for their parts, they were reſolved to ſtick to their king; but never to yield to Shaddai." So it was but in vain to give them any further ſummons, for they had rather die upon the place than yield. And now things ſeemed to be gone quite back, and Manſoul to be out of reach or call; yet the captains, who knew what their Lord could do, would not yet be beat out of heart: They therefore ſent them another ſummons, more ſharp and ſevere than the laſt; but the oftner they were ſent to, to reconcile to Shaddai, the further off they were. As they called them, ſo they went from them, yea, though they called them to the moſt High.

The captains leave off to ſummons, and betake themſelves to prayer.

So they ceaſed that way to deal with them any more, and inclined to think of another way. The captains therefore did gather themſelves together, to have free conference among themſelves, to know what was yet to be done to gain the town, and to deliver it from the tyranny of Diabolus: And one ſaid after this manner, and another after that. Then ſtood up the right noble, the Captain Conviction, and ſaid, My brethren, mine opinion is this:

Firſt, "That we continually play our ſlings into the town, and keep it in a continual alarm, moleſting of them day and night; by thus doing we ſhall ſtop the growth of their rampant ſpirit. For a lion may be tamed by continual moleſtations.

Secondly, "This done, I adviſe, that in the next place we with one conſent draw up a petition to our Lord Shaddai; by which, after we have ſhewed our King the condition of Manſoul, and of affairs here, and have begged his pardon for our no better ſucceſs; we will earneſtly implore his Majeſty's help, and that he will pleaſe to ſend us more force and power, and ſome gallant and well ſpoken commander to head them; that ſo his Majeſty may not loſe the benefit of theſe his good beginnings, but may compleat his conqueſt upon the town of Manſoul."

To this ſpeech of the noble Captain Conviction, they, as one man, conſented; and agreed that a petition ſhould forthwith be drawn up, and ſent by a fit man, away to Shaddai with ſpeed. The contents of the petition were thus:

“ Moſt gracious, and glorious King, the Lord of the beſt world, and the builder of the town of Manſoul. We have, dread Sovereign, at thy commandment, put our lives in jeopardy, and at thy bidding made a war, upon the famous town of Manſoul. When we went up againſt it, we did, according to our commiſſion, firſt offer conditions of peace unto it: But they, Great King, ſet light by our council, and would none of our reproof: They were for ſhutting of their gates, and for keeping us out of the town. They alſo mounted their guns, they ſallied out upon us, and have done us what damage they could, but we purſued them, with alarm upon alarm, requiting of them with ſuch retribution as was meet, and have done ſome execution upon the town.

Diabolus, Incredulity, and Will-bewill, are the great doers againſt us; now we are in our winter-quarters, but ſo, as that we do yet with an high hand moleſt, and diſtreſs the town.

Once, as we think, had we had but one ſubſtantial friend in the town; ſuch as would but have ſeconded the ſound of our ſummons, as they ought, the people might have yielded themſelves: But there were none but enemies there; nor any to ſpeak in behalf of our Lord, to the town; wherefore, though we have done as we could, yet Manſoul abides in a ſtate of rebellion againſt thee.

Now, King of Kings, let it pleaſe thee to pardon the unſucceſsfulneſs of thy ſervants, who have been no more advantageous in ſo deſirable a work, as the conquering of Manſoul is: And ſend, Lord, as we now deſire, more forces to Manſoul, that it may be ſubdued; and a man to head them, that the town may both love and fear.

We do not thus ſpeak, becauſe we are willing to relinquiſh the wars, (for we are for laying of our bones againſt the place) but that the town of Manſoul may be won for thy Majeſty. We alſo pray thy Majeſty, for expedition in this matter, that, after their conqueſt, we may be at liberty, to be ſent about other thy gracious deſigns.” Amen.

Who carried this petition.

The petition thus drawn up, was ſent away with haſte to the King, by the hand of that good man Mr. Love-to-Manſoul.

When this petition was com to the palace of the King, who ſhould it be delivered to, but to the King's Son. So he took it and read it, and becauſe the contents of it pleaſed him well, he mended, and alſo in ſome things, added to the petition himſelf. So after he had made ſuch amendments and additions as he thought convenient, with his own hand, he carried it in to the King; to whom when he had, with obeiſance delivered it, he put on authority, and ſpake to it himſelf.

The King receives it with gladneſs.

Now the King, at the ſight of the petition, was glad; but how much more think you, when it was ſeconded by his Son. It pleaſed him alſo to hear that his ſervants that camped againſt Manſoul, were ſo hearty in the work, and ſo ſtedfaſt in their reſolves, and that they had already got ſome ground upon the famous town of Manſoul.

The King calls his Son, and tells him that he ſhall go to conquer the town of Manſoul, and he is pleaſed at it.

Wherefore the King called to him Emanuel his Son, who ſaid here am I, my Father. Then ſaid the King, thou knoweſt, as I do myſelf, the condition of the town of Manſoul, and what we have purpoſed, and what thou haſt done to redeem it. Come now therefore, my Son, and prepare thyſelf for the war, for thou ſhalt go to my camp at Manſoul. Thou ſhalt alſo there proſper, and prevail, and conquer the town of Manſoul.

Then ſaid the King's Son: Thy law is within my heart. I delight to do thy will. This is the day that I have longed for, and the work that I have waited for all this while. Grant me therefore what force thou ſhalt in thy wiſdom think meet, and I will go, and will deliver from Diabolus, and from his power, thy periſhing town of Manſoul. My heart has been often pained within me, for the miſerable town of Manſoul. But now it is rejoiced, but now it is glad; and with that he leaped over the mountains for joy, ſaying:

I have not, in my heart, thought any thing too dear for Manſoul, the day of vengeance is in mine heart, for thee my Manſoul, and glad am I, that thou my Father haſt made me the captain of their ſalvation: And I will now begin to plague all thoſe that have been a plague to my town of Manſoul, and will deliver it from their hand.

When the King's Son had ſaid thus to his Father, it preſently flew like lightning round about at court; yea, it there became the only talk, what Emanuel was to go to do for the famous town of Manſoul. But you cannot think how the courtiers too, were taken with the deſign of the Prince. Yea, ſo affected were they with this work, and with the juſtneſs of the war, that the higheſt lord, and greateſt peer of the kingdom did covet to have commiſſions under Emanuel, to go to help to recover again to Shaddai, the miſerable town of Manſoul.

Then was it concluded that ſome ſhould go and carry tidings to the camp, that Emanuel was to come to recover Manſoul, and that he would bring along with him ſo mighty, ſo impregnable a force that he could not be reſiſted. But oh, how ready were the high ones at court, to run like lacquies to carry theſe tidings to the camp, that was at Manſoul. Now when the captains perceived that the King would ſend Emanuel his Son, and that it alſo delighted the Son to be ſent on this errand by the great Shaddai his Father: They alſo to ſhew, how they were pleaſed at the thoughts of his coming, gave a ſhout that made the earth rent, at the ſound thereof. Yea, the mountains did anſwer again by eccho, and Diabolus himſelf did totter and ſhake.

The camp ſhouts for joy when they hear the tidings.

For you muſt know, that though the town of Manſoul itſelf, was not much, if at all concerned with the project (for, alas for them, they were wofully beſotted, for they chiefly regarded their pleaſure and their luſts:) Yet Diabolus their governour was, for he had his ſpies continually abroad, who brought him intelligence of all things, and they told him what was doing at court againſt him, and that Emanuel would certainly come with a power to invade him. Nor was there any man at court, nor peer of the kingdom, that Diabolus ſo feared, as he feared this prince. For if you remember, I ſhewed you before that Diabolus had felt the weight of his hand already. So that, ſince it was he that was to come, this made him the more afraid. Well, you ſee how I have told you that the King's Son was ingaged to come from the court to ſave Manſoul, and that his Father had made him the Captain of the forces: The time therefore of his ſetting forth, being now expired, he addreſſed himſelf for his march, and taketh with him for his power, five noble captains, and their forces.

Diabolus afraid at the news of his coming.

The Prince addreſſes himſelf for his journey.

1. The firſt was that famous captain, the noble Captain Credence, his were the red colours; and Mr. Promiſe bare them; and for a ſcutcheon, he had the holy lamb and golden ſhield. And he had ten thouſand men at his feet.

2. The ſecond was that famous captain, the Captain Good-hope, his were the blue colours: His ſtandard-bearer was Mr. Expectation; and for a ſcutcheon he had the three golden anchors. And he had ten thouſand men at his feet.

3. The third captain was that valiant captain, the Captain Charity: His ſtandard-bearer was Mr. Pitiful, his were the green colours; and for his ſcutcheon, he had three naked orphans imbracing the boſom, And he had ten thouſand men at his feet.

4. The fourth was that gallant commander, the Captain Innocent: His ſtandard-bearer was Mr. Harmleſs; his were the white colours, and for his ſcutcheon, he had the three golden doves.

5. The fifth was the truly loyal, and well-beloved captain, the Captain Patience: his ſtandard-bearer was Mr. Suffer-long; his were the black colours; and for a ſcutcheon, he had three arrows through the golden Heart.

Theſe were Emanuel's captains, theſe their ſtandard-bearers, their colours, and their ſcutcheons, and theſe the men under their command. So as was ſaid, the brave Prince took his march to go to the town of Manſoul. Captain Credence led the van, and Captain Patience brought up the rear. So the other three with their men made up the main body. The Prince himſelf riding in his chariot at the head of them.

Faith and patience do the work.

But when they ſet out for their march, Oh how the trumpets ſounded, their armour glittered, and how the colours waved in the wind! The Prince's armour was all of gold, and it ſhone like the ſun in the firmament. The captains armour was of proof, and was in appearance like the glittering ſtars. There were alſo ſome from the court that rode reformades, for the love that they had to the King Shaddai, and for the happy deliverance of the town of Manſoul.

Emanuel alſo when he had thus ſet forward to go to recover the town of Manſoul; took with him at the commandment of his Father, forty-four battering rams, and twelve ſlings, to whirl ſtones withal. Every one of theſe was made of pure gold, and theſe they carried with them in the heart and body of their army, all along as they went to Manſoul.

The Holy Bible containing 66 books.

So they marched till they came within leſs than a league of the town: And there they lay till the firſt four captains came thither, to acquaint him with matters. Then they took their journey, to go to the town of Manſoul, and unto Manſoul they came. But when the old ſoldiers that were in the camp, ſaw that they had new forces to join with, they again gave ſuch a ſhout before the walls of the town of Manſoul, that it put Diabolus into another fright. So they ſat down before the town, not now as the other four captains did, to wit, againſt the gates of Manſoul only; but they invironed it round on every ſide; and beſet it behind and before, ſo that now let Manſoul look which way it will, it ſaw force and power lie in ſiege againſt it. Beſides, there were mounts caſt up againſt it.

The forces joined with rejoicing.

Manſoul beleaguered round.

The Mount Gracious was on the one ſide, and Mount Juſtice was on the other:

Farther, there were ſeveral ſmall banks, and advance-grounds, as Plain-truth-hill, and No-ſin-banks, where many of the ſlings were placed againſt the town. Upon Mount Gracious were planted four, and upon Mount Juſtice were placed as many; and the reſt were conveniently placed in ſeveral parts round about the town. Five of the beſt battering rams, that is, of the biggeſt of them, were placed upon Mount Hearken; a mount caſt up hard by Ear-gate with intent to break that open.

Now when the men of the town ſaw the multitude of the ſoldiers that were come up againſt the place, and the rams and ſlings, and the mounts on which they were planted; together with the glittering of the armour and the waving of their colours, they were forced to ſhift, and ſhift, and again to ſhift their thoughts; but they hardly changed for thoughts more ſtout, but rather for thoughts more faint. For though before, they thought themſelves ſufficiently guarded; yet now they began to think that no man knew what would be their hap or lot.

The heart of Manſoul begins to fail.

When the good Prince Emanuel had thus beleaguered Manſoul: In the firſt place he hangs out the white flag, which he cauſed to be ſet up among the golden ſlings that were planted upon Mount Gracious. And this he did for two reaſons: 1. To give notice to Manſoul that he could and would yet be gracious if they turned to him. 2. And that he might leave them the more without excuſe, ſhould he deſtroy them, they continuing in their rebellion.

So the white flag, with the three golden doves in it, was hanged out for two days together, to give them time, and ſpace to conſider. But they, as was hinted before, as if they were unconcerned, made no reply to the favourable ſignal of the Prince.

Then he commanded, and they ſet the red flag, upon that mount called Mount Juſtice. It was the red flag of Captain Judgment, whoſe ſcutcheon was the burning fiery furnace. And this alſo ſtood waving before them in the wind, for ſeveral days together. But look, how they carried it under the white flag, when that was hanged out, ſo they did alſo when the red one was: And yet he took no advantage of them.

Then he commanded again that his ſervants would hang out the black flag of defiance againſt them, whoſe ſcutcheon was the three burning thunder-bolts. But as unconcerned was Manſoul at this, as at thoſe that went before But when the Prince ſaw that neither mercy, nor judgment, nor execution of judgment, would, or could come near the heart of Manſoul, he was touched with much compunction, and ſaid, “Surely this ſtrange carriage of the town of Manſoul, doth rather ariſe from ignorance of the manner, and feats of war; than from a ſecret defiance of us, and abhorrence of their own lives. Or if they know the manner of the war of their own; yet not the rites and ceremonies of the wars in which we are concerned, when I make wars upon mine enemy Diabolus.”

Chriſt makes not war as the world does.

Therefore he ſent to the town of Manſoul, to let them know what he meant by thoſe ſigns, and ceremonies of the flag; and alſo to know of them which of the things they would chuſe, whether grace and mercy, or judgment, and the execution of judgment. All this while they kept their gates ſhut with locks, bolts and bars as faſt as they could. Their guards alſo were doubled, and their watch made as ſtrong as they could. Diabolus alſo did pluck up what heart he could, to encourage the town to make reſiſtance.

He ſends to know if they would have mercy or juſtice.

The townſmen alſo made anſwer to the Prince's meſſenger, in ſubſtance, according to that which follows.

“Great Sir, As to what by your meſſenger you have ſignified to us, Whether we will accept of your mercy, or fall by your juſtice, we are bound by the law and cuſtom of this place, and can give you no poſitive anſwer. For it is againſt the law, government, and the prerogative royal of our king, to make either peace or war without him. But this we will do, we will petition that our prince will come down to the wall, and there give you ſuch treatment as he ſhall think fit, and profitable for us.”

The townſfolks anſwer.

When the good Prince Emanuel heard this anſwer, and ſaw the ſlavery and bondage of the people, and how much content they were to abide in the chains of the tyrant Diabolus, it grieved him at the heart. And indeed, when at any time he perceived that any were contented under the ſlavery of the giant, he would be affected with it.

But to return again to our purpoſe After the town had carried this news to Diabolus, and had told him moreover, that the Prince that lay in the leaguer without the wall, waited upon them for an anſwer, he refuſed, and huffed as well as he could, but in heart he was afraid.

Diabolus afraid.

Then ſaid he, I will go down to the gates myſelf, and give him ſuch an anſwer as I think fit. So he went down to Mouth-gate, and there addreſſed himſelf to ſpeak to Emanuel (but in ſuch language as the town underſtood not) the contents whereof were as follow:

His ſpeech to the prince.

“ O thou great Emanuel, Lord of all the world, I know thee, that thou art the Son of the great Shaddai! Wherefore art thou come to torment me, and to caſt me out of my poſſeſſion? This town of Manſoul, as thou very well knoweſt, is mine, and that by a two-fold right. 1. It is mine by right of conqueſt, I won it in the open field. And ſhall the prey be taken from the mighty, or the lawful captive be delivered? 2. This town of Manſoul is mine alſo by their ſubjection. They have opened the gates of their town unto me. They have ſworn fidelity to me, and have openly choſen me to be their king. They have alſo given their caſtle into my hands; yea, they have put the whole ſtrength of Manſoul under me.

Moreover, this town of Manſoul hath diſavowed thee: Yea, they have caſt thy law, thy name, thy image, and all that is thine behind their back: And have accepted, and ſet up in their room, my law, my name, my image, and all that ever is mine. Aſk elſe thy captains, and they will tell thee, that Manſoul hath, in anſwer to all their ſummons, ſhewn love, and loyalty to me; but always diſdain, deſpite, contempt, and ſcorn to thee, and thine: Now thou art the juſt one, and the holy (and ſhouldeſt do no iniquity) depart then, I pray thee therefore from me, and leave me to my juſt inheritance, peaceably.”

This oration was made in the language of Diabolus himſelf. For although he can, to every man, ſpeak in their own language (elſe he could not tempt them all as he does) yet he has a language proper to himſelf, and it is the language of the infernal cave, or black pit.

Wherefore the town of Manſoul (poor hearts) underſtood him not, nor did they ſee how he crouched, and cringed, while he ſtood before Emanuel their prince.

Yea, they all this while took him to be one of that power and force that by no means could be reſiſted. Wherefore while he was thus intreating that he might have yet his reſidence there, and that Emanuel would not take it from him by force: The inhabitants boaſted even of his valour, ſaying, “ Who is able to make war with him.”

Well, when this pretended king, had made an end of what he would ſay, Emanuel, the golden Prince ſtood up and ſpake; the contents of whoſe words follow:

Emanuel's anſwer.

“ Thou deceiving one, ſaid he, I have in my Father's name, in mine own name, and on the behalf, and for the good of this wretched town of Manſoul, ſomewhat to ſay unto thee. Thou pretendeſt a right, a lawful right to the deplorable town of Manſoul; when it is moſt apparent to all my Father's court, that the entrance which thou haſt obtained in at the gates of Manſoul, was through thy lies and falſehood. Thou beliedſt my Father, thou beliedſt his law, and ſo deceivedſt the people of Manſoul. Thou pretendeſt that the people have accepted thee for their king, their captain, and right liege-lord, but that alſo was by the exerciſe of deceit, and guile. Now, if lying, wilineſs, ſinful craft, and all manner of horrible hypocriſy, will go, in my Father's court, (in which court thou muſt be tried) for equity and right, then will I confeſs unto thee that thou haſt made a lawful conqueſt. But alas! what thief, what tyrant, what devil is there that may not conquer after this ſort: But I can make it appear, O Diabolus, that thou in all thy pretences to a conqueſt of Manſoul, haſt nothing of truth to ſay. Thinkeſt thou this to be right, that thou didſt put the lie upon my Father, and madeſt him (to Manſoul) the greateſt deluder in the world. And what ſayeſt thou to thy perverting, knowingly, the right purport and intent of the law? Was it good alſo that thou madeſt a prey of the innocency, and ſimplicity of the now miſerable town of Manſoul? Yea, thou didſt overcome Manſoul by promiſing to them happineſs in their tranſgreſſions, againſt my Father's law, when thou knoweſt, and couldeſt not but know, hadſt thou conſulted nothing but thine own experience, that, that was the way to undo them. Thou haſt alſo thy ſelf (O! thou maſter of enmity) of deſpite, defaced my Father's image in Manſoul, and ſet up thy own in its place; to the great contempt of my Father, the heightening of thy ſin, and to the intolerable damage of the periſhing town of Manſoul.

Thou haſt morever, (as if all theſe were but little things with thee) not only deluded and undone this place; but by thy lies and fraudulent carriage, haſt ſet them againſt their own deliverance. How haſt thou ſtirred them up againſt my Father's captains, and made them to fight againſt thoſe that were ſent of him to deliver them from their bondage? All theſe things and very many more thou haſt done againſt thy light, and in contempt of my Father, and of his law: Yea, and with deſign to bring under his diſpleaſure for ever, the miſerable town of Manſoul I am therefore come to avenge the wrong that thou haſt done to my Father, and to deal with thee for the blaſphemies wherewith thou haſt made poor Manſoul blaſpheme his name. Yea, upon thy head, thou prince of the infernal cave, will I require it.

As for myſelf, O Diabolus, I am come againſt thee by lawful power, and to take by ſtrength of hand, this town of Manſoul out of thy burning fingers. For this town of Manſoul is mine, O Diabolus, and that by undoubted right, as all ſhall ſee that will diligently ſearch the moſt ancient, and moſt authentick records, and I will plead my title to it, to the confuſion of thy face.

Firſt, For the town of Manſoul, my Father built and did faſhion it with his hand. The palace alſo that is in the midſt of that town, he built it for his own delight. This town of Manſoul therefore is my Father's, and that by the beſt of titles: And he that gainſays the truth of this, muſt lie againſt his ſoul.

Secondly, O thou maſter of the lie, this town of Manſoul is mine,

1. For that I am my Father's heir, his firſt-born, and the only delight of his heart. I am therefore come up againſt thee in mine own right, even to recover mine own inheritance out of thine hand.

2. But further, as I have a right and title to Manſoul, by being my Father's heir, ſo I have alſo by my Father's donation. His it was, and he gave it me; nor have I at any time offended my Father that he ſhould take it from me and give it to thee. Nor have I been forced by playing the bankrupt to ſell, or ſet to ſale to thee, my beloved town of Manſoul. Manſoul is my deſire, my delight, and the joy of my heart. But,

3. Manſoul is mine by right of purchaſe. I have bought it (O Diabolus) I have bought it to my ſelf. Now ſince it was my Father's and mine, as I was his heir, and ſince alſo I have made it mine by virtue of a great purchaſe, it followeth, that by all lawful right the town of Manſoul is mine, and that thou art an uſurper, a tyrant and traytor in thy holding poſſeſſion thereof. Now the cauſe of my purchaſing of it was this: Manſoul had treſpaſſed againſt my Father, now my Father had ſaid, That in the day that they broke his law, they ſhould die. Now it is more poſſible for heaven and earth to paſs away, than for my Father to break his word. Wherefore when Manſoul had ſinned indeed by hearkening to thy lie, I put in and became a ſurety to my Father, body for body, and ſoul for ſoul, that I would make amends for Manſoul's tranſgreſſions; and my Father did accept thereof So when the time appointed was come, I gave body for body, ſoul for ſoul, life for life, blood for blood, and ſo redeemed my beloved Manſoul.

4. Nor did I do this to the halves, my Father's law and juſtice that were both concerned in the threatening upon tranſgreſſion, are both now ſatisfied, and very well content that Manſoul ſhould be delivered.

5. Nor am I come out this day againſt thee, but by commandment of my Father, it was he that ſaid unto me, Go down and deliver Manſoul.

Wherefore be it known unto thee, (O thou fountain of deceit) and be it alſo known to the fooliſh town of Manſoul, that I am not come againſt thee this day without my Father.

And now (ſaid the golden-headed Prince) I have a word to the town of Manſoul," (but as ſoon as mention was made that he had a word to ſpeak to the beſotted town of Manſoul, the gates were double guarded, and all men commanded not to give him audience) ſo he proceeded, and ſaid, "O unhappy town of Manſoul, I cannot but be touched with pity and compaſſion for thee. Thou haſt accepted of Diabolus for thy king, and art become a nurſe and miniſter of Diabolonians againſt thy Sovereign Lord. Thy gates thou haſt opened to him, but haſt ſhut them faſt againſt me; thou haſt given him a hearing, but haſt ſtopt thine ears at my cry; he brought to thee thy deſtruction, and thou didſt receive both him and it: I am come to thee bringing ſalvation, but thou regardeſt me not. Beſides, thou haſt as with ſacrilegious hands, taken thyſelf with all that was mine in thee, and haſt given all to my foe, and to the greateſt enemy my Father has. You have bowed and ſubjected yourſelves to him; you have vowed and ſworn yourſelves to be his. Poor Manſoul! what ſhall I do unto thee? Shall I ſave thee? Shall I deſtroy thee? What ſhall I do unto thee? Shall I fall upon thee and grind thee to powder, or make thee a monument of the richeſt grace? What ſhall I do unto thee? Hearken therefore thou town of Manſoul, hearken to my word, and thou ſhalt live. I am merciful, Manſoul, and thou ſhalt find me ſo; ſhut me not out of thy gates.

O Manſoul, neither is my commiſſion, nor inclination to do thee any hurt; why flyeſt thou ſo faſt from thy friend, and ſtickeſt ſo cloſe to thine enemy? Indeed I would have thee, becauſe it becomes thee, to be ſorry for thy ſin; but do not deſpair of life, this great force is not to hurt thee, but to deliver thee from thy bondage, and to reduce thee to thy obedience.

My commiſſion indeed is to make a war upon Diabolus thy king, and upon all Diabolonians with him; for he is the ſtrong man armed that keeps the houſe, and I will have him out; his ſpoils I muſt divide, his armour I muſt take from him, his hold I muſt caſt him out of, and make it an habitation for myſelf. And this, O Manſoul, ſhall Diabolus know, when he ſhall be made to follow me in chains, and when Manſoul ſhall rejoice to ſee it ſo.

I could, would I now put forth my might, cauſe, that forthwith he ſhould

46

leave you and depart; but I have it in my heart ſo to deal with him, as that the juſtice of the war that I ſhall make upon him, may be ſeen and acknowledged by all. He hath taken Manſoul by fraud, and keeps it by violence and deceit, and I will make him bare and naked in the eyes of all obſervers.

All my words are true, I am mighty to ſave, and will deliver my Manſoul out of his hand." This ſpeech was intended chiefly for Manſoul, but Manſoul would not have the hearing of it. They ſhut up Ear-gate, they barricadoed it up, they kept it locked and bolted; they ſet a guard thereat, and commanded that no Manſolonian ſhould go out to him, nor that any from the camp ſhould be admitted into the town; all this they did, ſo horribly had Diabolus inchanted them to do, and ſeek to do for him, againſt their rightful Lord and Prince; wherefore no man, nor voice, nor ſound of man that belonged to the glorious hoſt, was to come into the town.

Emanuel prepares to make war upon Manſoul.

So when Emanuel ſaw that Manſoul was thus involved in ſin, he calls his army together, ſince now alſo his words were deſpiſed) and gave out a commandment throughout all his hoſt to be ready againſt the time appointed. Now foraſmuch as there was no way lawfully to take the town of Manſoul, but to get in by the gates, and at Ear-gate as the chief, therefore he commanded his captains and commanders to bring their rams, their ſlings, and their men, and to place them at Eye-gate and Ear-gate, in order to his taking the town.

Diabolus propounds conditions of peace.

When Emanuel had put all things in a readineſs to give Diabolus battle, he ſent again to know of the town of Manſoul, if in peaceable manner they would yield themſelves, or whether they were yet reſolved to put him to try the utmoſt extremity: Then they together with Diabolus their king, called a council of war, and reſolved upon certain propoſitions that ſhould be offered to Emanuel, if he will accept thereof, ſo they agreed; and then the next was, who ſhoud be ſent on this errand. Now there was in the town of Manſoul, an old man a Diabolonian, and his name was Mr. Loth-to-ſtoop, a ſtiff man in his way, and a great doer for Diabolus; him therefore they ſent, and put into his mouth what he ſhould ſay. So he went and came ſo the camp to Emanuel, and when he was come, a time was appointed to give him audience. So at the time he came, and after a Diabolonian ceremony or two, he thus began, and ſaid, " Great Sir, that it may be known unto all men how good-natured a prince my maſter is, he hath ſent me to tell your lordſhip that he is very willing rather than go to war, to deliver up into your hands one half of the town of Manſoul. I am therefore to know if your mightineſs will accept of this propoſition."

Then ſaid Emanuel, " The whole is mine by gift and purchaſe, wherefore I will never loſe one half."

Then ſaid Mr. Loth-to-ſtoop, " Sir, my maſter hath ſaid, that he will be content that you ſhall be the nominal and titular Lord of all, if he may poſſeſs but a part."

Then Emanuel anſwered, " The whole is mine really; not in name and word only: Wherefore I will be the ſole Lord and poſſeſſor of all, or of none at all of Manſoul."

Then Mr. Loth-to-ſtoop ſaid again, " Sir, behold the condeſcenſion of my maſter! He ſays that he will be content, if he may but have aſſigned to him ſome place in Manſoul as a place to live privately in, and you ſhall be Lord of all the reſt."

Then ſaid the golden Prince, " All that the Father giveth me, ſhall come to me; and of all that he hath given me I will loſe nothing, no not a hoof, nor a hair. I will not therefore grant him, no not the leaſt corner in Manſoul to dwell in, I will have all to myſelf."

Then Loth-to-ſtoop ſaid again, " But, Sir, ſuppoſe that my lord ſhould reſign the whole town to you, only with this proviſo, that he ſometimes when he comes into this country, may for old acquaintance-ſake, be entertained as a way-faring man for two days, or ten days, or a month, or ſo; may not then this ſmall matter be granted?"

Then ſaid Emanuel, " No: He came as a way-faring man to David, nor did he ſtay long with him, and yet it had like to have coſt David his ſoul. I will not conſent that he ever ſhould have any harbour more there."

Then ſaid Mr. Loth-to-ſtoop, " Sir, you ſeem to be very hard: Suppoſe my maſter ſhould yield to all that your Lordſhip hath ſaid, provided that his friends and kindred in Manſoul may have liberty to trade in the town, and to enjoy their preſent dwellings; may not that be granted, Sir?"

Then ſaid Emanuel, " No; that is contrary to my Father's will; for all, and all manner of Diabolonians that now are, or that at any time ſhall be found in Manſoul, ſhall not only loſe their lands and liberties, but alſo their lives."

Then ſaid Mr. Loth-to-ſtoop again, " But Sir, may not my maſter, and great Lord, by letters, by paſſengers, by accidental opportunities, and the like, maintain, if he ſhall deliver up all unto thee, ſome kind of old friendſhip with Manſoul."

Emanuel anſwered, No, by no means; foraſmuch as any ſuch fellowſhip, friendſhip, intimacy, or acquaintance in what way, ſort or mode ſoever maintained, will tend to the corrupting of Manſoul, the alienating of their affections from me, and the endangering of their peace with my Father.

Mr. Loth-to-ſtoop yet added further; ſaying, But great Sir, ſince my maſter hath many friends, and thoſe that are dear to him in Manſoul, may he not, if he ſhall depart from them, even of his bounty and good nature, beſtow upon them, as he ſees fit, ſome tokens of his love and kindneſs, that he had for them, to the end that Manſoul, when he is gone, may look upon ſuch tokens of kindneſs once received from their old friend, and remember him who was once their king, and the merry times that they ſometimes enjoyed one with another, while he and they lived in peace together.

Then ſaid Emanuel, No; for if Manſoul come to be mine, I ſhall not admit of, nor conſent that there ſhould be the leaſt ſcrap, ſhred, or duſt of Diabolus left behind, as tokens or gifts beſtowed upon any in Manſoul, thereby to call to remembrance the horrible communion that was betwixt them and him.

Well Sir, ſaid Mr. Loth-to-ſtoop, I have one thing more to propound, and then I am got to the end of my commiſſion: Suppoſe that when my maſter is gone from Manſoul, any that yet ſhall live in the town, ſhould have ſuch buſineſs of high concerns to do, that if they be neglected the party ſhall be undone; and ſuppoſe, Sir, that no body can help in that caſe ſo well as my maſter and lord; may not now my maſter be ſent for upon ſo urgent an occaſion as this? Or if he may not be admitted into the town, may not he and the perſon concerned, meet in ſome of the villages near Manſoul, and there lay their heads together, and there conſult of matters?

This was the laſt of thoſe enſnaring propoſitions that Mr. Loth-to-ſtoop had to propound to Emanuel on behalf of his maſter Diabolus; but Emanuel would not grant it, for he ſaid, There can be no caſe, or thing, or matter fall out in Manſoul, when thy maſter ſhall be gone, that may not be ſalved by my Father; beſides, it will be a great diſparagement to my Father's wiſdom and ſkill to admit any from Manſoul to go out to Diabolus for advice, when they are bid before, in every thing by prayer and ſupplication to let their requeſt be made known to my Father. Further this, ſhould it be granted, would be to grant that a door ſhould be ſet open for Diabolus and the Diabolonians in Manſoul to hatch and plot and bring to paſs treaſonable deſigns, to the grief of my Father and me, and to the utter deſtruction of Manſoul.

A Speech of old Ill-pauſe to the camp.

Preparations to the battle.

When Mr. Loth-to-ſtoop had heard this anſwer, he took his leave of Emanuel and departed, ſaying, that he would do word to his maſter concerning this whole affair. So he departed and came to Diabolus to Manſoul, and told him the whole of the matter, and how Emanuel would not admit, no not by any means, that he when he was once gone out, ſhould for ever have any thing more to do, either in, or with any that are of the town of Manſoul. When Manſoul and Diabolus had heard this relation of things, they with one conſent concluded to uſe their beſt endeavour to keep Emanuel out of Manſoul, and ſent old Ill-pauſe, of whom you have heard before, to tell the prince and his captains ſo. So the old gentleman came up to the top of Ear-gate, and called to the camp for a hearing; who when they gave audience he ſaid, I have in commandment from my high Lord to bid you to tell it to your Prince Emanuel, That Manſoul and their king are reſolved to ſtand and fall together, and that it is in vain for your Prince to think of ever having of Manſoul in his hand, unleſs he can take it by force. So ſome went and told to Emanuel what old Ill-pauſe, a Diabolonian in Manſoul had ſaid. Then ſaid the Prince, I muſt try the power of my ſword, for I will not (for all the rebellions and repulſes that Manſoul has made againſt me) raiſe my ſiege and depart, but will aſſuredly take my Manſoul and deliver it from the hand of her enemy. And with that he gave out a commandment that Captain Boanerges, Captain Conviction, Captain Judgment, and Captain Execution ſhould forthwith march up to Ear-gate with trumpets ſounding, colours flying, and with ſhouting for the battle. Alſo he would that Captain Credence ſhould join himſelf with them. Emanuel moreover gave order that Captain Goodhope and Captain Charity ſhould draw themſelves up before Eye gate. He bid alſo that the reſt of his Captains, and their men, ſhould place themſelves for the beſt of their advantage againſt the enemy, round about the town, and all was done as he had commanded. Then he bid that the word ſhould be given forth, and the word was at that time Emanuel. Then was an alarm ſounded, and the battering rams were played, and the ſlings did whirl ſtones into the town amain, and thus the battle began. Now Diabolus himſelf did manage the townſmen in the war, and that at every gate; wherefore their reſiſtance was the more forcible, helliſh, and offenſive to Emanuel.

Thus was the good Prince engaged and entertained by Diabolus in Manſoul for ſeveral days together. And a fight worth ſeeing it was, to behold how the captains of Shaddai behaved themſelves in this war.

Boanerges plays the man.

Conviction wounded.

Angels.

And firſt for Captain Boanerges (not to undervalue the reſt) he made three moſt fierce aſſaults, one after another, upon Ear-gate, to the ſhaking of the poſts thereof. Captain Conviction, he alſo made up as faſt with Boanerges as poſſibly he could, and both diſcerning that the gate began to yield, they commanded that the rams ſhould ſtill be played againſt it. Now Captain Conviction going up very near to the gate, was with very great force driven back, and received three wounds in the mouth. And thoſe that rode Reformades, they went about to encourage the captains.

For the valour of the two captains made mention of before, the Prince ſent for them to his pavillion, and commanded that a while they ſhould reſt themſelves, and that with ſomewhat they ſhould be refreſhed. Care was alſo taken for Captain Conviction, that he ſhould be healed of his wounds: The Prince alſo gave to each of them a chain of gold, and bid them yet be of good courage.

Goodhope and Charity play the men at Eye-gate.

Nor did Captain Goodhope, nor Captain Charity come behind in this moſt deſperate fight, for they ſo well did behave themſelves at Eye-gate, that they had almoſt broken it quite open. Theſe alſo had a reward from their Prince, as alſo had the reſt of the captains, becauſe they did valiantly round about the town.

In this engagement ſeveral of the officers of Diabolus were ſlain, and ſome of the townſmen wounded. For the officers, there was one Captain Boaſting ſlain. This Boaſting thought that no body could have ſhaken the poſts of Ear-gate, nor have ſhaken the heart of Diabolus. Next to him there was one Captain Secure ſlain; this Secure uſed to ſay, That the blind and lame in Manſoul were able to keep the gates of the town againſt Emanuel's army. This Captain Secure did Captain Conviction cleave down the head with a two-handed ſword, when he received himſelf three wounds in his mouth.

Beſides theſe, there was one Captain Bragman, a very deſperate fellow, and he was captain over a band of thoſe that threw firebrands, arrows, and death; he alſo received by the hand of Captain Goodhope at Eye-gate a mortal wound in the breaſt.

There was moreover one Mr. Feeling, but he was no captain, but a great ſtickler to encourage Manſoul to rebellion, he received a wound in the eye by the hand of one of Boanerges ſoldiers, and had by the captain himſelf been ſlain, but that he made a ſudden retreat.

Will-bewill hurt.

But I never ſaw Will-bewill ſo daunted in all my life: He was not able to do as he was wont, and ſome ſay that he alſo received a wound in the leg, and that ſome of the men in the Prince's army have certainly ſeen him limp, as he afterwards walked on the wall.

I ſhall not give you a particular account of the names of the ſoldiers that were ſlain in the town, for many were maimed and wounded, and ſlain; for when they ſaw that the poſts of Ear-gate did ſhake, and Eye-gate was well nigh broken open; and alſo that their captains were ſlain; this took away the hearts of many of the Diabolonians; they fell alſo by the force of the ſhot that were ſent by the golden ſlings into the midſt of the town of Manſoul.

Of the townſmen, there was one Love-no-good, he was a townſman, but a Diabolonian, he alſo received his mortal wound in Manſoul, but he died not very ſoon.

Mr. Ill-pauſe alſo, who was the man that came along with Diabolus when at firſt he attempted the taking of Manſoul, he alſo received a grievous wound in the head, ſome ſay that his brain-pan was cracked; this I have taken notice of, that he was never after this able to do that miſchief to Manſoul, as he had done in times paſt. Alſo old Prejudice, and Mr. Anything fled.

The white flag hung out again.

Now when the battle was over, the Prince commanded that yet once more the white flag ſhould be ſet upon Mount Gracious, in ſight of the town of Manſoul; to ſhew that yet Emanuel had grace for the wretched town of Manſoul.

Diabolus's new prank.

When Diabolus ſaw the white flag hanged out again, and knowing that it was not for him, but Manſoul; he caſt in his mind to play another prank, to wit, to ſee if Emanuel would raiſe his ſiege and be gone, upon promiſe of a reformation. So he comes down to the gate one evening, a good while after the ſun was gone down, and calls to ſpeak with Emanuel, who preſently came down to the gate, and Diabolus ſaid unto him:

His ſpeech to Emanuel.

“ Foraſmuch as thou makeſt it appear by thy white flag, that thou art wholly given to peace and quiet; I thought meet to acquaint thee, that we are ready to accept thereof upon terms which thou mayeſt admit.

I know that thou art given to devotion, and that holineſs pleaſes thee; yea that thy great end in making a war upon Manſoul, is, that it may be an holy habitation. Well, draw off thy forces from the town, and I will bend Manſoul to thy bow.

Firſt, I will lay down all acts of hoſtility againſt thee, and will be willing to become thy deputy, and will, as I have formerly been againſt thee, now ſerve thee in the town of Manſoul. And more particularly,

1. I will perſuade Manſoul to receive thee for their Lord, and I know that they will do it the ſooner, when they ſhall underſtand that I am thy deputy.
2. I will ſhew them wherein they have erred, and that tranſgreſſion ſtands in the way to life.
3. I will ſhew them the holy law unto which they muſt conform, even that which they have broken.
4. I will preſs upon them the neceſſity of a reformation according to thy law.
5. And moreover that none of theſe things may fail, I my ſelf, at my own proper coſt and charge will ſet up and maintain a ſufficient miniſtry, beſides lecturers, in Manſoul.
6. Thou ſhall receive as a token of our ſubjection to thee continually year by year, what thou ſhalt think fit to lay and levy upon us, in token of our ſubjection to thee."

The anſwer:

Then ſaid Emanuel to him, "O full of deceit, how moveable are thy ways! How often haſt thou changed and rechanged, if ſo be thou mighteſt ſtill keep poſſeſſion of my Manſoul, though, as has been plainly declared before, I am the right heir thereof? Often haſt thou made thy propoſals already, nor is this laſt a whit better than they. And failing to deceive when thou ſhewedſt thyſelf in thy black; thou haſt now transformed thyſelf into an angel of light, and wouldeſt to deceive, be now as a miniſter of righteouſneſs.

But know thou, O Diabolus, that nothing muſt be regarded that thou canſt propound, for nothing is done by thee but to deceive; thou neither haſt conſcience to God, nor love to the town of Manſoul; whence then ſhould theſe thy ſayings ariſe, but from ſinful craft and deceit? He that can of liſt and will propound what he pleaſes, and that wherewith he may deſtroy them that believe him, is to be abandoned with all that he ſhall ſay. But if righteouſneſs be ſuch a beauty-ſpot in thine eyes now, how is it that wickedneſs was ſo cloſely ſtuck to by thee before. But this is by the by.

Thou talkeſt now of a reformation in Manſoul, and that thou thy ſelf if I will pleaſe, will be at the head of that reformation, all the while knowing that the greateſt proficiency that man can make in the law, and the righteouſneſs thereof, will amount to no more for the taking away of the curſe from Manſoul, than juſt nothing at all, for a law being broken by Manſoul, that had before upon a ſuppoſition of the breach thereof, a curſe pronounced againſt him for it of God, can never by his obeying of the law deliver himſelf therefrom. (To ſay nothing of what a reformation is like to be ſet up in Manſoul, when the devil is become the corrector of vice.) Thou knoweſt that all that thou haſt now ſaid in this matter is nothing but guile and deceit; and is as it was the firſt, ſo it is the laſt card that thou haſt to play. Many there be that do ſoon diſcern thee when thou ſheweſt them thy cloven foot; but in thy white, thy light, and in thy transformation thou art ſeen but of a few. But thou ſhalt not do thus with my Manſoul, O Diabolus, for I do ſtill love my Manſoul.

Beſides, I am not come to put Manſoul upon works to live thereby, (ſhould I do ſo, I ſhould be like unto thee) but I am come, that by me, and by what I have and ſhall do for Manſoul, they may to my Father be reconciled, though by their ſin they have provoked him to anger, and though by the law they cannot obtain mercy.

Thou talkeſt of ſubjecting of this town to good, when none deſireth it at thy hands. I am ſent by my Father to poſſeſs it myſelf, and to guide it by the ſkillfulneſs of my hands into ſuch a conformity to him as ſhall be pleaſing in his ſight. I will therefore poſſeſs it myſelf, I will diſpoſſeſs and caſt thee out: I will ſet up mine own ſtandard in the midſt of them: I will alſo govern them by new laws, new officers, new motives, and new ways: Yea, I will pull down this town, and build it again, and it ſhall be as though it had not been, and it ſhall then be the glory of the whole univerſe."

Diabolus confounded.

When Diabolus heard this, and perceived that he was diſcovered in all his deceits, he was confounded and utterly put to a nonplus; but having in himſelf the fountain of iniquity, rage and malice, againſt both Shaddai and his Son, and the beloved town of Manſoul, what doth he but ſtrengthen himſelf what he could to give freſh battle to the noble Prince Emanuel? So then, now we muſt have another fight before the town of Manſoul is taken. Come up then to the mountains you that love to ſee military actions, and behold by both ſides how the fatal blow is given: while one ſeeks to hold, and the other

46

ſeeks to make himſelf maſter of the famous town of Manſoul.

New preparations for to fight.

Diabolus therefore having withdrawn himſelf from the wall to his force that was in the heart of the town of Manſoul, Emanuel alſo returned to the camp, and both of them after their divers ways, put themſelves into a poſture fit to bid battle one to another.

Diabolus deſpairs of holding of Manſoul.

Diabolus as filled with deſpair of retaining in his hands the famous town of Manſoul, reſolved to do what miſchief he could (if indeed he could do any) to the army of the Prince, and to the famous town of Manſoul, (for alas it was not the happineſs of the ſilly town of Manſoul that was deſigned by Diabolus, but the utter ruin and overthrow thereof;) as now is enough in view. Wherefore he commands his officers that they ſhould then, when they ſee that they could hold the town no longer, do it what harm and miſchief they could, renting and tearing of men, women and children. For, ſaid he, we had better quite demoliſh the place, and leave it like a ruinous heap, than ſo leave it that it may be an habitation for Emanuel.

Emanuel again, knowing that the next battle would iſſue in his being made maſter of the place, gave out a royal commandment to all his officers, high captains, and men of war, to be ſure to ſhew themſelves men of war againſt Diabolus, and all Diabolonians; but favourable, merciful, and meek to all the old inhabitants of Manſoul. Bend therefore, ſaid the noble Prince, the hotteſt front of the battle againſt Diabolus and his men.

The battle joined, and they fight on both ſides fiercely.

So the day being come, the command was given, and the Prince's men did bravely ſtand to their arms; and did, as before, bend their main force againſt Ear-gate, and Eye-gate. The word was then, Manſoul is won, ſo they made their aſſault upon the town. Diabolus alſo as faſt as he could with the main of his power, made reſiſtance from within, and his high lords, and chief captains for a time fought very cruelly againſt the Prince's army.

Ear-gate broke open.

But after three or four notable charges by the Prince, and his noble captains, Ear-gate was broken open, and the bars and bolts wherewith it was uſed to be faſt ſhut up againſt the Prince, was broken into a thouſand pieces. Then did the Prince's trumpets ſound, the captains ſhout, the town ſhake, and Diabolus retreat to his hold. Well, when the Prince's forces had broken open the gate, himſelf came up and did ſet his throne in it; alſo he ſet his ſtandard thereby, upon a mount that before by his men was caſt up to place the mighty ſlings thereon. The mount was called Mount Hear-well, there therefore the Prince abode, to wit, hard by the going in at the gate. He commanded alſo that the golden ſlings ſhould yet be played upon the town, eſpecially againſt the caſtle, becauſe for ſhelter thither was Diabolus retreated. Now from Ear-gate the ſtreet was ſtreight, even to the houſe of Mr. Recorder that ſo was before Diabolus took the town, and hard by his houſe ſtood the caſtle, which Diabolus for a long time had made his irk-ſome den. The captains therefore did quickly clear that ſtreet by the uſe of their ſlings, ſo that way was made up to the heart of the town. Then did the Prince command that Captain Boanerges, Captain Conviction, and Captain Judgment ſhould forthwith march up the town to the old gentleman's gate. Then did the captains in moſt warlike manner enter into the town of Manſoul, and marching in with flying colours, they came up to the Recorder's houſe, (and that was almoſt as ſtrong as was the caſtle.) Battering rams they took alſo with them, to plant againſt the caſtle-gates. When they were come to the houſe of Mr. Conſcience, they knocked and demanded entrance. Now the old gentleman, not knowing as yet fully their deſign, kept his gates ſhut all the time of this fight. Wherefore Boanerges demanded entrance at his gates, and no man making anſwer, he gave it one ſtroke with the head of a ram, and this made the old gentleman ſhake, and his houſe to tremble and totter. Then came Mr. Recorder down to the gate, and, as he could, with quivering lips, he aſked, Who was there? Boanerges anſwered, We are the captains and commanders of the great Shaddai, and of the bleſſed Emanuel his Son, and we demand poſſeſſion of your houſe for the uſe of our noble Prince. And with that the battering ram gave the gate another ſhake: this made the old gentleman tremble the more, yet durſt he not but open the gate: then the King's forces marched in, namely the three brave captains mentioned before. Now the Recorder's houſe was a place of much convenience for Emanuel, not only becauſe it was near to the caſtle, and ſtrong, but alſo becauſe it was large, and fronted the caſtle, the den where now Diabolus was: for he was now afraid to come out of his hold. As for Mr. Recorder, the captains carried it very reſervedly to him; as yet he knew nothing of the great deſigns of Emanuel; ſo that he did not know what judgment to make, nor what would be the end of ſuch thundering beginnings. It was alſo preſently noiſed in the town, how the Recorder's houſe was poſſeſſed, his rooms taken up, and his palace made the ſeat of the war; and no ſooner was it noiſed abroad, but they took the alarm as warmly, and gave it out to others of his friends, (and you know as a ſnow-ball loſes nothing by rolling) ſo in little time the whole town was poſſeſſed, that they muſt expect nothing from the Prince but deſtruction; and the ground of the buſineſs was this: The Recorder was afraid, the Recorder trembled, and the captains carried it ſtrangely to the Recorder, ſo many came to ſee, but when they with their own eyes, did behold the captains in the palace, and their battering rams ever playing at the caſtle-gates to beat them down; they were rivited in their fears, and it made them all in amaze. And, as I ſaid, the man of the houſe would encreaſe all this, for whoever came to him, or diſcourſed with him, nothing would he talk of, tell them, or hear, but that death and deſtruction now attended Manſoul.

The office of conſcience when he is awakened.

For (quoth the old gentleman) you are all of you ſenſible that we all have been traytors to that once deſpiſed, but now famouſly victorious and glorious Prince Emanuel. For he now, as you ſee, doth not only lie in cloſe ſiege about us, but hath forced his entrance in at our gates; moreover Diabolus flees before him, and he hath as you behold, made of my houſe a garriſon againſt the caſtle, where he is. I, for my part, have tranſgreſſed greatly, (and he that is clean it is well for him.) But, I ſay, I have tranſgreſſed greatly in keeping of ſilence when I ſhould have ſpoken, and in perverting of juſtice when I ſhould have executed the ſame. True, I have ſuffered ſomething at the hand of Diabolus, for taking part with the laws of King Shaddai; but that alas! what will that do! Will that make compenſation for the rebellions and treaſons that I have done, and have ſuffered without gain-ſaying, to be committed in the town of Manſoul? O I tremble to think, what will be the end of this ſo dreadful and ſo ireful a beginning!

Now while theſe brave captains were thus buſy in the houſe of the old Recorder, Captain Execution was as buſy in other parts of the town, in ſecuring the back-ſtreets, and the walls. He alſo hunted the Lord Will-bewill ſorely; he ſuffered him not to reſt in any corner. He purſued him ſo hard, that he drove his men from him, and made him glad to thruſt his head into a hole. Alſo this mighty warrior did cut three of the Lord Will-bewill's officers down to the ground; one was old Mr. Prejudice, he that had his crown cracked in the mutiny; this man was made by Lord Will-bewill, keeper of Ear-gate, and fell by the hand of Captain Execution. There was alſo one Mr. Backward-to-all-but-naught, and he alſo was one of Lord Will-bewill's officers, and was the captain of the two guns that once were mounted on the top of Ear-gate, he alſo was cut down to the ground by the hands of Captain Execution. Beſides theſe two there was another, a third, and his name was Captain Treacherous, a vile man this was, but one that Will-bewill did put a great deal of confidence in, but him alſo did this Captain Execution cut done to the ground with the reſt.

The brave exploits of the Captain Execution.

He alſo made a very great ſlaughter among my Lord Will-bewill's ſoldiers, killing many that were ſtout and ſturdy, and wounding of many that for Diabolus were nimble and active. But all theſe were Diabolonians, there was not a man, a native of Manſoul hurt.

Other feats of war were alſo likewiſe performed by other of the captains, as at Eye-gate, where Captain Good-hope, and Captain Charity had a charge, was great execution done; for the Captain Good-hope, with his own hand ſlew one Captain Blindfold, the keeper of that gate; this Blindfold was captain of a thouſand men, and they were they that fought with mauls; he alſo purſued his men, ſlew many, and wounded more, and made the reſt hide their heads in corners.

There was alſo at that gate, Mr. Ill-pauſe, of whom you have heard before, he was an old man, and had a beard that reached down to his girdle, the ſame was he that was orator to Diabolus, he did much miſchief in the town of Manſoul, and fell by the hand of Captain Good-hope.

What ſhall I ſay, the Diabolonians in theſe days lay dead in every corner, though too many yet were alive in Manſoul.

The old townſmen meet and conſult.

Now the old Recorder, and my Lord Underſtanding, with ſome others of the chief of the town, to wit, ſuch as knew they muſt ſtand and fall with the famous town of Manſoul, came together upon a day, and after conſultation had, did jointly agree to draw up a petition, and to ſend it to Emanuel, now while he ſat in the gate of Manſoul. So they drew up their petition to Emanuel, the contents whereof were this, That they, the old inhabitants of the now deplorable town of Manſoul, confeſſed their ſin, and were ſorry that they had offended his princely Majeſty, and prayed, that he would ſpare their lives.

Upon this petition he gave no anſwer at all, and that did trouble them yet ſo much the more. Now all this while the captains that were in the Recorder's houſe were playing with the battering rams at the gates of the caſtle to beat them down. So after ſome time, labour and travel, the gate of the caſtle that was called Impregnable, was beaten open, and broken into ſeveral ſplinters; and ſo a way made to go up to the hold in which Diabolus had hid himſelf. Then was tidings ſent down to Ear-gate, for Emanuel ſtill abode there, to let him know that a way was made in at the gates of the caſtle of Manſoul. But Oh! how the trumpets at the tidings ſounded throughout the Prince's camp, for that now the war was ſo near an end, and Manſoul itſelf of being ſet free.

Emanuel marches into Manſoul.

Then the Prince aroſe from the place where he was, and took with him ſuch of his men of war as were fitteſt for that expedition, and marched up the ſtreet of Manſoul to the old Recorder's houſe.

Now the Prince himſelf was clad all in armour of gold, and ſo he marched up the town with his ſtandard born before him; but he kept his countenance much reſerved all the way as he went, ſo that the people could not tell how to gather to themſelves love or hatred by his looks. Now as he marched up the ſtreet, the towns-folk came out at every door to ſee, and could not but be taken with his perſon, and the glory thereof, but wondered at the reſervedneſs of his countenance; for as yet he ſpake more to them by his actions and works, than he did by words or ſmiles. But alſo poor Manſoul, (as in ſuch caſes all are apt to do) they interpreted the carriage of Emanuel to them, as did Joſeph's brethren his to them, even all the quite contrary way: For thought they, if Emanuel loved us, he would ſhew it to us by word or carriage, but none of theſe he doth, therefore Emanuel hates us. Now if Emanuel hates us, then Manſoul ſhall be ſlain, then Manſoul ſhall become a dunghill. They knew that they had tranſgreſſed his Father's law, and that againſt him they had been in with Diabolus his enemy. They alſo knew that the Prince Emanuel knew all this; for they were convinced that he was an Angel of God, to know all things that are done in the earth. And this made them think that their condition was miſerable, and that the good Prince would make them deſolate.

And thought they, what time ſo fit to do this in as now, when he has the bridle of Manſoul in his hand. And this I took ſpecial notice of, that the inhabitants (notwithſtanding all this) could not; no, they could not, when they ſee him march thro' the town, but cringe, bow, bend, and were ready to lick the duſt of his feet. They alſo wiſhed a thouſand times over, that he would become their prince and captain, and would become their protection. They would alſo one to another talk of the comelineſs of his perſon, and how much for glory and valour, he out-ſtript the great ones of the world. But poor hearts, as to themſelves their thoughts would change, and go upon all manner of extremes. Yea, through the working of them backward and forward, Manſoul became as a ball toſſed, and as a rolling thing before the whirlwind.

He comes up to the caſtle, and commands Diabolus to ſurrender himſelf.

Now when he was come to the caſtle-gates, he commanded Diabolus to appear and to ſurrender himſelf into his hands. But oh, how loth was the beaſt to appear! How he ſtuck at it! How he ſhrunk! How he cringed! Yet out he came to the Prince. Then Emanuel commanded, and they took Diabolus and bound him faſt in chains, the better to reſerve him to the judgment that he had appointed for him. But Diabolus ſtood up to intreat for himſelf, that Emanuel would not ſend him into the deep, but ſuffer him to depart out of Manſoul in peace.

He is taken and bound in chains.

When Emanuel had taken him and bound him in chains, he led him into the market-place, and there before Manſoul, ſtript him of his armour in which he boaſted ſo much before. This now was one of the acts of triumph of Emanuel over his enemy, and all the while that the giant was ſtripping, the trumpets of the golden Prince did ſound amain; the captains alſo ſhouted, and the ſoldiers did ſing for joy.

Then was Manſoul called upon to behold the beginning of Emanuel's triumph over him in whom they ſo much had truſted, and of whom they ſo much had boaſted in the days when he had flattered them.

Thus having made Diabolus naked in the eyes of Manſoul, and before the commanders of the Prince; in the next place he commands that Diabolus ſhould be bound with chains to his chariot-wheels. Then leaving of ſome of his forces, to wit, Captain Boanerges, and Captain Conviction, as a guard for the caſtle-gates, that reſiſtance might be made on his behalf, (if any that heretofore followed Diabolus ſhould make an attempt to poſſeſs it) he did ride in triumph over him quite through the town of Manſoul, and ſo out at, and before the gate called Eye-gate, to the plain where his camp die lie.

But you cannot think unleſs you had been there (as I was) what a ſhout there was in Emanuel's camp when they ſaw the tyrant bound by the hand of their noble Prince, and tied to his chariot-wheels!

And they ſaid, He hath led captivity captive; he hath ſpoiled principalities and powers; Diabolus is ſubjected to the power of his ſword, and made the object of all deriſion.

Thoſe alſo that rode Reformades, and that came down to ſee the battle, they ſhouted with that greatneſs of voice, and ſung with ſuch melodious notes, that they cauſed them that dwell in the higheſt orbs to open their windows, put out their heads, and look down to ſee the cauſe of that glory.

The townſmen alſo, ſo many of them as ſaw this ſight, were as it were, while they looked, betwixt the earth and the heavens. True, they could not tell what would be the iſſue of things as to them, but all things were done in ſuch excellent methods; and I cannot tell how, but things in the management of them ſeemed to caſt a ſmile towards the town, ſo that their eyes, their heads, their hearts, and their minds, and all that they had were taken and held, while they obſerved Emanuel's order.

The men of Manſoul taken with Emanuel.

So when the brave Prince had finiſhed this part of his triumph over Diabolus his foe, he turned him up in the midſt of his contempt and ſhame, having given him a charge no more to be a poſſeſſor of Manſoul. Then went he from Emanuel, and out of the midſt of his camp to inherit the parched places in a ſalt land, ſeeking reſt but finding none.

Now Captain Boanerges and Captain Conviction were both of them men of very great majeſty, their faces were like the faces of lions, and their words like the roaring of the ſea; and they ſtill quartered in Mr. Conſcience's houſe, of whom mention was made before. When therefore the high and mighty Prince had thus far finiſhed his triumph over Diabolus, the townſmen had more leiſure to view and to behold the actions of theſe noble captains. But the captains carried it with that terror and dread in all that they did (and you may be ſure that they had private inſtructions ſo to do) that they kept the town under continual heart-aking, and cauſed (in their apprehenſion) the well-being of Manſoul for the future, to hang in doubt before them, ſo that (for ſome conſiderable time) they neither knew what reſt or eaſe, or peace, or hope meant.

Nor did the Prince himſelf, as yet, abide in the town of Manſoul, but in his royal pavillion in the camp, and in the midſt of his Father's forces. So at atime convenient, he ſent ſpecial orders to Captain Boanerges to ſummons Manſoul, the whole of the townſmen, into the caſtle-yard, and then and there before their faces, to take my Lord Underſtanding, Mr. Conſcience, and that notable one the Lord Will-bewill, and put them all three in ward, and that they ſhould ſet a ſtrong guard upon them there, until his pleaſure concerning them were further known. The which orders when the captains had put them in execution, made no ſmall addition to the fears of the town of Manſoul; for now, to their thinking, were their former fears of the ruin of Manſoul confirmed. Now, what death they ſhould die, and how long they ſhould be in dying, was that which moſt perplexed their heads and hearts: Yea, they were afraid that Emanuel would command them all into the deep, the place that the prince Diabolus was afraid of; for they knew that they had deſerved it. Alſo to die by the ſword in the face of the town, and in the open way of diſgrace, from the hand of ſo good and ſo holy a Prince, that (too) troubled them ſore. The town was alſo greatly troubled for the men that were committed to ward, for that they were their ſtay and their guide, and for that they believed that if thoſe men were cut off, their execution would be but the beginning of the ruin of the town of Manſoul. Wherefore what do they, but together with the men in priſon, draw up a petition to the Prince, and ſent it to Emanuel by the hand of Mr. Would-live. So he went and came to the Prince's quarters, and preſented the petition; the ſum of which was this:

Manſoul greatly diſtreſſed.

They ſend a petition to Emanuel.

"Great and wonderful potentate, victor over Diabolus, aud conqueror of the town of Manſoul: We the miſerable inhabitants of that moſt woful corporation, do humbly beg that we may find favour in thy ſight, and remember not againſt us former tranſgreſſions, nor yet the ſins of the chief of our town, but ſpare us according to the greatneſs of thy mercy, and let us not die, but live in thy ſight: So ſhall we be willing to be thy ſervants, and if thou ſhalt think fit, to gather our meat under thy table." Amen.

So the petitioner went as was ſaid with his petition to the Prince, and the Prince took it at his hand, but ſent him away with ſilence. This ſtill afflicted the town of Manſoul, but yet conſidering that now they muſt either petition, or die; for now they could not do any thing elſe; therefore they conſulted again, and ſent another petition, and this petition was much after the form and method of the former.

But when the petition was drawn up, by whom ſhould they ſend it, was the next queſtion; for they would not ſend this by him by whom they ſent the firſt, (for they thought that the Prince had taken ſome offence at the manner of his deportment before him) ſo they attempted to make Capt. Conviction their meſſenger with it, but he ſaid, That he neither durſt, nor

They petition again.

would petition Emanuel for traitors; nor be to the Prince an advocate for rebels. Yet withal, ſaid he, our Prince is good, and you may adventure to ſend it by the hand of one of your town, provided he went with a rope about his head, and pleaded nothing but mercy.

Well, they made through fear their delays as long as they could, and longer than delays were good, but fearing at laſt the dangerouſneſs of them, they thought, but with many a fainting in their minds, to ſend their petition by Mr. Deſires-awake; ſo they ſent for Mr. Deſires-awake; now he dwelt in a very mean cottage in Manſoul, and he came at his neighbours requeſt. So they told him what they had done, and what they would do concerning petitioning, and that they did deſire of him that he would go therewith to the Prince.

Mr. Deſires-awake goes with the petition to the Prince.

Then ſaid Mr. Deſires-awake, Why ſhould not I do the beſt I can to ſave ſo famous a town as Manſoul from deſerved deſtruction? They therefore delivered the petition to him, and told him how he muſt addreſs himſelf to the Prince, and wiſhed him ten thouſand good ſpeeds. So he comes to the Prince's pavillion, as the firſt, and aſked to ſpeak with his Majeſty; ſo word was carried to Emanuel, and the Prince came out to the man. When Mr. Deſires-awake ſaw the Prince, he fell flat with his face to the ground, and cried out, O that Manſoul might live before thee! and with that he preſented the petition. The which when the Prince had read, he turned away for a-while and wept, but refraining himſelf, he turned again to the man, (who all this while lay crying at his feet as at the firſt) and ſaid to him, Go thy way to thy place, and I will conſider of thy requeſts.

His entertainment.

Now you may think that they of Manſoul that had ſent him, what with guilt, and what with fear, leſt their petition ſhould be rejected, could not but look with many a long look, and that too with ſtrange workings of heart, to ſee what would become of their petition: At laſt, they ſaw their meſſenger coming back; ſo when he was come, they aſked him how he fared? what Emanuel ſaid? and what was become of the petition? But he told them that he would be ſilent till he came to the priſon to my Lord Mayor, my Lord Will-bewill, and Mr. Recorder. So he went forwards towards the priſon-houſe, where the men of Manſoul lay bound. But oh! what a multitude flocked after to hear what the meſſenger ſaid. So when he was come and had ſhewn himſelf at the grate of the priſon, my Lord Mayor himſelf lookt as white as a clout, the Recorder alſo did quake: but they aſked and ſaid, Come, good Sir, what did the great Prince ſay to you? Then ſaid Mr. Deſires-awake, when I came to my Lord's pavillion, I called, and he came forth; ſo I fell proſtrate at his feet, and delivered to him my petition, (for the greatneſs of his perſon, and the glory of his countenance would not ſuffer me to ſtand upon my legs.) Now as he received the petition, I cried, O that Manſoul might live before thee! So when for a while he had looked thereon, he turned him about and ſaid to his ſervant, Go thy way to thy place again, and I will conſider of thy requeſts. The meſſenger added moreover, and ſaid, The prince to whom you ſent me, is ſuch a one for beauty and glory, that whoſo ſees him muſt both love and fear him: I, for my part, can do no leſs; but I know not what will be the end of theſe things. At this anſwer, they were all at a ſtand; both they in priſon, and they that followed the meſſenger thither to hear the news; nor knew they what, or what manner of interpretation to put upon what the Prince had ſaid. Now, when the priſon was cleared of the throng, the priſoners among themſelves, began to comment upon Emanuel's words. My Lord Mayor ſaid, That the anſwer did not look with a rugged face; but Will-bewill ſaid, it betokened evil; and the Recorder, that it was a meſſenger of death. Now, they that were left, and that ſtood behind, and ſo could not ſo well hear what the priſoners ſaid, ſome of them catched hold of one piece of a ſentence, and ſome on a bit of another; ſome took hold of what the meſſenger ſaid, and ſome of the priſoners judgment thereon; ſo none had the right underſtanding of things; but you cannot imagine what work theſe people made, and what a confuſion there was in Manſoul now.

Manſoul confounded at the anſwer.

For preſently they that had heard what was ſaid, flew about the town; one crying one thing, and another the quite contrary, and both were ſure enough they told true, for they did hear, they ſaid, with their ears what was ſaid, and therefore could not be deceived. One would ſay, We muſt all be killed; another would ſay, We muſt all be ſaved; and a third would ſay, That the Prince would not be concerned with Manſoul; and a fourth, That the priſoners muſt be ſuddenly put to death. And as I ſaid, every one ſtood to it, that he told his tale the righteſt, and that all others but he were out. Wherefore Manſoul had now moleſtation upon moleſtation, nor could any man know on what to reſt the ſole of his foot; for one would go by now, and as he went, if he heard his neighbour tell his tale, to be ſure, he would tell the quite contrary, and both would ſtand in it that he told the truth. Nay, ſome of them had got this ſtory by the end, That the Prince did intend to put Manſoul to the ſword. And now it began to be dark; wherefore poor Manſoul was in ſad perplexity all the night until the morning.

Manſoul in perplexity.

But ſo far as I could gather by the beſt information that I could get, all this hubbub came through the words that the Recorder ſaid, when he told them, That in his judgment, the Prince's anſwer was a meſſenger of death. It was this that fired the town, and that began the fright in Manſoul; for Manſoul in former times did uſe to count that Mr. Recorder was a ſeer; and that his ſentence was equal to the beſt of oracles; and thus was Manſoul a terror to itſelf.

And now did they begin to feel what was the effects of ſtubborn rebellion, and unlawful reſiſtance againſt their Prince. I ſay they now began to feel the effects thereof by guilt and fear, that now had ſwallowed them up; and who more involved in the one, but they that were moſt in the other; to wit, the chief of the town of Manſoul.

To be brief, when the fame of the fright was out of the town, and the priſoners had a little recovered themſelves, they take to themſelves ſome heart, and think to petition the Prince for life again. So they did draw up a third petition; the contents whereof was this.

They reſolve to petition again.

"Prince Emanuel the Great, Lord of all worlds, and maſter of mercy, we thy poor, wretched, miſerable, dying town of Manſoul, do confeſs unto thy great and glorious majeſty, that we have ſinned againſt thy Father and thee, and are no more worthy to be called thy Manſoul, but rather to be caſt into the pit. If thou wilt ſlay us, we have deſerved it. If thou wilt condemn us to the deep, we cannot but ſay thou art righteous. We cannot complain whatever thou doſt, or however thou carrieſt it towards us. But oh! let mercy reign! And let it be extended to us! O let mercy take hold upon us, and free us from our tranſgreſſions, and we will ſing of thy mercy, and of thy judgment. Amen."

Their petition.

This petition when drawn up was deſigned to be ſent to the Prince as the firſt, but who ſhould carry it, that was the queſtion. Some ſaid, let him do it that went with the firſt; but others thought not good to do that, and that becauſe he ſped no better. Now there was an old man in the town, and his name was Mr. Good-deed. A man that bare only the name, but had nothing of the nature of the thing; now ſome were for ſending of him, but the Recorder was by no means for that: For, ſaid he, we now ſtand in need of, and are pleading for mercy; wherefore to ſend our petition by a man of this name will ſeem to croſs the petition itſelf: Should we make Mr. Good-deed our meſſenger, when our petition cries for mercy?

Beſides, quoth the old gentleman, ſhould the Prince now, as he receives the petition, aſk him, and ſay, What is thy name? as nobody knows but he will; and he ſhould ſay, Old Good-deed; what, think you, would Emanuel ſay but this? Aye! Is old Good-deed yet alive in Manſoul, then let old Good-deed ſave you from your diſtreſſes. And if he ſays ſo, I am ſure we are loſt; nor can a thouſand of old Good-deeds ſave Manſoul.

After the Recorder had given in his reaſons why old Good-deed ſhould not go with this petition to Emanuel; the reſt of the priſoners, and chief of Manſoul oppoſed it alſo, and ſo old Good-deed was laid aſide, and they agreed to ſend Mr. Deſires-awake again; ſo they ſent for him, and deſired him that he would a ſecond time go with their petition to the Prince, and he readily told them he would. But they bid him that in anywiſe he would take heed that in no word or carriage, he gave offence to the Prince, for by doing ſo, for ought we can tell, you may bring Manſoul into utter deſtruction, ſaid they.

Now Mr. Deſires-awake, when he ſaw that he muſt go of this errand, beſought that they would grant that Mr. Wet-eyes might go with him. Now this Wet-eyes was a near neighbour of Mr. Deſires, a poor man, a man of a broken ſpirit, yet one that could ſpeak well to a petition. So they granted that he ſhould go with him. Wherefore they addreſſed themſelves to their buſineſs; Mr. Deſires put a rope upon his head, and Mr. Wet-eyes went with hands wringing together. Thus they went to the Prince's pavillion.

Mr. Deſires-awake goes again and takes one Wet-eyes with him.

Now when they went to petition this third time, they were not without thoughts, that by often coming they might be a burden to the prince. Wherefore when they were come to the door of his pavillion, they firſt made their apology for themſelves, and for their coming to trouble Emanuel ſo often; and they ſaid, That they came not hither to day, for that they delighted in being troubleſome, or for that they delighted to hear themſelves talk; but for that neceſſity cauſed them to come to his Majeſty; they could, they ſaid, have no reſt day nor night, becauſe of their tranſgreſſion againſt Shaddai, and againſt Emanuel his Son. They alſo thought that ſome miſbehaviour of Mr. Deſires-awake the laſt time might give diſtaſte to his Highneſs; and ſo cauſed that he returned from ſo merciful a Prince empty, and without countenance. So when they had made this apology, Mr. Deſires-awake caſt himſelf proſtrate upon the ground as at the firſt, at the feet of the mighty Prince, ſaying, Oh! that Manſoul might live before thee! And ſo he delivered his petition. The Prince then having read the petition, turned aſide a-while as before, and coming again to the place where the petitioner lay on the ground, he demanded what his name was, and of what eſteem in the account of Manſoul? For that he, above all the multitude in Manſoul, ſhould be ſent to him upon ſuch an errand. Then ſaid the man to the Prince, O let not my Lord be angry; and why enquireſt thou after the name of ſuch a dead dog as I am? Paſs by, I pray thee, and take no notice of who I am, becauſe there is, as thou very well knoweſt, ſo great a diſproportion between me and thee. Why the townſmen choſe to ſend me on this errand to my Lord, is beſt known to themſelves, but it could not be, for that they thought that I had favour with my Lord. For my part, I am out of charity with myſelf, who then ſhould be in love with me? Yet live I would, and ſo would I, that my townſmen ſhould; and becauſe both they and myſelf are guilty of great tranſgreſſions, therefore they have ſent me, and I am come in their names to beg of my Lord for mercy. Let it pleaſe thee therefore to incline to mercy, but aſk not what thy ſervants are.

The Prince talketh with them.

Then ſaid the Prince, And what is he that is become thy companion in this ſo weighty a matter? So Mr. Deſires told Emanuel, that he was a poor neighbour of his, and one of his moſt intimate aſſociates, and his name, ſaid he, may it pleaſe your moſt excellent Majeſty is Wet-eyes of the town of Manſoul. I know that there are many of that name that are naught, but I hope it will be no offence to my Lord, that I have brought my poor neighbour with me.

Then Mr. Wet-eyes fell on his face to the ground, and made this apology for his coming with his neighbour to his Lord.

“ O, my Lord, quoth he, what I am, I know not myſelf, nor whether my name be feigned or true, eſpecially when I begin to think what ſome have ſaid, namely, that this name was given me, becauſe Mr. Repentance was my father. Good men have bad children, and the ſincere do oftentimes beget hypocrites. My mother alſo called me by this name from my cradle, but whether becauſe of the moiſtneſs of my brain, or becauſe of the ſoftneſs of my heart, I cannot tell. I ſee dirt in mine own tears, and filthineſs in the bottom of my prayers. But I pray thee (and all this while the gentleman wept) that thou wouldeſt not remember againſt us our tranſgreſſions, nor take offence at the unqualifiedneſs of thy ſervants, but mercifully paſs by the ſin of Manſoul, and refrain from the glorifying of thy grace no longer.”

So at his bidding they aroſe, and both ſtood trembling before him, and he ſpake to them to this purpoſe.

The Prince's anſwer.

“ The town of Manſoul hath grievouſly rebelled againſt my Father, in that they have rejected him from being their King, and did chuſe to themſelves for their captain, a liar, a murderer, and a runnagate ſlave. For this Diabolus, and your pretended prince, though once ſo highly accounted of by you, made rebellion againſt my Father and me, even in our palace and higheſt court there, thinking to become a prince and king. But being there timely diſcovered and apprehended, and for his wickedneſs bound in chains, and ſeparated to the pit with thoſe that were his companions, he offered himſelf to you, and you have received him.

The original of Diabolus.

Now this is, and for a long time hath been an high affront to my Father; wherefore my Father ſent to you a powerful army to reduce you to your obedience. But you know how thoſe men, their captains, and their counſels, were eſteemed of you, and what they received at your hand. You rebelled againſt them, you ſhut your gates upon them, you bid them battle, you fought them, and fought for Diabolus againſt them. So they ſent to my Father for more power, and I with my men are come to ſubdue you. But as you treated the ſervants, ſo you treated their Lord. You ſtood up in hoſtile manner againſt me, you ſhut up your gates againſt me, you turned the deaf ear to me, and reſiſted as long as you could; but now I have made a conqueſt of you. Did you cry me mercy ſo long as you had hopes that you might prevail againſt me? But now I have taken the town, you cry; but why did you not cry before, when the white flag of my mercy, the red flag of juſtice, and the black flag that threatened execution, were ſet up to cite you to it? Now I have conquered your Diabolus, you come to me for favour; but why did you not help me againſt the mighty? Yet I will conſider your petition, and will anſwer it ſo as will be for my glory.

Go bid Captain Boanerges, and Captain Conviction bring the priſoners out to me into the camp to-morrow, and ſay you to Captain Judgment, and Captain Execution,

tion, ſtay you in the caſtle; and take good heed to yourſelves that you keep all quiet in Manſoul until you ſhall hear further from me; and with that he turned himſelf from them, and went to his royal pavillion again."

So the petitioners having received this anſwer from the Prince, returned as at the firſt to go to their companions again. But they had not gone far, but thoughts began to work in their minds, that no mercy as yet was intended by the Prince to Manſoul; ſo they went to the place where the priſoners lay bound; but theſe workings of mind about what would become of Manſoul, had ſuch ſtrong power over them, that by that they were come unto them that ſent them, they were ſcarce able to deliver their meſſage.

But they came at length to the gates of the town, (now the townſmen with earneſtneſs were waiting for their return) where many met them to know what anſwer was made to the petition. Then they cried out to thoſe that were ſent, What news from the Prince, and what hath Emanuel ſaid? But they ſaid, that they muſt (as before) go up to the priſon and there deliver their meſſage. So away they went to the priſon with a multitude at their heels. Now, when they were come to the gates of the priſon, they told the firſt part of Emanuel's ſpeech to the priſoners; to wit, how he reflected upon their diſloyalty to his Father and himſelf, and how they had choſe, and cloſed with Diabolus, had fought for him, hearkened to him, and been ruled by him, but had deſpiſed him and his men. This made the priſoners look pale; but the meſſengers proceeded, and ſaid, He, the Prince, ſaid moreover, that yet he would conſider your petition, and give ſuch anſwer thereto as would ſtand with his glory. And as theſe words were ſpoken, Mr. Wet-eyes gave a great ſigh. At this they were all of them ſtruck into their dumps, and could not tell what to ſay. Fear alſo poſſeſſed them in a marvellous manner; and death ſeemed to ſit upon ſome of their eyebrows. Now, there was in the company a notable ſharp-witted fellow, a mean man of eſtate, and his name was old Inquiſitive: This man aſked the petitioners if they had told out every whit of what Emanuel ſaid. And they anſwered, Verily, no. Then ſaid Inquiſitive, I thought ſo indeed. Pray, What was it more that he ſaid unto you? Then they pauſed awhile; but at laſt they brought out all, ſaying, the Prince did bid us, bid Captain Boanerges, and Captain Conviction bring the priſoners down to him to-morrow; and that Captain Judgment, and Captain Execution ſhould take charge of the caſtle and town till they ſhould hear further from him. They ſaid alſo, That when the Prince had commanded them thus to do, he immediately turned his back upon them, and went into his royal pavillion.

Of inquiſitive thoughts.

But, O how this return, and eſpecially this laſt clauſe of it, that the priſoners muſt go out to the Prince into the camp, brake all their loins in pieces! Wherefore with one voice they ſet up a cry that reached up to the heavens. This done, each of the three prepared himſelf to die; (and the Recorder ſaid unto them, This was the thing that I feared,) for they concluded, that to-morrow, by that the ſun went down, they ſhould be tumbled out of the world. The whole town alſo counted of no other, but that, in their time and order, they muſt all drink of the ſame cup. Wherefore the town of Manſoul ſpent that night in mourning and ſackcloth, and aſhes. The priſoners alſo, when the time was come for them to go down before the Prince, dreſſed themſelves in mourning attire, with ropes upon their heads. The whole town of Manſoul alſo ſhewed themſelves upon the wall, all clad in mourning weeds, if perhaps the Prince with the ſight thereof might be moved with compaſſion. But oh how the buſy-bodies that were in the town of Manſoul did now concern themſelves! They ran here and there through the ſtreets of the town by companies, crying out as they run in tumultuous wiſe, one after one manner, and another the quite contrary, to the almoſt utter diſtraction of Manſoul.

Conſcience.

Vain thoughts.

Well, the time is come that the priſoners muſt go down to the camp, and appear before the Prince. And thus was the manner of their going down: Captain Boanerges went with a guard before them, and Captain Conviction came behind, and the priſoners went down bound in chains in the midſt; ſo I ſay (the priſoners went in the midſt, and) the guard went with flying colours behind and before, but the priſoners went with drooping ſpirits.

The priſoners had to trial.

Or more particularly thus:

The priſoners went down all in mourning, they put ropes upon themſelves; they went on ſmiting of themſelves on the breaſts, but durſt not lift up their eyes to heaven. Thus they went out at the gate of Manſoul, till they came into the midſt of the Prince's army, the ſight and glory of which did greatly heighten their affliction. Nor could they now longer forbear, but cry out aloud, O unhappy men! O wretched men of Manſoul! Their chains ſtill mixing their dolorous notes, with the cries of the priſoners, made the noiſe more lamentable.

So when they were come to the door of the Prince's pavillion, they caſt themſelves proſtrate upon the place; then one went in and told his Lord that the priſoners were come down. The Prince then aſcended a throne of ſtate, and ſent for the priſoners in; who when they came, did tremble before him, alſo they covered their faces with ſhame. Now as they drew nearer to the place where he ſat, they threw themſelves down before him. Then ſaid the Prince to the Captain Boanerges, Bid the priſoners ſtand upon their feet: Then they ſtood trembling before him, and he ſaid, Are you the men that heretofore were the ſervants of Shaddai? And they ſaid, Yes, Lord, yes. Then ſaid the Prince again, Are you the men that did ſuffer yourſelves to be corrupted, and defiled by that abominable one Diabolus? And they ſaid, We did more than ſuffer it, Lord; for we choſe it of our own mind. The Prince aſked further, ſaying, Could you have been content that your ſlavery ſhould have continued under his tyranny as long as you had lived? Then ſaid the priſoners, Yes, Lord, yes; for his ways were pleaſing to our fleſh, and we were grown aliens to a better ſtate. And did you, ſaid he, when I came up againſt this town of Manſoul, heartily wiſh that I might not have the victory over you? Yes, Lord, yes, ſaid they. Then ſaid the Prince, And what puniſhment is it, think you, that you deſerve at my hand for theſe and other your high and mighty ſins? And they ſaid, Both death and the deep, Lord; for we have deſerved no leſs. He aſked again, If they had ought to ſay for themſelves, why the ſentence that they confeſſed that they had deſerved, ſhould not be paſſed upon them? And they ſaid, We can ſay nothing, Lord; thou art juſt, for we have ſinned. Then ſaid the Prince, And for what are thoſe ropes on your heads? The priſoners anſwered. Theſe ropes are to bind us withal to the place of execution, if mercy be not pleaſing in thy ſight. So he further aſked, If all the men in the town of Manſoul were in this confeſſion, as they? And they anſwered, All the natives, but for the Diabolonians that came into our town when the tyrant got poſſeſſion of us, we can ſay nothing for them.

The priſoners are upon their trial.

They condemn themſelves.

Then the Prince commanded that an herald ſhould be called, and that he ſhould in the midſt, and throughout the camp of Emanuel proclaim, and that with ſound of trumpet, that the Prince, the Son of Shaddai, had in his Father's name, and for his Father's glory, gotten a perfect conqueſt and victory over Manſoul, and that the priſoners ſhould follow him and ſay, Amen. So this was done as he had commanded. And preſently the muſick that was in the upper region ſounded melodiouſly. The captains that were in the camp ſhouted, and the ſoldiers did ſing ſongs of triumph to the Prince, the colours waved in the wind, and great joy was every where, only it was wanting as yet in the hearts of the men of Manſoul.

Then the Prince called for the priſoners to come and to ſtand again before him, and they came and ſtood trembling. And he ſaid unto them, The ſins, treſpaſſes, iniquities, that you with the whole town of Manſoul, have from time to time committed againſt my Father and me, I have power and commandment from my Father to forgive to the town of Manſoul; and do forgive you accordingly. And having ſo ſaid, he gave them written in parchment, and ſealed with ſeveral ſeals, a large and general pardon, commanding both my Lord-Mayor, my Lord Will-bewill, and Mr. Recorder, to proclaim, and cauſe it to be proclaimed to-morrow by that the ſun is up, throughout the whole town of Manſoul.

They are pardoned.

Moreover the Prince ſtript the priſoners of their mourning weeds, and gave them beauty for aſhes, the oil of joy for mourning, and the garment of praiſe for the ſpirit of heavineſs.

Then he gave to each of the three, jewels of gold, and precious ſtones, and took away their ropes, and put chains of gold about their necks, and ear-rings in their ears. Now the priſoners when they did hear the gracious words of Prince Emanuel, and had beheld all that was done unto them, fainted almoſt quite away; for the grace, the benefit, the pardon, was ſudden, glorious, and ſo big, that they were not able without ſtaggering to ſtand up under it. Yea, my Lord Will-bewill ſwounded out-right; but the Prince ſtept to him, put his everlaſting arms under him, imbraced him, kiſſed him, and bid him be of good cheer, for all ſhould be performed according to his word. He alſo did kiſs and embrace, and ſmile upon the other two that were Will-bewill's companions, ſaying, Take theſe as further tokens of my love, favour and compaſſions to you: And I charge you, that you Mr. Recorder tell in the town of Manſoul what you have heard and ſeen.

A ſtrange alteration.

Then were their fetters broken to pieces before their faces, and caſt into the air, and their ſteps were enlarged under them. Then they fell down at the feet of the Prince, and kiſſed his feet, and wetted them with tears; alſo they cried out with a mighty ſtrong voice, ſaying, Bleſſed be the glory of the Lord from this place. So they were bid riſe up, and go to the town, and tell to Manſoul what the Prince had done. He commanded

Their guilt

ed alſo that one with a pipe and tabor ſhould go and play before them all the way into the town of Manſoul. Then was fulfilled what they never looked for, and they were made to poſſeſs that which they never dreamed of. The Prince alſo called for the noble Captain Credence, and commanded that he and ſome of his officers ſhould march before the noblemen of Manſoul with flying colours into the town. He gave alſo unto Captain Credence, a charge, that about that time that the Recorder did read the general pardon in the town of Manſoul, that at that very time he ſhould with flying colours march in at Eye-gate with his ten thouſands at his feet, and that he ſhould go until he came by the high ſtreet of the town, up to the caſtle-gates, and that himſelf ſhould take poſſeſſion thereof againſt his Lord came thither. He commanded moreover that he ſhould bid Captain Judgment, and Captain Execution to leave the ſtrong hold to him, and to withdraw from Manſoul, and to return into the camp with ſpeed unto the Prince.

When faith and pardon meet together, judgment and execution depart from the heart.

And now was the town of Manſoul alſo delivered from the terror of the firſt four captains and their men.

Well, I told you before how the priſoners were entertained by the noble Prince Emanuel, and how they behaved themſelves before him, and how he ſent them away to their home with pipe and tabor going before them. And now you muſt think that thoſe of the town that had all this while waited to hear of their death, could not but be exerciſed with ſadneſs of mind, and with thoughts that pricked like thorns. Nor could their thoughts be kept to any one point: The wind blew with them all this while at great uncertainties, yea, their hearts were like a balance that had been diſquieted with a ſhaking hand. But at laſt as they with many a long look looked over the wall of Manſoul, they thought that they ſaw ſome returning to the town; and thought again, who ſhould they be too, who ſhould they be! At laſt they diſcerned that they were the priſoners; but can you imagine how their hearts were ſurprized with wonder! eſpecially when they perceived alſo in what equipage, and with what honour they were ſent home! They went down to the camp in black, but they came back to the town in white; they went down to the camp in ropes, they came back in chains of gold; they went down to the camp with their feet in fetters, but came back with their ſteps inlarged under them; they went alſo to the camp, looking for death, but they came back from thence with aſſurance of life; they went down to the camp with heavy hearts, but came back again with pipe and tabor playing before them. So, as ſoon as they were come to Eye-gate, the poor and tottering town of Manſoul, adventured to give a ſhout; and they gave ſuch a ſhout as made the captains in the Prince's army leap at the ſound thereof.

A ſtrange alteration.

Alas! for them poor hearts, who could blame them, ſince their dead friends were come to life again? for it was to them as life from the dead, to ſee the ancients of the town of Manſoul to ſhine in ſuch ſplendor. They looked for nothing but the axe and the block; but behold joy and gladneſs, comfort and conſolation, and ſuch melodious notes attending of them that was ſufficient to make a ſick-man well. So when they came up, they ſaluted each other with welcome, welcome, and bleſſed be he that has ſpared you. They added alſo, We ſee it is well with you, but how muſt it go with the town of Manſoul, and will it go well with the town of Manſoul, ſaid they? Then anſwered them the Recorder, and my Lord-Mayor, Oh! tidings! glad tidings! good tidings of good! and of great joy to poor Manſoul! Then they gave another ſhout that made the earth to ring again. After this they enquired yet more particularly how things went in the camp, and what meſſage they had from Emanuel to the town. So they told them all paſſages that had happened to them at the camp, and every thing that the Prince did to them. This made Manſoul wonder at the wiſdom and grace of the prince Emanuel; then they told them what they had received at his hands for the whole town of Manſoul; and the Recorder delivered it in theſe words, PARDON, PARDON, PARDON for Manſoul; and this ſhall Manſoul know to-morrow. Then he commanded, and they went and ſummoned Manſoul to meet together in the market-place to-morrow, there to hear their general pardon read.

Conſcience. The underſtanding.

But who can think what a turn, what a change, what an alteration this hint of things did make in the countenance of the town of Manſoul! no man of Manſoul could ſleep that night for joy; in every houſe there was joy and muſick, ſinging and making merry, telling and hearing of Manſoul's happineſs, was then all that Manſoul had to do; and this was the burden of all their ſong: Oh! more of this at the riſing of the ſun! more of this to-morrow! Who thought yeſterday, would one ſay, that this day would have been ſuch a day to us? And who thought, that ſaw our priſoners go down in irons, that they would have returned in chains of gold! yea, they that judged themſelves as they went to be judged of their judge, were by his mouth acquitted,

Town-talk of the King's mercy.

acquitted, not for that they were innocent, but of the Prince's mercy, and ſent home with pipe and tabor.

But is this the common cuſtom of princes, do they uſe to ſhew ſuch kind of favours to traytors? No! this is only peculiar to Shaddai, and unto Emanuel his Son.

Now morning drew on apace, wherefore the Lord-Mayor, the Lord Will-be-will, and Mr. Recorder came down to the market-place at the time that the Prince had appointed, where the towns-folk were waiting for them; and when they came, they came in that attire, and in that glory that the Prince had put them into the day before, and the ſtreet was lightened with their glory: So the Mayor, Recorder, and my Lord Will-bewill, drew down to Mouth-gate, which was at the lower end of the market-place, becauſe that of old time was the place where they uſed to read public matters. Thither therefore they came in their robes, and their tabrets went before them. Now the eagerneſs of the people, to know the full of the matter, was great.

The manner of reading the pardon.

Then the Recorder ſtood up upon his feet, and firſt beckoning with his hand for a ſilence, he read out with a loud voice the pardon. But when he came to theſe words, The Lord, the Lord God merciful and gracious, pardoning iniquity, tranſgreſſions and ſins; and to them, all manner of ſin and blaſphemy ſhall be forgiven, &c. they could not forbear but leap for joy. For this you muſt know, that there was conjoined herewith every man's name in Manſoul; alſo the ſeals of the pardon made a brave ſhew.

Now they tread upon the fleſh.

When the Recorder had made an end of reading the pardon, the townſmen ran upon the walls of the town, and leaped and ſkipped thereon for joy, and bowed themſelves ſeven times with their faces towards Emanuel's pavillion, and ſhouted out aloud for joy, and ſaid, Let Emanuel live for ever. Then order was given to the young men in Manſoul, that they ſhould ring the bells for joy. (So the bells did ring, and the people ſing, and the muſic go on in every houſe in Manſoul.)

The carriage of the camp.

When the Prince had ſent home the three priſoners of Manſoul with joy, and pipe and tabor; he commanded his captains with all the field-officers and ſoldiers throughout his army to be ready in that morning, that the Recorder ſhould read the pardon in Manſoul, to do his further pleaſure. So the morning as I have ſhewed, being come, juſt as the Recorder had made an end of reading the pardon, Emanuel commanded that all the trumpets in the camp ſhould ſound, that the colours ſhould be diſplayed, half of them upon mount Gracious, and half of them upon mount Juſtice. He commanded alſo that all the captains ſhould ſhew themſelves in all their harneſs, and that the ſoldiers ſhould ſhout for joy. Nor was Captain Credence, though in the caſtle, ſilent in ſuch a day, but he from the top of the hold ſhewed himſelf with ſound of trumpet to Manſoul, and to the Prince's camp.

Thus have I ſhewed you the manner, and way that Emanuel took to recover the Town of Manſoul from under the hand and power of the tyrant Diabolus.

Now when the prince had compleated theſe, the outward ceremonies of his joy, He again commanded that his captains and ſoldiers ſhould ſhew unto Manſoul ſome feats of war. So they preſently addreſſed themſelves to this work. But oh! with what agility, nimbleneſs, dexterity and bravery did theſe military-men diſcover their ſkill in feats of war to the now gazing town of Manſoul!

They marched, they counter marched, they opened to the right and left, they divided and ſubdivided, they cloſed, they wheeled, made good their front and rear with their right and left wings, and twenty things more, with that aptneſs, and then were all as they were again, that they took, yea raviſhed the hearts that were in Manſoul to behold it. But add to this, the handling of their arms, the managing of their weapons of war, were marvellous taking to Manſoul and me.

They beg that the prince and his men will dwell with them for ever.

When this action was over, the whole town of Manſoul came out as one man to the prince in the camp to thank him, and praiſe him for his abundant favour, and to beg that it would pleaſe his grace to come unto Manſoul, with his men and there to take up their quarters for ever. And this they did in moſt humble manner, bowing themſelves ſeven times to the ground before him, Then ſaid he, All peace be to you: ſo the town came nigh and touched with the hand the top of his golden ſcepter, and they ſaid, Oh! that the prince Emanuel with his captains and men of war would dwell in Manſoul for ever; and that his battering rams and ſlings might be lodged in her for the uſe and ſervice of the prince, and for the help and ſtrength of Manſoul. For ſaid they, we have room for thee, we have room for thy men, we have alſo room for thy weapons of war, and a place to make a magazine for thy carriages. Do it, Emanuel, and thou ſhalt be king and captain in Manſoul for ever. Yea, govern thou alſo according to all the deſire of thy ſoul, and make thou governours and princes under thee of thy captains and men of war, and we will become thy ſervants, and thy laws ſhall be our direction.

They added moreover, and prayed his majeſty to conſider thereof, for ſaid they, if now after all this grace beſtowed upon us thy miſerable town of Manſoul, thou ſhouldeſt withdraw, thou and thy captains from us, the town of Manſoul will die. Yea, ſaid they, our bleſſed Emanuel, if thou ſhouldeſt depart from us now thou haſt done ſo much good for us, and ſhewed ſo much mercy unto us; what will follow but that our joy will be as if it had not been, and our enemies will a ſecond time come upon us with more rage than at the firſt? wherefore we beſeech thee, O thou the deſire of our eyes, and the ſtrength and life of our poor town, accept of this motion that now we have made unto our Lord, and come and dwell in the midſt of us, and let us be thy people. Beſides, Lord, we do not know but that to this day many Diabolonians may be yet lurking in the town of Manſoul, and they will betray us when thou ſhalt leave us, into the hand of Diabolus again; and who knows what deſigns, plots, or contrivances have paſſed betwixt them about theſe things already; loth we are to fall again into his horrible hands. Wherefore let it pleaſe thee to accept of our palace for thy place of reſidence, and of the houſes of the beſt men in our town for the reception of thy ſoldiers, and their furniture.

The Prince's queſtion to Manſoul.

Then ſaid the Prince, "If I come to your town, will you ſuffer me further to proſecute that which is in mine heart againſt mine enemies and yours, yea, will you help me in ſuch undertakings?"

Their anſwer.

They anſwered, We know not what we ſhall do, we did not think once that we ſhould have been ſuch traytors to Shaddai, as we have proved to be: what then ſhall we ſay to our Lord? let him put no truſt in his ſaints, let the Prince dwell in our caſtle, and make of our town a garriſon, let him ſet his noble captains, and his warlike ſoldiers over us. Yea, let him conquer us with his love, and overcome us with his grace, and then ſurely ſhall he be but with us, and help us, as he was, and did that morning that our pardon was read unto us, we ſhall comply with this our Lord, and with his ways, and fall in with his word againſt the mighty.

One word more, and thy ſervants have done, and in this will trouble our Lord no more. ‘We know not the depth of the wiſdom of thee our prince. Who could have thought that had been ruled by his reaſon, that ſo much ſweet as we do now enjoy, ſhould have come out of thoſe bitter trials wherewith we were tried at the firſt? but, Lord, let light go before, and let love come after: yea, take us by the hand, and lead us by thy counſels, and let this always abide upon us, that all things ſhall be for the beſt for thy ſervants, and come to our Manſoul, and do as it pleaſeth thee. Or, Lord, come to our Manſoul, do what thou wilt, ſo thou keepeſt us from ſinning, and makeſt us ſerviceable to thy majeſty.’

He conſenteth to dwell in Manſoul.

Then ſaid the Prince to the town of Manſoul again, ‘Go, return to your houſes in peace, I will willingly in this comply with your deſires. I will remove my royal pavillion, I will draw up my forces before Eye-gate to-morrow, and ſo will march forwards into the town of Manſoul. I will poſſeſs myſelf of your caſtle of Manſoul, and will ſet my ſoldiers over you; yea, I will yet do things in Manſoul that cannot be parralleled in any nation, country and kingdom under heaven.’

Then did the men of Manſoul give a ſhout, and returned unto their houſes in peace; they alſo told to their kindred and friends the good that Emanuel had promiſed to Manſoul. And to-morrow, ſaid they, he will march into our town, and take up his dwelling, he and his men in Manſoul.

Manſoul's preparation for his reception.

Then went out the inhabitants of the town of Manſoul with haſte to the green trees, and to the meadows to gather boughs and flowers, therewith to ſtrew the ſtreets againſt their Prince, the Son of Shaddai, ſhould come; they alſo made garlands, and other fine works to betoken how joyful they were, and ſhould be to receive their Emanuel into Manſoul; yea, they ſtrewed the ſtreet quite from Eye-gate to the Caſtle-gate, the place where the Prince ſhould be. They alſo prepared for his coming what muſic the town of Manſoul would afford, that they might play before him to the palace his habitation.

He enters the town of Manſoul and how.

So at the time appointed he makes his approach to Manſoul, and the gates were ſet open for him, there alſo the ancients and elders of Manſoul met him to ſalute him with a thouſand welcomes. Then he aroſe and entered Manſoul, he and all his ſervants. The elders of Manſoul did alſo go dancing before him till he came to the caſtle-gates. And this was the manner of his going up thither. He was clad in his golden armour, he rode in his royal chariot, the trumpets ſounded about him, the colours were diſplayed, his ten thouſands went up at his feet, and the elders of Manſoul danced before him. And now were the walls of the famous town of Manſoul filled with the tramplings of the inhabitants thereof, who went up thither to view the approach of the bleſſed Prince, and his royal army. Alſo the caſements, windows, balconies and tops of the houſes were all now filled with perſons of all ſorts to behold how their town was to be filled with good.

Now when he was come ſo far into the town as to the Recorder's houſe, he commanded that one ſhould go to Captain Credence, to know whether the caſtle of Manſoul was prepared to entertain his Royal Preſence (for the preparation of that was left to that Captain) and word was brought that it was. Then was Captain Credence commanded alſo to come forth with his power to meet the Prince, the which was, as he had commanded, done, and he conducted him into the caſtle. This done, the Prince that night did lodge in the caſtle with his mighty captains and men of war, to the joy of the town of Manſoul.

Now the next care of the townsfolk was how the captains and ſoldiers of the Prince's army ſhould be quartered among them, and the care was not how they ſhould ſhut their hands of them, but how they ſhould fill their houſes with them; for every man in Manſoul now had that eſteem of Emanuel and his men, that nothing grieved them more, than becauſe they were not enlarged enough, every one of them to receive the whole army of the Prince, yea they counted it their glory to be waiting upon them, and would in thoſe Days run at their bidding like lacquies. At laſt they came to this reſult:

1. That Captain Innocency ſhould quarter at Mr. Reaſon's.

2. That Captain Patience ſhould quarter at Mr. Mind's. This Mr. Mind was formerly the Lord Will-bewill's clerk in time of the late rebellion.

3. It was ordered that Captain Charity ſhould quarter at Mr. Affection's houſe.

4. That Captain Goodhope ſhould quarter at my Lord Mayor's. Now for the houſe of the Recorder, himſelf deſired, becauſe his houſe was next to the caſtle, and becauſe from him it was ordered by the Prince, that if need be, the alarm ſhould be given to Manſoul; it was, I ſay, deſired by him that Captain Boanerges, and Captain Conviction ſhould take up their quarters with him, even they and all their men.

5. As for Captain Judgment, and Captain Execution, my Lord Will-bewill took them, and their men to him, becauſe he was to rule under the Prince for the good of the town of Manſoul now, as he had before under the tyrant Diabolus for the hurt and damage thereof.

6. And throughout the reſt of the town were quartered Emanuel's forces, but Captain Credence with his men abode ſtill in the caſtle. So the Prince, his captains, and his ſoldiers were lodged in the town of Manſoul.

Manſoul inflamed with their Prince Emanuel.

Now the ancients and elders of the town of Manſoul thought that they never ſhould have enough of the Prince Emanuel; his perſon, his actions, his words and behaviour, were ſo pleaſing, ſo taking, ſo deſirable to them. Wherefore they prayed him, that though the caſtle of Manſoul was his place of reſidence (and they deſired that he might dwell there for ever) yet that he would often viſit the ſtreets, houſes, and people of Manſoul. For, ſaid they, Dread Sovereign, thy preſence, thy looks, thy ſmiles, thy words, are the life, and ſtrength, and ſinews of the town of Manſoul.

Beſides this, they craved that they might have without difficulty or interruption, continual acceſs unto him, (ſo for that very purpoſe he commanded that the gates ſhould ſtand open) that they might there ſee the manner of his doings, the fortifications of the place, and the royal manſion-houſe of the Prince.

They learn of him.

When he ſpake they all ſtopped their mouths, and gave audience; and when he walked, it was their delight to imitate him in his goings.

Now upon a time Emanuel made a feaſt for the town of Manſoul, and upon the feaſting-day the townsfolk were come to the caſtle to partake of his banquet. And he feaſted them with all manner of outlandiſh-food, food that grew not in the fields of Manſoul, nor in all the whole kingdom of univerſe. It was food that came from his Father's court, and ſo there was diſh after diſh ſet before them, and they were commanded freely to eat. But ſtill when a freſh diſh was ſet before them, they would whiſperingly ſay to each other, What is it? for they wiſt not what to call it. They drank alſo of the water that was made wine; and were very merry with him. There was muſic alſo all the while at the table, and man did eat angels food, and had honey given him out of the rock, ſo Manſoul did eat the food that was peculiar to the court, yea they had now thereof to the full.

I muſt not forget to tell you, that as at this table there were muſicians; ſo they were not thoſe of the country, nor yet of the town of Manſoul; but they were the maſters of the ſongs that were ſung at the court of Shaddai.

Now after the feaſt was over, Emanuel was for entertaining the town of Manſoul with ſome curious riddles of ſecrets drawn up by his Father's ſecretary, by the ſkill and wiſdom of Shaddai; the like to theſe there is not in any kingdom. Theſe riddles were made upon the King Shaddai himſelf, and upon Emanuel his Son, and upon his wars and doings with Manſoul.

Emanuel alſo expounded unto them ſome of thoſe riddles himſelf but Oh how they were lightened! They ſaw what they never ſaw, they could not have thought that ſuch rarities could have been couched in ſo few and ſuch ordinary words. I told you before whom theſe riddles did concern; and as they were opened, the people did evidently ſee it was ſo. Yea, they did gather that the things themſelves were a kind of a portraicture, and that of Emanuel himſelf; for when they read in the ſcheme where the riddles were writ, and looked in the face of the Prince, things looked ſo like the one to the other, that Manſoul could not forbear but ſay, This is the Lamb, this is the Sacrifice, this is the Rock, this is the Red-Cow, this is the Door, and this is the Way; with a great many other things more.

And thus he diſmiſſed the town of Manſoul. But can you imagine how the people of the corporation were taken with this entertainment? Oh they were tranſported with joy, they were drowned with wonderment, while they ſaw and underſtood, and conſidered what their Emanuel entertained them withal, and what myſteries he opened to them; and when they were at home in their houſes, and in their moſt retired places they could not but ſing of him, and of his actions. Yea, ſo taken were the townſmen now with their Prince, that they would ſing of him in their ſleep.

Manſoul muſt be new modelled.

Now it was in the heart of the Prince Emanuel to new model the town of Manſoul, and to put it into ſuch a condition as might be more pleaſing to him, and that might beſt ſtand with the profit and ſecurity of the now flouriſhing town of Manſoul. He provided alſo againſt inſurrections at home, and invaſions from abroad; ſuch love had he for the famous town of Manſoul.

The inſtruments of war mounted.

Wherefore he firſt of all commanded that the great ſlings that were brought from his Father's court when he came to the war of Manſoul, ſhould be mounted, ſome upon the battlements of the caſtle, ſome upon the towers, for there were towers in the town of Manſoul, towers new built by Emanuel ſince he came thither. There was alſo an inſtrument invented by Emanuel, that was to throw ſtones from the caſtle of Manſoul, out at Mouth-gate; an inſtrument that could not be reſiſted, nor that would miſs of execution; wherefore for the wonderful exploits that it did when uſed, it went without a name, and it was committed to the care of, and to be managed by the brave captain, the Captain Credence, in caſe of war.

This done, Emanuel called the Lord Will-bewill to him, and gave him in commandment to take care of the gates, the wall, and towers in Manſoul: Alſo the Prince gave him the militia into his hand; and a ſpecial charge to withſtand all inſurrections and tumults that might be made in Manſoul, againſt the peace of our Lord the King, and the peace and tranquillity of the town of Manſoul. He alſo gave him in commiſſion, that if he found any of the Diabolonians lurking in any corner in the famous town of Manſoul, he ſhould forthwith apprehend them, and ſtay them, or commit them to ſafe cuſtody, that they may be proceeded againſt according to law.

My Lord-Mayor put into place.

Then he called unto him the Lord Underſtanding, who was the old Lord-Mayor, he that was put out of place when Diabolus took the town, and put him into his former office again, and it became his place for his life-time. He bid him alſo that he ſhould build him a palace near Eye-gate, and that he ſhould build it in faſhion like a tower for defence. He bid him alſo that he ſhould read in the revelation of myſteries all the days of his life, that he might know how to perform his office aright.

Mr. Knowledge made Recorder.

He alſo made Mr. Knowledge the Recorder; not of contempt to old Mr. Conſcience, who had been Recorder before; but for that it was in his Princely mind to confer upon Mr. Conſcience another employ; of which he told the old gentleman he ſhould know more hereafter.

Then he commanded that the image of Diabolus ſhould be taken down from the place where it was ſet up; and that they ſhould deſtroy it utterly, beating of it into powder, and caſting it into the wind, without the town-wall. And that the image of Shaddai his Father ſhould be ſet up again, with his own, upon the caſtle-gates. And that it ſhould be more fairly drawn than ever; foraſmuch as both his Father and Himſelf were come to Manſoul in more grace and mercy than heretofore. He would alſo that his name ſhould be fairly engraven upon the front of the town, and that it ſhould be done in the beſt of gold for the honour of the town of Manſoul.

After this was done, Emanuel gave out a commandment that thoſe three great Diabolonians ſhould be apprehended; namely, the two late Lord-Mayors; to wit, Mr. Incredulity, Mr. Luſtings, and Mr. Forget-good the Recorder. Beſides theſe, there were ſome of them that Diabolus made Burgeſſes and Aldermen in Manſoul, that were committed to ward by the hand of the now valiant, and now right noble, the brave Lord Will-bewill.

And theſe were their names, Alderman Atheiſm, Alderman Hard-heart, and Alderman Falſe-peace. The Burgeſſes were Mr. No-truth, Mr. Pitileſs, Mr. Haughty, with the like. Theſe were committed to cloſe cuſtody; and the gaoler's name was Mr. True-man; this True-man was one of thoſe that Emanuel brought with him from his Father's court, when at the firſt he made a war upon Diabolus in the town of Manſoul.

After this, the Prince gave a charge, that the three ſtrong holds, that at the command of Diabolus the Diabolonians built in Manſoul, ſhould be demoliſhed, and utterly pulled down; of which holds and their names, with their captains and governors, you read a little before. But this was long in doing, becauſe of the largeneſs of the places, and becauſe the ſtones, the timber, the iron, and all rubbiſh was to be carried without the town.

A court to be called to try the Diabolonians.

When this was done, the Prince gave order that the Lord Mayor and Aldermen of Manſoul, ſhould call a court of judicature for the trial and execution of the Diabolonians in the corporation, now under the charge of Mr. True-man the gaoler.

The jury impannelled, and the witneſſes ſworn.

Now when the time was come, and the court ſet, commandment was ſent to Mr. True-man the gaoler to bring the priſoners down to the bar. Then were the priſoners brought down, pinioned, and chained together, as the cuſtom of the town of Manſoul was. So when they were preſented before the Lord-Mayor, the Recorder, and the reſt of the honourable bench, Firſt, the jury was impanelled, and then the witneſſes ſworn. The names of the jury were theſe; Mr. Belief, Mr. True-heart, Mr. Upright, Mr. Hate-bad, Mr. Love-God, Mr. See-truth, Mr. Heavenly-mind, Mr. Moderate, Mr. Thankful, Mr. Good-work, Mr. Zeal-for-God, and Mr. Humble.

The names of the witneſſes were Mr. Know-all, Mr. Tell-true, Mr. Hate-lies, with my Lord Will-bewill and his man, if need were.

Atheiſm ſet to the bar; his indictment.

So the priſoners were ſet to the bar: Then ſaid Mr. Do-right, (for he was the town-clerk) Set Atheiſm to the bar, goaler. So he was ſet to the bar. Then ſaid the clerk, Atheiſm, hold up thy hand. Thou art here indicted by the name of Atheiſm, (an intruder upon the town of Manſoul) for that thou haſt perniciouſly and doultiſhly taught and maintained that there is no God; and ſo no heed to be taken to religion. This thou haſt done againſt the being, honour, and glory of the King, and againſt the peace and ſafety of the town of Manſoul. What ſayeſt thou, art thou guilty of this indictment, or not?

Atheiſm. Not guilty. *His plea.*

Cry. Call Mr. Know-all, Mr. Tell-true, and Mr. Hate-lies into the court.

So they were called, and they appeared.

Clerk. Then ſaid the Clerk, You the witneſſes for the King look upon the priſoner at the bar, do you know him?

Know. Then ſaid Mr. Know-all. Yes, my Lord, we know him, his name is Atheiſm; he has been a very peſtilent fellow for many years in the miſerable town of Manſoul.

Cler. You are ſure you know him.

Know. Know him! Yes, my Lord: I have heretofore too often been in his company, to be at this time ignorant of him. He is a Diabolonian, the ſon of a Diabolonian, I knew his grand-father, and his father.

Cler. Well ſaid: He ſtandeth here indicted by the name of Atheiſm, &c. and is charged that he hath maintained and taught, that there is no God, and ſo no heed need be taken to any religion. What ſay you, the King's Witneſſes, to this? Is he guilty, or not?

Know. My Lord, I and he were once in Villains-Lane together, and he at that time did briſkly talk of diverſe opinions, and then and there I heard him ſay, That for his part he did believe that there was no God. But, ſaid he, I can profeſs one, and be as religious too, if the company I am in, and the circumſtances of other things, ſaid he, ſhall put me upon it.

Cler. You are ſure you heard him ſay thus.

Know. Upon mine oath I heard him ſay thus.

Then ſaid the Clerk, Mr. Tell-true, What ſay you to the King's judges, touching the priſoner at the bar?

Tell. My Lord, I formerly was a great companion of his, (for the which I now repent me) and I have often heard him ſay, and that with very great ſtomachfulneſs, that he believed there was neither God, angel, nor ſpirit.

Cler. Where did you hear him ſay ſo?

Tell. In Blackmouth-lane, and in Blaſphemers-row, and in many other places beſides.

Cler. Have you much knowledge of him?

Tell. I know him to be a Diabolonian, the ſon of a Diabolonian, and an horrible man to deny a Deity; his Father's name was Never-be-good, and he had more children than this Atheiſm. I have no more to ſay.

Cler. Mr. Hate-lies, look upon the priſoner at the bar, do you know him?

Hate. My Lord, this Atheiſm is one of the vileſt wretches that ever I came near, or had to do with in my life. I have heard him ſay that there is no God; I have heard him ſay that there is no world to come, no ſin, nor puniſhment hereafter; and moreover, I have heard him ſay that it was as good to go to a whore-houſe as to hear a ſermon.

Cler. Where did you hear him ſay theſe things?

Hate. In Drunkards row, juſt at Raſcal-lane's end, at a houſe in which Mr. Impiety lived.

Cler. Set him by, gaoler, and ſet Mr. Luſtings to the bar.

Mr. Luſting's indictment.

Mr. Luſtings, Thou art here indicted by the name of Luſtings, (an intruder upon the town of Manſoul) for that thou haſt deviliſhly and traiterouſly taught by practice and filthy words, that it is lawful and profitable to man to give way to his carnal deſires; and that thou, for thy part, haſt not, nor never wilt deny thyſelf of any ſinful delight, as long as thy name is Luſtings, How ſayſt thou, art thou guilty of this indictment or not?

His Plea.

Luſt. Then ſaid Mr. Luſtings, My Lord, I am a man of high birth, and have been uſed to pleaſures and paſtimes of greatneſs. I have not been wont to be ſnubbed for my doings, but have been left to follow my will as if it were law. And it ſeems ſtrange to me that I ſhould this day be called into queſtion for that, that not only I, but alſo all men do either ſecretly or openly countenance, love, and approve of.

Cler. Sir, we concern not ourſelves with your greatneſs, (though the higher the better you ſhould have been) but we are concerned, and ſo are you now, about an indictment preferred againſt you. How ſay you, are you guilty of it, or not?

Luſt. Not guilty.

Cler. Cryer, Call upon the witneſſes to ſtand forth, and give their evidence.

Cry. Gentlemen, you the witneſſes for the King, come in, and give in your evidence for our Lord the King, againſt the priſoner at the bar.

Cler. Come, Mr. Know-all, look upon the priſoner at the bar, do you know him?

Know. Yes, my Lord, I know him.

Cler. What is his name?

Know. His name is Luſtings; he was the ſon of one Beaſtly, and his mother bare him in Fleſh-ſtreet; ſhe was one Evil-concupiſcence's daughter. I knew all the generation of them.

Cler. Well ſaid, You have here heard his indictment, what ſay you to it, is he guilty of the things charged againſt him, or not?

Know. My Lord, he has, as he ſaith, been a great man indeed; and greater in wickedneſs than by pedigree, more than a thouſand fold.

Cler. But what do you know of his particular actions, and eſpecially with reference to his indictment?

Know. I know him to be a ſwearer, a liar, a ſabbath-breaker; I know him to be a fornicator, and an unclean perſon; I know him to be guilty of abundance of evils. He has been to my knowledge a very filthy man.

Cler. But where did he uſe to commit his wickedneſſes, in ſome private corners, or more open and ſhameleſsly?

Know. All the town over, my Lord.

Cler. Come, Mr. Tell-true, what have you to ſay for our Lord the King againſt the priſoner at the bar?

Tel. My Lord, all that the firſt witneſs has ſaid I know to be true, and a great deal more beſides.

Cler. Mr. Luſtings, do you hear what theſe gentlemen ſay?

His ſecond plea.

Luſt. I was ever of opinion that the happieſt life that a man could live on earth, was to keep himſelf back from nothing that he deſired in the world; nor have I been falſe at any time to this opinion of mine, but have lived in the love of my notions all my days. Nor was I ever ſo churliſh, having found ſuch ſweetneſs in them myſelf, as to keep the commendations of them from others.

Court. Then ſaid the court, There hath proceeded enough from his own mouth to lay him open to condemnation, wherefore ſet him by, goaler, and ſet Mr. Incredulity to the bar.

Incredulity ſet to the bar.

Cler. Mr. Incredulity, Thou art here indicted by the name of Incredulity, (an intruder upon the town of Manſoul) for that thou haſt feloniouſly and wickedly, and that when thou wert an officer in the town of Manſoul, make head againſt the captains of the great King Shaddai, when they came and demanded poſſeſſion of Manſoul; yea thou didſt bid defiance to the name, forces and cauſe of the King, and didſt alſo, as did Diabolus thy captain, ſtir up and encourage the town of Manſoul to make head againſt, and reſiſt the ſaid force of the King. What ſayſt thou to this indictment? Art thou guilty of it; or not?

His indictment.

His plea.

Then ſaid Incredulity, I know not Shaddai, I love my old prince, I thought it my duty to be true to my truſt, and to do what I could to poſſeſs the minds of the men of Manſoul to do their utmoſt to reſiſt ſtrangers and foreigners,

ers, and with might to fight againſt them. Nor have I, nor ſhall I change my opinion, for fear of trouble, though you at preſent are poſſeſſed of place and power.

Court. Then ſaid the court, the man as you ſee is incorrigible, he is for maintaining his villainies by ſtoutneſs of words, and his rebellion with impudent confidence: And therefore ſet him by gaoler, and ſet Mr. Forget-good to the bar.

Forget-good ſet to the bar.

His indictment.

Cler. Mr. Forget-good, thou art here indicted by the name of Forget-good (an intruder upon the town of Manſoul) for that thou when the whole affairs of the town of Manſoul were in thy hand, didſt utterly forget to ſerve them in what was good, and didſt fall in with the tyrant Diabolus againſt Shaddai the King, againſt his captains, and all his hoſt, to the diſhonour of Shaddai, the breach of his law, and the endangering of the deſtruction of the famous town of Manſoul. What ſayſt thou to this indictment, art thou guilty, or not guilty?

His plea.

Then ſaid Forget-good, gentlemen, and at this time my judges, as to the indictment by which I ſtand of ſeveral crimes accuſed before you, pray attribute my forgetfulneſs to mine age, and not to my wilfulneſs; to the crazineſs of my brain, and not to the careleſſneſs of my mind, and then I hope I may by your charity be excuſed from great puniſhment, though I be guilty.

Then ſaid the court, Forget-good, Forget-good, thy forgetfulneſs of good was not ſimply of frailty, but of purpoſe, and for that thou didſt loth to keep vertuous things in thy mind. What was bad thou couldeſt retain, but what was good thou couldeſt not abide to think of; thy age therefore, and thy pretended crazineſs, thou makeſt uſe of to blind the court withal, and as a cloak to cover thy knavery. But let us hear what the witneſſes have to ſay for the King againſt the priſoner at the bar, is he guilty of this indictment, or not?

Hate. My Lord, I have heard this Forget-good ſay, That he could never abide to think of goodneſs, no not for a quarter of an hour.

Cler. Where did you hear him ſay ſo?

Hate. In All-baſe-lane, at a houſe next door to the Signof the Conſcience-ſeared-with-an-hot-iron.

Cler. Mr. Knowall, what can you ſay for our Lord the King againſt the priſoner at the bar?

Kno. My Lord, I know this man well, he is a Diabolonian, the ſon of a Diabolonian, his Father's name was Love-naught, and for him I have often heard him ſay, that he counted the very thoughts of goodneſs the moſt burthenſome thing in the world.

Cler. Where have you heard him ſay theſe words?

Know. In Fleſh-lane, right oppoſite to the church.

Then ſaid the clerk, Come, Mr. Telltrue, give in your evidence concerning the priſoner at the bar about that for which he ſtands here, as you ſee, indicted before this honourable court.

Tel. My Lord, I have heard him often ſay, he had rather think of the vileſt thing than of what is contained in the holy ſcriptures.

Cler. Where did you hear him ſay ſuch grievous words?

Tell. Where? in a great many places; particularly in Nauſeous-ſtreet, in the houſe of one Shameleſs, and in Filth-lane, at the ſign of the Reprobate, next door to the Deſcent-into-the-pit.

Court. Gentlemen, you have heard the indictment, his plea, and the teſtimony of the witneſſes. Goaler, ſet Mr. Hard-heart to the bar.

He is ſet to the bar.

Cler. Mr. Hard-heart, thou art here indicted by the name of Heart-heart, (an intruder upon the town of Manſoul) for that thou didſt moſt deſperately and wickedly poſſeſs the town of Manſoul with impenitency and obdurateneſs, and didſt keep them from remorſe and ſorrow for their evils, all the time of their apoſtacy from, and rebellion againſt the bleſſed King Shaddai. What ſayeſt thou to this indictment, art thou guilty, or not guilty?

Hard. My Lord, I never knew what remorſe or ſorrow meant in my life: I am impenetrable, I care for no man; nor can I be pierced with men's griefs, their groans will not enter into my heart; whomever I miſchief, whomever I wrong, to me it is muſick, when to others mourning.

Court. You ſee the man is a right Diabolonian, and has convicted himſelf. Set him by gaoler, and ſet Mr. Falſe-peace to the Bar.

Falſe-peace ſet to the bar.

Mr. Falſe-peace, Thou art here indicted by the name of Falſe-peace, (an intruder upon the town of Manſoul) for that thou didſt moſt wickedly and ſatanically bring, hold, and keep the town of Manſoul, both in her apoſtacy, and in her helliſh rebellion, in a falſe, groundleſs and dangerous peace, and damnable ſecurity, to the diſhonour of the King, the tranſgreſſion of his law, and the great damage of the town of Manſoul. What ſayſt thou, art thou guilty of this indictment, or not?

Mr. Falſe-peace's plea.

Then ſaid Mr. Falſe-peace, Gentlemen, and you now appointed to be my judges, I acknowledge that my name is Mr. Peace, but that my name is Falſe-peace, I utterly deny. If your honours will pleaſe to ſend for any that do intimately know me, or for the midwiſe that laid my mother of me, or for the goſſips that were at my chriſtening, they will any, or all of them prove that my name is not Falſe-peace, but Peace. Wherefore I cannot plead to this indictment, for as much as my name is not inſerted therein, and as it is my true name, ſo alſo are my conditions. I was always a man that loved to live at quiet, and what I loved myſelf, that I thought others might love alſo. Wherefore when I ſaw any of my neighbours to labour under a diſquieted mind, I endeavoured to help them what I could, and inſtances of this good temper of mine, many I could give: As,

Firſt, when at the beginning our town of Manſoul did decline the ways of Shaddai; they, ſome of them afterwards began to have diſquieting reflections upon themſelves for what they had done; but I, as one troubled to ſee them diſquieted, preſently ſought out means to get them quiet again.

2. When the ways of the old world, and of Sodom, were in faſhion; if any thing happened to moleſt thoſe that were for the cuſtoms of the preſent times, I laboured to make them quiet again, and to cauſe them to act without moleſtation.

3. To come nearer home, when the wars fell out between Shaddai and Diabolus, if at any time I ſaw any of the town of Manſoul afraid of deſtruction, I often uſed by ſome way, device, invention, or other, to labour to bring them to peace again.

Wherefore ſince I have always been a man of ſo vertuous a temper, as ſome ſay a peace-maker is, and if a peace-maker be ſo deſerving a man as ſome have been bold to atteſt he is: Then let me, gentlemen, be accounted by you, who have a great name for juſtice and equity in Manſoul, for a man that deſerveth not this inhumane way of treatment, but liberty, and alſo a licence to ſeek damage of thoſe that have been my accuſers.

Then ſaid the clerk, Cryer, make proclamation.

Cryer. O yes, for as much as the priſoner at the bar hath denied his name to be that which is mentioned in the indictment, the court requireth, that if there be any in this place that can give information to the court of the original and right name of the priſoner, they would come forth and give in their evidence, for the priſoner ſtands upon his own innocency.

Then came two into the court and deſired that they might have leave to ſpeak what they knew concerning the priſoner at the bar; the name of the one was Search-truth, and the name of the other Vouch-truth: So the court demanded of theſe men, if they knew the priſoner, and what they could ſay concerning him, for he ſtands, ſaid they, upon his own vindication?

Then ſaid Mr. Search-truth, My Lord, I.

Court. Hold, give him his oath, then they ſware him. So he proceeded.

Search. My Lord, I know, and have known this man from a child, and can atteſt that his name is Falſe-peace. I knew his father, his name was Mr. Flatter, and his mother before ſhe was married was called by the name of Mrs. Sooth-up; and theſe two when they came together, lived not long without this ſon, and when he was born, they called his name Falſe-peace. I was his play-fellow, only I was ſomewhat older than he; and when his mother did uſe to call him home from his play, ſhe uſed to ſay, Falſe-peace, Falſe-peace, come home quick, or I'll fetch you. Yea, I knew him when he ſucked; and though I was then but little, yet I can remember that when his mother did uſe to ſit at the door with him, or did play with him in her arms, ſhe would call him twenty times together, My little Falſe-peace, my pretty Falſe-peace, and O my ſweet rogue, Falſe-peace; and again, O my little bird, Falſe-peace; and how do I love my child! The goſſips alſo know it is thus, though he has had the face to deny it in open court.

Then Mr. Vouch-truth was called upon to ſpeak what he knew of him. So they ſware him.

Then ſaid Mr. Vouch-truth, My Lord, all that the former witneſs hath ſaid is true; his name is Falſe-peace, the ſon of Mr. Flatterer; and of Mrs. Sooth-up his mother. And I have in former times ſeen him angry with thoſe who have called him any thing elſe but Falſe-peace, for he would ſay that all ſuch did mock and nick-name him, but this was in the time when Mr. Falſe-peace, was a great man, and when the Diabolonians were the brave men in Manſoul.

Court. Gentlemen, you have heard what theſe two men have ſworn againſt the priſoner at the bar: And now Mr. Falſe-peace to you, you have denied your name to be Falſe-peace, yet you ſee that theſe honeſt men have ſworn that this is your name. As to your plea, in that you are quite beſides the matter of your indictment, you are not by it charged for evil doing, becauſe you are a man of peace, or a peace-maker among your neighbours; but for that you did wickedly, and ſatanically, bring, keep, and hold the town of Manſoul both under its apoſtacy from, and in its rebellion againſt its King, in a falſe, lying and damnable peace, contrary to the law of Shaddai, and likewiſe to the hazard of the deſtruction of the then miſerable town of Manſoul.

All that you have pleaded for yourſelf is, that you have denied your name &c. but here you ſee we have witneſſes to prove that you are the man.

For the peace that you ſo much boaſt of making among your neighbours, know that peace is not a companion of truth and holineſs, but which is without this foundation, is grounded upon a lye, and is both deceitful and damnable; as alſo the great Shaddai hath ſaid: thy plea therefore has not delivered thee from what by the indictment thou art charged with, but rather it doth faſten all upon thee.

But thou ſhalt have very fair play, let us call the witneſſes that are to teſtify, as to matter of fact, and ſee what they have to ſay for our Lord the King againſt the priſoner at the bar.

Cler. Mr. Know-all, what ſay you for our Lord the King againſt the priſoner at the bar?

Know. My Lord, this man hath of a long time made it, to my knowledge, his buſineſs to keep the town of Manſoul in a ſinful quietneſs in the midſt of all her lewdneſs, filthineſs and turmoils, and hath ſaid, and that in my hearing, Come, come, let us fly from all trouble, on what ground ſoever it comes, and let us be for a quiet and peaceable life, though it wanteth a good foundation.

Cler. Come, Mr. Hate-lies, what have you to ſay?

Hate. My Lord, I have heard him ſay, that peace, though in a way of unrighteouſneſs, is better than trouble with truth.

Cler. Where did you hear him ſay this?

Hate. I heard him ſay it in Folly-yard, at the houſe of one Mr. Simple, next door to the ſign of the Self-deceiver. Yea, he hath ſaid this to my knowledge twenty times in that place.

Cler. We may ſpare further witneſs, this evidence is plain and full. Set him by, Gaoler, and ſet Mr. No-truth to the bar.

Mr. No-truth's indictment.

Mr. No-truth, thou art here indicted by the name of No-truth, (an intruder upon the town of Manſoul) for that thou haſt always to the diſhonour of Shaddai, and the endangering of the utter ruin of the famous town of Manſoul, ſet thy ſelf to deface, and utterly to ſpoil all the remainders of the law and image of Shaddai that have been found in Manſoul after her deep apoſtacy from her King to Diabolus the envious tyrant, What ſayſt thou, art thou guilty of this indictment, or not?

His plea. *No-truth.* Not guilty, my Lord.

Then the witneſſes were called, and Mr. Know-all did firſt give in his Evidence againſt him.

Know. My Lord, this man was at the pulling down of the image of Shaddai; yea, this is he that did it with his own hands. I my ſelf ſtood by and ſaw him do it, and he did it at the commandment of Diabolus. Yea, this Mr. No-truth did more than this, he did alſo ſet up the horned image of the beaſt Diabolus in the ſame place. This alſo is he that at the bidding of Diabolus did rent and tear, and cauſe to be conſumed all that he could of the remainders of the law of the King, even whatever he could lay his hands on in Manſoul.

Clerk. Who ſaw him do this beſides yourſelf?

Hate. I did, my Lord, and ſo did many more beſides; for this was not done by ſtealth, or in a corner, but in the open view of all, yea, he choſe himſelf to do it publickly, for he delighted in the doing of it.

Clerk. Mr. No-truth, how could you have the face to plead not guilty, when you were ſo manifeſtly the doer of all this wickedneſs?

No-truth. Sir, I thought I muſt ſay ſomething, and as my name is, ſo I ſpeak: I have been advantaged thereby before now, and did not know but by ſpeaking No-truth, I might have reaped the ſame benefit now.

Mr. Pityleſs's indictment.

Clerk. Set him by, Gaoler, and ſet Mr. Pityleſs to the bar: Mr. Pityleſs, thou art here indicted by the name of Pityleſs, (an intruder upon the town of Manſoul) for that thou didſt moſt trayterouſly and wickedly ſhut up all bowels of compaſſion, and wouldeſt not ſuffer Manſoul to condole her own miſery when ſhe had apoſtatized from her rightful King, but didſt evade, and at all times turn her mind awry from thoſe thoughts that had in them a tendency to lead her to repentance. What ſayſt thou to this indictment? guilty, or not guilty?

His plea. Not guilty of Pityleſneſs: all I did was to chear-up, according to my name, for my name is not Pityleſs, but chear-up; and I could not abide to ſee Manſoul incline to melancholy.

Clerk. How! do you deny your name, and ſay it is not Pityleſs but chear-up? call for the witneſſes: what ſay you the witneſſes to this plea?

Know. My Lord, his name is Pityleſs; ſo he hath writ himſelf in all papers of concern wherein he has had to do. But theſe Diabolonians love to counterfeit their names: Mr Covetouſneſs covers himſelf with the name of Good-huſbandry, or the like; Mr. Pride, can when need is, call himſelf Mr. Neat, Mr. Handſome, or the like, and ſo of all the reſt of them.

Clerk. Mr. Tell-true, what ſay you?

Tel. His name is Pityleſs, my Lord; I have known him from a child, and he hath done all that wickedneſs whereof he ſtands charged in the indictment; but there is a company of them that are not acquainted with the danger of damning, therefore they call all thoſe melancholy that have ſerious thoughts how that ſtate ſhould be ſhunned by them,

Clerk. Set Mr. Haughty to the bar, Gaoler. Mr. Haughty, Thou art here indicted by the name of Haughty, (an intruder upon the town of Manſoul) for that thou didſt moſt trayterouſly and deviliſhly teach the town of Manſoul to carry it loftily and ſtoutly againſt the ſummons that was given them by the captains of the King Shaddai. Thou didſt alſo teach the town of Manſoul to ſpeak contemptuouſly, and viliſyingly of their great King Shaddai; and didſt moreover encourage, both by words and examples, Manſoul, to take up arms both againſt the King and his Son Emanuel. How ſayſt thou, art thou guilty of this indictment, or not?

Mr. Haughty's indictment.

His Plea.

Haugh. Gentlemen, I have always been a man of courage and valour, and have not uſed when under the greateſt clouds, to ſneak or hang down the head like a bullruſh; nor did it at all at any time pleaſe me to ſee men veil their bonnets to thoſe that have oppoſed them. Yea, though their adverſaries ſeemed to have ten times the advantage of them.

I did not uſe to conſider who was my foe, nor what the cauſe was, in which I was engaged. 'Twas enough to me if I carried it bravely, fought like a man, and came off a victor.

Court. Mr. Haughty, you are not here indicted for that you have been a valiant man, nor for your courage and ſtoutneſs in times of diſtreſs, but for that you have made uſe of this your pretended valour to draw the town of Manſoul into acts of rebellion both againſt the great King and Emanuel his Son. This is the crime and the thing wherewith thou art charged in and by the indictment. But he made no anſwer to that.

Now when the court had thus far proceeded againſt the priſoners at the bar, then they put them over to the verdict of their jury, to whom they did apply themſelves after this manner:

Gentlemen of the jury, you have been here, and have ſeen theſe men, you have heard their indictments, their pleas, and what the witneſſes have teſtified againſt them: now what remains, is, that you do forthwith withdraw yourſelves to ſome place, where without confuſion you may conſider of what verdict in a way of truth and righteouſneſs you ought to bring in for the King againſt them, and ſo bring it in accordingly.

The Jury withdraw.

Then the jury, to wit, Mr. Belief, Mr. Trueheart, Mr. Upright, Mr. Hatebad. Mr. Lovegod, Mr. Seetruth, Mr. Heavenlimind, Mr. Moderate, Mr. Thankful, Mr. Humble, Mr. Goodwork, and Mr. Zeal-forgod, withdrew themſelves in order to their work: now when they were ſhut up by themſelves they fell to diſcourſe among themſelves in order to the drawing up of their verdict.

And thus Mr. Belief, for he was the Foreman, began: Gentlemen, quoth he, for the men, the priſoners at the bar, for my part I believe that they all deſerve death. Very right, ſaid Mr. True-heart, I am wholly of your opinion: O what a mercy is it, ſaid Mr. Hatebad, that ſuch villains, as theſe are apprehended! Ay, Ay, ſaid Mr. Lovegod, this is one of the joyfulleſt days that ever I ſaw in my life. Then ſaid Mr. Seetruth, I know that if we judge them to death, our verdict ſhall ſtand before Shaddai himſelf. Nor do I at all queſtion it, ſaid Mr. Heavenlymind; he ſaid moreover, When all ſuch beaſts as theſe are caſt out of Manſoul, what a goodly town will it be then! Then ſaid Mr. Moderate, it is not my manner to paſs my judgment with raſhneſs, but for theſe their crimes are ſo notorious, and the witneſs ſo palpable, that that man muſt be wilfully blind who ſaith the priſoners ought not to die. Bleſſed be God, ſaid Mr. Thankful, that the traytors are in ſafe cuſtody. And I join with you in this upon my bare knees, ſaid Mr. Humble, I am glad alſo ſaid Mr. Goodwork. Then ſaid the warm man, and true hearted Mr. Zeal-for-God, cut them off, they have been the plague, and have ſought the deſtruction of Manſoul.

Thus therefore being all agreed in their verdict, they came inſtantly into the court.

Clerk. Gentlemen of the jury anſwer all to your names: Mr. Belief, one: Mr. True-heart, two: Mr. Upright, three: Mr. Hatebad, four: Mr. Lovegod, five: Mr. Seetruth, ſix: Mr. Heavenlymind, ſeven: Mr. Moderate, eight: Mr. Thankful, nine: Mr. Humble, ten: Mr. Goodwork, eleven: and Mr. Zeal-for-god, twelve: good men and true, ſtand together in your verdict: are you all agreed?

They are agreed of their verdict, and bring them in guilty.

Jury. Yes, my Lord.

Clerk. Who ſhall ſpeak for you?

Jury. Our Foreman.

Clerk. You the gentlemen of the jury being impannelled for our Lord the King to ſerve here in a matter of life and death, have heard the trials of each of theſe men the priſoners at the bar. What ſay you, are they guilty of that, and thoſe crimes for which they ſtand here indicted, or are they not guilty,

Foreman. Guilty my Lord.

Clerk. Look to your priſoners, gaoler.

This was done in the morning, and in the afternoon they received the ſentence of death according to the law.

The Gaoler therefore having received ſuch a charge, put them all in the inward priſon, to preſerve them there till the day of execution, which was to be the next day in the morning.

Incredulity breaks priſon.

But now to ſee how it happened, one of the priſoners, Incredulity by name, in the interim betwixt the ſentence and time of execution, brake priſon, and made his eſcape, and gets him away quite out of the town of Manſoul, and lay lurking in ſuch places and holds as he might, until he ſhould again have opportunity to do the town of Manſoul a miſchief for their thus handling of him as they did.

Now when Mr. Trueman the gaoler perceived that he had loſt his priſoner, he was in a heavy taking, becauſe that priſoner was, to ſpeak on, the very worſt of all the gang: wherefore firſt he goes and acquaints my Lord Mayor, Mr. Recorder, and my Lord Will-bewill with the matter, and to get of them an order to make ſearch for him throughout the town of Manſoul. So an order he got, and ſearch was made, but no ſuch man could now be found in all the town of Manſoul.

All that could be gathered was, that he had lurked a while about the out-ſide of the town, and that here and there one or other had a glimpſe of him as he did make his eſcape out of Manſoul, one or two alſo did affirm that they ſaw him without the town, going a-pace quite over the plain. Now when he was quite gone, it was affirmed by one Mr. Did-ſee, that he ranged all over dry places, till he met with Diabolus his friend; and where ſhould they meet one another but juſt upon Hell-gate-hill.

But Oh! what a lamentable ſtory did the old gentleman tell to Diabolus concerning what ſad alterations Emanuel had made in Manſoul.

He tells Diabolus what Emanuel now is doing in Manſoul.

As firſt, how Manſoul had, after ſome delays received a general pardon at the hands of Emanuel, and that theyhad invited him into the town, and that they had given him the caſtle for his poſſeſſion. He ſaid moreover that they had called his ſoldiers into the town, coveted who ſhould quarter the moſt of them; they alſo entertained him with the timbrel, ſong and dance. But that, ſaid Incredulity, that is the soreſt vexation to me is, that he hath pulled down, O Father, thy image, and ſet up his own; pulled down thy officers and ſet up his own. Yea, and Will-bewill, that rebel, who, one would have thought, ſhould never have turned from us, he is now in as great favour with Emanuel, as ever he was with thee. But beſides all this, this Will-bewill has received a ſpecial commiſſion from his maſter to ſearch for, to apprehend, and to put to death all, and all manner of Diabolonians that he ſhall find in Manſoul: yea, and this Will-bewill has taken and committed to priſon already eight of my Lord's moſt truſty friends in Manſoul. Nay further, my Lord, with grief I ſpeak it, they have been all arraigned, condemned, and I doubt before this executed in Manſoul. I told my Lord of eight, and myſelf was the ninth, who ſhould aſſuredly have drunk of the ſame cup, but that through craft, I, as thou ſeeſt, have made mine eſcape from them.

Diabolus yells at the news.

When Diabolus had heard this lamentable ſtory he yelled, and ſnuffed up the wind like a dragon, and made the ſky to look dark with roaring: he alſo ſware that he would try to be revenged on Manſoul for this. So they, both he and his old friend Incredulity concluded to enter into conſultation, how they might get the town of Manſoul again.

Now before this time the day was come in which the priſoners in Manſoul were to be executed: ſo they were brought to the croſs, and that by Manſoul, in moſt ſolemn manner: for the Prince ſaid that this ſhould be done by the hand of the town of Manſoul, that I may ſee, ſaid he, the forwardneſs of my now redeemed Manſoul to keep my word, and to do my commandments; and that I may bleſs Manſoul in doing this deed. Proof of ſincerity pleaſes me well, let Manſoul therefore firſt lay their hands upon theſe Diabolonians to deſtroy them.

So the town of Manſoul ſlew them according to the word of their Prince; but when the priſoners were brought to the croſs to die, you can hardly believe what troubleſome work Manſoul had of it to put the Diabolonians to death, (for the men knowing that they muſt die, and every of them having implacable enmity in their heart to Manſoul) what did they but took courage at the croſs, and there reſiſted the men of the town of Manſoul? wherefore the men of Manſoul were forced to cry out for help to the captains and men of war. Now the great Shaddai had a Secretary in the town, and he was a great lover of the men of Manſoul, and he was at the place of Execution alſo; ſo he hearing the men of Manſoul cry out againſt the ſtrugglings and unrulineſs of the priſoners, roſe up from his place, and came and put his hands upon the hands of the men of Manſoul.

Execution done.

So they crucified the Diabolonians that had been a plague, a grief, and an offence to the town of Manſoul.

The Prince comes down to congratulate them.

Now, when this good work was done, the Prince came down to ſee, to viſit, and to ſpeak comfortably to the men of Manſoul, and to ſtrengthen their hands in ſuch work. And he ſaid to them, that by this act of theirs he had proved them, and found them to be lovers of his perſon, obſervers of his laws, and ſuch as had alſo reſpect to his honour. He ſaid moreover, (to ſhew them that they by this ſhould not be loſers, nor their town weakened by the loſs of them) that he would make them another captain, and that of one themſelves. And that this captain ſhould be the ruler of a thouſand, for the good and benefit of the now flouriſhing town of Manſoul.

He promiſes to make them a new captain.

So he called one to him whoſe name was Waiting, and bid him go quickly up to the Caſtle-gate, and enquire there for one Mr. Experience that waiteth upon that noble captain, the Captain Credence, and bid him come hither to me. So the meſſenger that waited upon the good Prince Emanuel, went and ſaid as he was commanded. Now, the young gentleman was waiting to ſee the captain train and muſter his men in the Caſtle-yard. Then ſaid Mr. Waiting to him, Sir, the Prince would that you ſhould come down to his Highneſs forthwith. So he brought him down to Emanuel, and he came and made obeiſance before him. Now the men of the town knew Mr. Experience well, for he was born and bred in Manſoul; they alſo knew him to be a man of conduct, of valour, and a perſon prudent in matters; he was alſo a comely perſon, well ſpoken, and very ſucceſsful in his undertakings.

Wherefore the hearts of the townſmen were tranſported with joy, when they ſaw that the Prince himſelf was ſo taken with Mr. Experience that he would needs make him a captain over a band of men.

So with one conſent they bowed the knee before Emanuel, and with a ſhout ſaid, Let Emanuel live for ever. Then ſaid the Prince to the young gentleman, whoſe name was Mr. Experience, I have thought good to confer upon thee a place of truſt and honour in this my town of Manſoul: (then the young man bowed his head and worſhipped) It is, ſaid Emanuel, that thou ſhouldeſt be a captain, a captain over a thouſand men in my beloved town of Manſoul. Then ſaid the captain, Let the King live. So the Prince gave out orders forthwith to the King's Secretary, that he ſhould draw up for Mr. Experience a commiſſion to make him a captain over a thouſand men, and let it be brought to me, ſaid he, that I may ſet too my ſeal. So it was done as it was commanded. The commiſſion was drawn up, brought to Emanuel, and he ſet his ſeal thereto. Then by the hand of Mr. Waiting, he ſent it away to the captain.

His commiſſion ſent him.

Now ſo ſoon as the captain had received his commiſſion, he ſoundeth his trumpet for volunteers, and young men come to him apace; yea, the greateſt and chiefeſt men in the town ſent their ſons to be liſted under his command. Thus Captain Experience came under command to Emanuel, for the good of the town of Manſoul. He had for his lieutenant one Mr. Skilful, and for his cornet one Mr. Memory. His under-officers I need not name. His colours were the white colours for the town of Manſoul; and his eſcutcheon was the dead lion, and dead bear. So the Prince returned to his royal palace again.

Now, when he was returned thither, the elders of the town of Manſoul, to wit, the Lord Mayor, the Recorder, and the Lord Will-bewill went to congratulate him, and in ſpecial way to thank him for his love, care, and the tender compaſſion which he ſhewed to his ever obliged town of Manſoul. So after a-while, and ſome ſweet communion between them, the townſmen having ſolemnly ended their ceremony, returned to their place again.

Emanuel alſo at this time appointed them a day wherein he would renew their charter, yea, wherein he would renew and enlarge it, mending ſeveral faults therein, that Manſoul's yoke might be yet more eaſy. And this he did without any deſire of theirs, even of his own frankneſs, and noble mind. So when he had ſent for and ſeen their old one, he laid it by, and ſaid, Now that which decayeth and waxeth old, is ready to vaniſh away. He ſaid moreover, the town of Manſoul ſhall have another, a better, a new one, more ſteady and firm by far. An epitome hereof take as follows.

He renews their charter.

"Emanuel, Prince of Peace, and a great lover of the town of Manſoul, I do, in the name of my Father, and of mine own clemency, give, grant, and bequeath to my beloved town of Manſoul.

An epitome of their new charter.

Firſt, Free, full, and everlaſting forgiveneſs of all wrongs, injuries, and offences done by them againſt my Father, me, their neighbour, or themſelves.

Secondly, I do give them the holy law, and my teſtament, with all that therein is contained, for their everlaſting comfort and conſolation.

Thirdly, I do alſo give them a portion of the ſelf-ſame grace and goodneſs that dwells in my Father's heart and mine.

Fourthly, I do give, grant, and beſtow upon them freely the world, and what is therein, for their good; and they ſhall have that power over them, as ſhall ſtand with the honour of my Father, my glory, and their comfort; yea, I grant them the benefits of life and death, and of things preſent, and things to come. This privilege, no other city, town or corporation, ſhall have but my Manſoul only.

Fifthly, I do give and grant them leave, and free acceſs to me in my palace, at all ſeaſons, (to my palace above or below) there to make known their wants to me: And I give them moreover a promiſe, that I will hear and redreſs all their grievances.

Sixthly, I do give, grant to, and inveſt the town of Manſoul with full power and authority to ſeek out, take, enſlave, and deſtroy all, and all manner of Diabolonians, that at any time from whence ſoever ſhall be found ſtraggling in, or about the town of Manſoul.

Seventhly, I do further grant to my beloved town of Manſoul, that they ſhall have authority not to ſuffer any foreigner, or ſtranger, or their ſeed, to be free in, and of the bleſſed town of Manſoul; nor to ſhare in the excellent privileges thereof. But that all the grants, privileges, and immunities, that I beſtow upon the famous town of Manſoul, ſhall be for thoſe the old natives, and true inhabitants thereof; to them I ſay, and to their right ſeed after them.

But all Diabolonians of what ſort, birth, country, or kingdom ſoever, ſhall be debarred a ſhare therein."

So when the town of Manſoul had received at the hand of Emanuel their gracious charter, (which in itſelf is infinitely more large than by this lean epitome is ſet before you) they carried it to audience, that is to the market-place, and there Mr. Recorder read it in the preſence of all the people. This being done, it was had back to the Caſtle-gates, and there fairly engraven upon the doors thereof, and laid in letters of gold; to the end that the town of Manſoul, with all the people thereof, might have it always in their view, or might go where they might ſee what a bleſſed freedom their Prince had beſtowed upon them, that their joy might be increaſed in themſelves, and their love renewed to their great and good Emanuel.

Joy renewed in Manſoul.

But what joy! what comfort! what conſolation, think you, did now poſſeſs the hearts of the men of Manſoul? The bells ringed, the minſtrels played, the people danced, the captains ſhouted, the colours waved in the wind, and the ſilver trumpets ſounded, and the Diabolonians now were glad to hide their heads, for they looked like them that had been long dead.

When this was over, the Prince ſent again for the elders of the town of Manſoul, and communed with them about a miniſtry that he intended to eſtabliſh among them; ſuch a miniſtry that might open unto them, and that might inſtruct them in the things that did concern their preſent and future ſtate.

For, ſaid he, You of yourſelves, without you have teachers and guides, will not be able to know, and if not to know, to be ſure, not to do the will of my Father.

At this news, when the elders of Manſoul brought it to the people, the whole town came running together, (for it pleaſed them well, as whatever the Prince now did, pleaſed the people) and all with one conſent implored his Majeſty that he would forthwith eſtabliſh ſuch a miniſtry among them as might teach them both law and judgment, ſtatute and commandment; that they might be documented in all good and wholſome things. So he told them that he would grant them their requeſt; and would eſtabliſh two among them; one that was of his Father's court, and one that was a native of Manſoul.

He that is from the court, ſaid he, is a perſon of no leſs quality and dignity than is my Father and I, and he is the Lord Chief Secretary of my Father's houſe; for he is, and always has been the chief dictator of all my Father's laws; a perſon altogether well ſkilled in all myſteries, and knowledge of myſteries, as is my Father, or as myſelf is. Indeed he is one with us in nature; and alſo as to loving of, and being faithful to, and in, the eternal concerns of the town of Manſoul.

And this is he, ſaid the Prince, that muſt be your chief teacher; for it is he, and he only that can teach you clearly in all high and ſupernatural things. He and he only it is that knows the ways and methods of my Father at court; nor can any like him ſhew how the heart of my Father is at all times, in all things, upon all occaſions, towards Manſoul; for as no man knows the things of a man, but that ſpirit of a man which is in him; ſo the things of my Father knows no man but this his high and mighty Secretary. Nor can any, as He, tell Manſoul, how and what they ſhall do to keep themſelves in the love of my Father. He alſo it is that can bring loſt things to your remembrance, and that can tell you things to come. This teacher therefore muſt of neceſſity have pre-eminence (both in your affections and judgment) before your other teacher: His perſonal dignity, the excellency of his teaching, alſo the great dexterity that he hath to help you to make and draw up petitions to my Father for your help, and to his pleaſing, muſt lay obligations upon you to love him, fear him, and to take heed that you grieve him not.

This perſon can put life and vigour into all he ſays; yea, and can alſo put it into your hearts. This perſon can make ſeers of you, and can make you tell what ſhall be hereafter. By this perſon you muſt frame all your petitions to my Father and me; and without his advice and counſel firſt obtained, let nothing enter into the town or caſtle of Manſoul, for that may diſguſt and grieve this noble perſon.

Take heed, I ſay, that you do not grieve this miniſter; for if you do, he may fight againſt you; and ſhould he once be moved by you, to ſet himſelf againſt you, againſt you in battle array; that will diſtreſs you more than if twelve legions ſhould from my Father's court be ſent to make war upon you.

But, as I ſaid, if you ſhall hearken unto him, and ſhall love him; if you ſhall devote yourſelves to his teaching, and ſhall ſeek to have converſe, and to maintain communion with him; you ſhall find him ten times better than is the whole world to any: Yea, he will ſhed abroad the love of my Father in your hearts, and Manſoul will be the wiſeſt and moſt bleſſed of all people.

Then did the Prince call unto him the old gentleman, who before had been the Recorder of Manſoul, Mr. Conſcience by name, and told him, That foraſmuch as he was well ſkilled in the law and government of the town of Manſoul, and was alſo well ſpoken, and could pertinently deliver to them his maſter's will in all terrene and domeſtic matters, therefore he would alſo make him a miniſter for, in, and to the goodly town of Manſoul, in all the laws, ſtatutes, and judgments of the famous town of Manſoul. And thou muſt, ſaid the Prince, confine thyſelf to the teaching of moral virtues, to civil and natural duties; but thou muſt not attempt to preſume to be a revealer of thoſe high and ſupernatural myſteries that are kept cloſe in the boſom of Shaddai my Father; for thoſe things know no man, nor can any reveal them but my Father's Secretary only.

Conſcience made a miniſter.

Thou art a native of the town of Manſoul, but the Lord Secretary is a native with my Father; wherefore, as thou haſt knowledge of the laws and cuſtoms of the corporation, ſo he of the things and will of my Father. Wherefore, Oh! Mr. Conſcience, although I have made thee a miniſter and a preacher in the town of Manſoul; yet as to the things which the Lord Secretary knoweth, and ſhall teach to this people, there thou muſt be his ſcholar, and a learner, even as the reſt of Manſoul are.

Thou muſt therefore in all high and ſupernatural things, go to him for information and knowledge; for though there be a ſpirit in man, this perſon's inſpiration muſt give him underſtanding. Wherefore, oh! thou Mr. Recorder, keep low and be humble, and remember that the Diabolonians that kept not their firſt charge, but left their own ſtanding, are now made priſoners in the pit; be therefore content with thy ſtation.

I have made thee my Father's vicegerent on earth, in ſuch things of which I have made mention before: And thou, take thou power to teach them to Manſoul; yea, and to impoſe them with whips and chaſtiſements, if they ſhall not willingly hearken to do thy commandments.

His Power in Manſoul.

And, Mr. Recorder, becauſe thou art old, and through many abuſes made feeble; therefore I give thee leave and licenſe to go when thou wilt to my fountain, my conduit, and there to drink freely of the blood of my grape, for my conduit does always run wine. Thus doing, thou ſhalt drive from thy heart and ſtomach all foul, groſs, and hurtful humours. It will alſo lighten thine eyes, and will ſtrengthen thy memory for the reception and keeping of all that the King's moſt noble Secretary teacheth.

His liberty.

When the Prince had thus put Mr. Recorder (that once ſo was) into the place and office of a miniſter to Manſoul; and the man had thankfully accepted thereof, then did Emanuel addreſs himſelf in a particular ſpeech to the townſmen themſelves.

"Behold, (ſaid the Prince to Manſoul) my love and care towards you, I have added to all that is paſt, this mercy, to appoint you preachers; the moſt noble Secretary to teach you in all high and ſublime myſteries; and this gentleman (pointing to Mr. Conſcience) is to teach you in all things human and domeſtic; for therein layeth his work. He is not by what I have ſaid, debarred of telling to Manſoul any thing that he hath heard, and received at the mouth of the Lord High Secretary; only he ſhall not attempt to preſume to pretend to be a revealer of thoſe high myſteries himſelf; for the breaking of them up, and the diſcovery of them to Manſoul, layeth only in the power, authority, and ſkill of the Lord High Secretary himſelf. Talk of them he may, and ſo may the reſt of the town of Manſoul; yea, and may as occaſion gives them opportunity, preſs them upon each other for the benefit of the whole. Theſe things therefore, I would have you obſerve and do, for it is for life, and lengthening of your days.

Emanuel's ſpeech to the town.

And one thing more to my beloved Mr. Recorder, and to all the town of Manſoul: You muſt not dwell in, nor ſtay upon any thing of that which he hath in commiſſion to teach you, as to your truſt and expectation of the next world; of the next world, I ſay, for I purpoſe to give another to Manſoul, when this with them is worn out, but for that you muſt wholly and ſolely have recourſe to, and make ſtay upon his doctrine, that is your teacher after the firſt order. Yea, Mr. Recorder himſelf muſt not look for life from that which he himſelf revealeth; his dependance for that muſt be founded in the doctrine of the other preacher. Let Mr. Recorder alſo take heed that he receive not any doctrine, or point of doctrine, that are not communicated to him by his ſuperior teacher; nor yet within the precincts of his own formal knowledge."

Now, after the prince had thus ſettled things in the famous town of Manſoul, he proceeded to give to the elders of the corporation a neceſſary caution, to wit, how they ſhould carry it to the high and noble captains that he had from his Father's court, ſent or brought with him to the famous town of Manſoul.

" Theſe captains, ſaid he, do love the town of Manſoul, and they are pickt men, pickt out of abundance, as men that beſt ſuit, and that will moſt faithfully ſerve in the wars of Shaddai againſt the Diabolonians, for the preſervation of the town of Manſoul. I charge you therefore, ſaid he, O ye inhabitants of the now flouriſhing town of Manſoul, that you carry it not ruggedly, or untowardly to my captains, or their men; ſince, as I ſaid, they are pickt and choice men, men choſen out of many for the good of the town of Manſoul. I ſay, I charge you, that you carry it not untowardly to them; for though they have the hearts and faces of lions, when at any time they ſhall be called forth to engage and fight with the King's foes, and the enemies of the town of Manſoul; yet a little diſcountenance caſt upon them from the town of Manſoul, will deject and caſt down their faces; will weaken and take away their courage. Do not therefore, O my beloved, carry it unkindly to my valiant captains, and courageous men of war, but love them, nouriſh them, ſuccour them, and lay them in your boſoms, and they will not only fight for you, but cauſe to fly from you all thoſe the Diabolonians that ſeek, and will if poſſible be your utter deſtruction.

If therefore any of them ſhould, at any time, be ſick or weak, and ſo not able to perform that office of love, which with all their hearts they are willing to do, (and will do alſo when well and in health) ſlight them not, nor deſpiſe them, but rather ſtrengthen them, and encourage them, though weak and ready to die; for they are your fence, and your guard, your wall, your gates, your locks, and your bars. And although when they are weak, they can do but little, but rather need to be helped by you, (than that you ſhould then expect great things from them) yet when well, you know what exploits, what feats and warlike atchievements they are able to do, and will perform for you.

Beſides, if they be weak, the town of Manſoul cannot be ſtrong; if they be ſtrong, then Manſoul cannot be weak; your ſafety therefore doth lie in their health, and in your countenancing of them. Remember alſo that if they be ſick, they catch that diſeaſe of the town of Manſoul itſelf.

Theſe things I have ſaid unto you, becauſe I love your welfare, and your honour: Obſerve therefore, O my Manſoul, to be punctual in all things that I have given in charge unto you, and that not only as a town corporate, and ſo to your officers and guard, and guides in chief, but to you as you are a people whoſe well-being, as ſingle perſons, depends on the obſervation of the orders and commandments of their Lord.

Next, O my Manſoul, I do warn you of that of which notwithſtanding that reformation that at preſent is wrought among you, you have need to be warned about: Wherefore hearken diligently unto me. I am now ſure, and you will know hereafter that there are yet of the Diabolonians remaining in the town of Manſoul; Diabolonians that are ſturdy and implacable, and that do already while I am with you, and that will yet more when I am from you, ſtudy, plot, contrive, invent, and jointly attempt to bring you to deſolation, ſo to a ſtate far worſe than that of the Egyptian bondage; they are the avowed friends of Diabolus, therefore look about you; they uſed heretofore to lodge with their prince in the caſtle, when Incredulity was the Lord-Mayor of this town, but ſince my coming hither, they lie more in the outſides, and walls, and have made themſelves dens, and caves, and holes, and ſtrong holds therein. Wherefore, O Manſoul! Thy work as to this, will be ſo much the more difficult and hard. That is, to take, mortify, and put them to death according to the will of my Father. Nor can you utterly rid yourſelves of them, unleſs you ſhould pull down the walls of your town, the which I am by no means willing you ſhould. Do you aſk me, What ſhall we do then? Why, be you diligent, and quit you like men, obſerve their holds, find out their haunts, aſſault them, and make no peace with them. Wherever they haunt, lurk, or abide, and what terms of peace ſoever they offer you, abhor, and all ſhall be well betwixt you and me. And that you may the better know them from thoſe that are the natives of Manſoul, I will give you this brief ſchedule of the names of the chief of them; and they are theſe that follow: The Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Laſciviouſneſs, the Lord Deceit, the Lord Evil-eye, Mr. Drunkenneſs, Mr. Reveling, Mr. Idolatry, Mr. Witchcraft, Mr. Variance, Mr. Emulation, Mr. Wrath, Mr. Strife, Mr. Sedition, and Mr. Hereſy. Theſe are ſome of the chief, O Manſoul! of thoſe that will ſeek to overthrow thee for ever: Theſe I ſay are the ſucklers in Manſoul, but look thou well into the law of thy King, and there thou ſhalt find their phyſiognomy, and ſuch other characteriſtical notes of them, by which they certainly may be known.

Theſe, O my Manſoul, (and I would gladly that you ſhould certainly know it) if they be ſuffered to run and range about the town as they would, will quickly like vipers, eat out your bowels, yea, poiſon your captains, cut the ſinews of your ſoldiers, break the bars and bolts of your gates, and turn your now moſt flouriſhing Manſoul into a barren and deſolate wilderneſs, and ruinous heap. Wherefore that you may take courage to yourſelves to apprehend theſe villains wherever you find them, I give to you my Lord-Mayor, my Lord Will-bewill, and Mr. Recorder, with all the inhabitants of the town of Manſoul, full power and commiſſion to ſeek out, to take, and to cauſe to be put to death by the croſs, all, and all manner of Diabolonians, when and wherever you ſhall find them to lurk within, or to range without the walls of the town of Manſoul.

I told you before, that I had placed a ſtanding miniſtry among you, not that you have but theſe with you, for my four firſt captains who came againſt the maſter and lord of the Diabolonians that was in Manſoul, they can, and (if need be, and) if they be required, will not only privately inform, but publickly preach to the corporation both good and wholeſome doctrine, and ſuch as ſhall lead you in the way. Yea, they will ſet up a weekly, yea, if need be a daily lecture in thee, O Manſoul! and will inſtruct thee in ſuch profitable leſſons, that if heeded, will do thee good at the end. And take good heed that you ſpare not the men that you have a commiſſion to take and crucify.

Now as I have ſet out before your eyes the vagrants and runagates by name, ſo I will tell you that among yourſelves ſome of them ſhall creep in to beguile you, even ſuch as would ſeem, and that in appearance, very rife and hot for religion. And they if you watch not, will do you a miſchief, ſuch an one as at preſent you cannot think of.

Theſe, as I ſaid, will ſhew themſelves to you in another hue than thoſe under deſcription before. Wherefore Manſoul watch and be ſober, and ſuffer not thyſelf to be betrayed.

When the Prince had thus far new modelled the town of Manſoul, and had inſtructed them in ſuch matters as were profitable for them to know; then he appointed another day, in which he intended when the towns-folk came together to beſtow a further badge of honour upon the town of Manſoul. A badge that ſhould diſtinguiſh them from all the people, kindreds and tongues that dwell in the kingdom of Univerſe. Now it was not long before the day appointed was come, and the Prince and his people met in the King's palace, where firſt Emanuel made a ſhort ſpeech unto them, and then did for them as he had ſaid, and unto them as he had promiſed.

Another privilege for Manſoul.

My Manſoul, ſaid he, that which I now am about to do is to make you known to the world to be mine, and to diſtinguiſh you alſo in your own eyes, from all falſe traytors that may creep in among you.

Then he commanded that thoſe that waited upon him ſhould go and bring forth out of his treaſury thoſe white and gliſtering robes that I, ſaid he, have provided and laid up in ſtore for my Manſoul. So the white garments were fetched out of his treaſury, and laid forth to the eyes of the people. Moreover, it was granted to them that they ſhould take them and put them on, according, ſaid he, to your ſize and ſtature. So the people were put into white, into fine linnen, white and clean.

White robes

Then ſaid the prince unto them, This, O Manſoul, is my livery, and the badge by which mine are known from the ſervants of others. Yea, it is that which I grant to all that are mine, and without which no man is permitted to ſee my face. Wear them therefore for my ſake who gave them unto you; and alſo if you would be known by the world to be mine.

But now! can you think how Manſoul ſhone? it was fair as the ſun, clear as the moon, and terrible as an army with banners.

The Prince added further, and ſaid, No prince, potentate, or mighty one of Univerſe, giveth this livery but myſelf: Behold therefore, as I ſaid before, you ſhall be known by it to be mine.

That which diſtinguiſheth Manſoul from other people.

And now, ſaid he, I have given you my livery, let me give you alſo in commandment concerning them; and be ſure that you take good heed to my words.

Firſt, Wear them daily, day by day, leſt you ſhould at ſometimes appear to others, as if you were none of mine.

Secondly, Keep them always white, for it is, if they be ſoiled, diſhonour to me.

Thirdly, Wherefore gird them up from the ground, and let them not lag with duſt and dirt.

Fourthly, Take heed that you loſe them not, leſt you walk naked, and they ſee your ſhame.

Fifthly, But if you ſhould ſully them, if you ſhould defile them (the which I am greatly unwilling you ſhould, and the prince Diabolus would be glad if you would) then ſpeed you to do that which is written in my law, that yet you may ſtand, and not fall before me, and before my throne. Alſo this is the way to cauſe that I may not leave you nor forſake you while here, but may dwell in this town of Manſoul for ever.

The glorious ſtate of Manſoul.

And now was Manſoul, and the inhabitants of it as the ſignet upon Emanuel's right hand; where was there now a town, a city, a corporation that could compare with Manſoul? A town redeemed from the hand and from the power of Diabolus! A town that the King Shaddai loved, and that he ſent Emanuel to regain from the prince of the infernal cave: yea, a town that Emanuel loved to dwell in, and that he choſe for his royal habitation; a town that he fortified for himſelf, and made ſtrong by the force of his army. What ſhall I ſay, Manſoul has now a moſt excellent Prince, golden captains and men of war, weapons proved, and garments as white as ſnow. Nor are theſe benefits to be counted little but great; can the town of Manſoul eſteem them ſo, and improve them to that end and purpoſe for which they are beſtowed upon them?

When the Prince had thus compleated the modelling of the town, to ſhew that he had great delight in the work of his hands, and took pleaſure in the good that he had wrought for the famous and flouriſhing Manſoul, he commanded, and they ſet his ſtandard upon the battlements of the caſtle. And then,

Firſt, He gave them frequent viſits, not a day now but the elders of Manſoul muſt come to him (or he to them) into his palace. Now they muſt walk and talk together of all the great things that he had done, and yet further promiſed to do for the town of Manſoul. Thus would he often do with the Lord-Mayor, my Lord Will-bewill, and the honeſt ſubordinate preacher Mr. Conſcience, and Mr. Recorder. But oh! how graciouſly! how lovingly! how courteouſly! and tenderly did this bleſſed prince now carry it towards the town of Manſoul! in all the ſtreets, gardens, orchards, and other places where he came, to be ſure the poor ſhould have his bleſſing and benediction; yea, he would kiſs them, and if they were ill, he would lay hands on them, and make them well. The captains alſo he would daily, yea ſometimes hourly incourage with his preſence and goodly words. For you muſt know that a ſmile from him upon them, would put more vigour, more life and ſtoutneſs into them, than would any thing elſe under heaven.

The prince would now alſo feaſt them, and with them continually: Hardly a week would paſs but a banquet muſt be had betwixt him and them. You may remember that ſome pages before we made mention of one feaſt that they had together, but now to feaſt them was a thing more common, every day with Manſoul was a feaſt-day now. Nor did he when they returned to their places, ſend them empty away, either they muſt have a ring, a gold-chain, a bracelet, a white ſtone, or ſomething; ſo dear was Manſoul to him now; ſo lovely was Manſoul in his eyes.

A token of marriage. A token of honour. A token of beauty. A token of pardon.

Secondly, When the elders and towns-men did not come to him, he would ſend in much plenty of proviſion unto them, meat that came from court, wine and bread that were prepared for his Father's table: Yea, ſuch delicates would he ſend unto them, and therewith would ſo cover their table, that whoever ſaw it confeſſed, that the like could not be ſeen in any kingdom.

Thirdly, If Manſoul did not frequently viſit him as he deſired they ſhould, he would walk out to them, knock at their doors and deſire entrance, that amity might be maintained betwixt them and him, if they did hear and open to him, as commonly they would if they were at home, then would he renew his former love, and confirm it too with ſome new tokens, and ſigns of continued favour.

And was it not now amazing to behold, that in that very place where ſometimes Diabolus had his abode, and entertained his Diabolonians to the almoſt utter deſtruction of Manſoul, the Prince of Princes ſhould ſit eating and drinking with them, while all his mighty captains, men of war, trumpeters, with the ſinging-men and ſinging-women of his Father ſtood round about to wait upon them! Now did Manſoul's cup run over, now did her conduits run ſweet wine, now did ſhe eat the fineſt of the wheat, and drink milk and honey out of the rock! Now ſhe ſaid, How great is his goodneſs! for ſince I found favour in his eyes, how honourable have I been!

The bleſſed Prince did alſo order a new officer in the town, and a goodly perſon he was, his name was M. God's-peace;

this man was ſet over my Lord Will-be-will, my Lord-Mayor, Mr. Recorder, the Subordinate Preacher, Mr. Mind, and over all the natives of the town of Manſoul. Himſelf was not a native of it, but came with the Prince Emanuel from the court. He was a great acquaintance of Captain Credence, and Captain Good-hope; ſome ſay they were kin, and I am of that opinion too. This man, as I ſaid, was made governor of the town in general, eſpecially over the caſtle, and Captain Credence was to help him there. And I made great obſervation of it, that ſo long as all things went in Manſoul as this ſweet-natured gentleman would, the town was in moſt happy condition. Now there was no jars, no chiding, no interferings, no unfaithful doings in all the town of Manſoul, every man in Manſoul kept cloſe to his own employment. The gentry, the officers, the ſoldiers, and all in place obſerved their order. And as for the women and children of the town, they followed their buſineſs joyfully, they would work and ſing, work and ſing from morning till night; ſo that quite through the town of Manſoul now, nothing was to be found but harmony, quietneſs, joy and health. And this laſted all that ſummer.

The ſtory of Mr. Carnal Security.

But there was a man in the town of Manſoul, and his name was Mr. Carnal Security: This man did after all this mercy beſtowed on this corporation, bring the town of Manſoul into great and grievous ſlavery and bondage. A brief account of him and of his doings take as followeth:

When Diabolus at firſt took poſſeſſion of the town of Manſoul, he brought thither with himſelf, a great number of Diabolonians, men of his own conditions. Now among theſe there was one whoſe name was Mr. Self-conceit, and a notable briſk man he was, as any that in thoſe days did poſſeſs the town of Manſoul. Diabolus then perceiving this man to be active and bold, ſent him upon many deſperate deſigns, the which he managed better, and more to the pleaſing of his Lord than moſt that came with him from the dens could do. Wherefore finding of him ſo fit for his purpoſe he preferred him, and made him next to the great Lord Will-bewill, of whom we have written ſo much before. Now the Lord Will-bewill being in thoſe days very well pleaſed with him, and with his atchievements, gave him his daughter, the Lady Fear-nothing, to wife. Now of my Lady Fear-nothing did this Mr. Self-conceit beget this gentleman Mr. Carnal Security. Wherefore there being then in Manſoul thoſe ſtrange kinds of mixtures, it was hard for them in ſome caſes to find out who were natives, who not; for Mr. Carnal Security ſprang from my Lord Will-bewill by mother's ſide, though he had for his father a Diabolonian by nature.

Well, this Carnal Security took much after his father and mother, he was ſelf-conceited, he feared nothing, he was alſo a very buſy man; nothing of news, nothing of doctrine, nothing of alteration, or talk of alteration could at any time be on foot in Manſoul, but be ſure Mr. Carnal Security would be at the head or tail of it; but to be ſure he would decline thoſe that he deemed the weakeſt, and ſtood always with them (in his way of ſtanding) that he ſuppoſed was the ſtrongeſt ſide.

Now when Shaddai the mighty, and Emanuel his Son made war upon Manſoul to take it, this Mr. Carnal Security was then in town, and was a great doer among the people, encouraging them in their rebellion, putting of them upon hardening of themſelves in their reſiſting of the King's forces; but when he ſaw that the town of Manſoul was taken and converted to the uſe of the glorious Prince Emanuel; and when he alſo ſaw what was become of Diabolus, and how he was unrooſted, and made to quit the caſtle in the greateſt contempt and ſcorn, and that the town of Manſoul was well lined with captains, engines of war, and men, and alſo proviſion, what doth he but ſlily wheel about alſo; and as he had ſerved Diabolus againſt the good Prince, ſo he feigned that he would ſerve the Prince againſt his foes.

And having got ſome little ſmattering of Emanuel's things by the end (being bold) he ventures himſelf into the company of the townſmen, and attempts alſo to chat among them. Now he knew that the power and ſtrength of the town of Manſoul was great, and that it could not but be pleaſing to the people if he cried up their might and their glory. Wherefore he beginneth his tale with the power and ſtrength of Manſoul, and affirmed that it was impregnable. Now magnifying their captains, and their ſlings, and their rams; then crying up their fortifications, and ſtrong holds; and laſtly, the aſſurances that they had from their Prince, that Manſoul ſhould be happy for ever. But when he ſaw that ſome of the men of the town were tickled and taken with his diſcourſe, he makes it his buſineſs, and walking from ſtreet to ſtreet, houſe to houſe, and man to man, he at laſt brought Manſoul to dance after his pipe, and to grow almoſt as carnally ſecure as himſelf; ſo from talking they went to feaſting, and from feaſting to ſporting; and ſo to ſome other matters. (now Emanuel was yet in the town of Manſoul, and he wiſely obſerved their doings) My Lord Mayor, my Lord Will-bewill, and Mr Recorder, were alſo all taken with the words of this tatling Diabolonian gentleman,

man, forgetting that their Prince had given them warning before to take heed that they were not beguiled with any Diabolonian ſleight: He had further told them, That the ſecurity of the now flouriſhing town of Manſoul did not ſo much lie in her preſent fortifications and force, as in her ſo uſing of what ſhe had, as might oblige her Emanuel to abide within her caſtle. For the right doctrine of Emanuel was, that the town of Manſoul ſhould take heed that they forget not his Father's love and his; alſo that they ſhould ſo demean themſelves as to continue to keep themſelves therein. Now this was not the way to do it, namely, to fall in love with one of the Diabolonians, and with ſuch an one too as Mr. Carnal Security was, and to be led up and down by the noſe by him: They ſhould have heard their Prince, feared their Prince, loved their Prince, and have ſtoned this naughty pack to death, and took care to have walked in the ways of their Prince's preſcribing, for then ſhould their peace have been as a river, when their righteouſneſs had been like the waves of the ſea.

It is not grace received, but grace improved, that preſerves the ſoul from temporal dangers.

Now when Emanuel perceived that through the policy of Mr. Carnal Security, the hearts of the men of Manſoul were chil'd and abated in their practical love to him:

Firſt, he bemoans them, and condoles their ſtate with the Secretary, ſaying, Oh that my people had hearkened unto me, and that Manſoul had walked in my ways! I would have fed them with the fineſt of the wheat, and with honey out of the rock would I have ſuſtained them. This done, he ſaid in his heart, I will return to the court and go to my place till Manſoul ſhall conſider and acknowledge their offence. And he did ſo, and the cauſe and manner of his going away from them was thus:

The cauſe was for that,

The way of Manſoul's back-ſliding.

Firſt, Manſoul declined him, as is manifeſt in theſe particulars,

1. They left off their former way of viſiting of him, they came not to his royal palace as afore.

2. They did not regard, nor yet take notice that he came, or came not to viſit them.

3. The love-feaſts that had wont to be between their Prince and them, though he made them ſtill, and called them to them, yet they neglected to come at them, or to be delighted with them.

4. They waited not for his counſels but began to be head-ſtrong and confident in themſelves, concluding that now they were ſtrong and invincible, and that Manſoul was ſecure, and beyond all reach of the foe, and that her ſtate muſt needs be unalterable for ever.

Now, as was ſaid, Emanuel perceiving that by the craft of Mr. Carnal Security, the town of Manſoul was taken off from their dependence upon him, and upon his Father by him, and ſet upon what by them was beſtowed upon it; He firſt, as I ſaid, bemoaned their ſtate, then he uſed means to make them underſtand that the way that they went on in was dangerous. For he ſent my Lord High Secretary to them, to forbid them ſuch ways; but twice when he came to them he found them at dinner in Mr. Carnal Security's parlour, and perceiving alſo that they were not willing to reaſon about matters concerning their good, he took grief and went his way. The which when he had told to the Prince Emanuel, he took offence, and was grieved alſo, and ſo made proviſion to return to his Father's court.

They grieve the Holy Ghoſt and Chriſt.

Now the methods of his withdrawing, as I was ſaying before, were thus,

1. Even while he was yet with them in Manſoul he kept himſelf cloſe, and more retired than formerly.

2. His ſpeech was not now, if he came in their company, ſo pleaſant and familiar as formerly.

3. Nor did he as in times paſt, ſend to Manſoul from his table, thoſe dainty bits which he was wont to do.

4. Nor when they came to viſit him, as now and then they would, would he be ſo eaſily ſpoken with as they found him to be in times paſt. They might now knock once, yea twice, but he would ſeem not at all to regard them; whereas formerly at the ſound of their feet he would up and run, and meet them halfway, and take them too, and lay them in his boſom.

The working of their affections.

But thus Emanuel carried it now, and by this his carriage he ſought to make them bethink themſelves and return to him. But alas they did not conſider, they did not know his ways, they regarded not, they were not touched with theſe, nor with the true remembrance of former favours. Wherefore what does he but in private manner withdraw himſelf, firſt from his palace, then to the gate of the town, and ſo away from Manſoul he goes, till they ſhould acknowledge their offence, and more earneſtly ſeek his face. Mr. God's-peace alſo laid down his commiſſion, and would for the preſent act no longer in the town of Manſoul.

Thus they walked contrary to him and he again by way of retaliation, walked contrary to them. But alas by this time they were ſo hardened in their way, and had ſo drunk in the doctrine of Mr. Carnal Security, that the departing of their Prince touched them not, nor was he remembred by them when gone; and ſo of conſequence his abſence not condoled by them.

A trick put upon Mr. Godly-fear.

Now there was a day wherein this old gentleman Mr. Carnal Security did again make a feaſt for the town of Manſoul, and there was at that time in the town one Mr. Godly-fear, one now but little ſet by, though formerly one of great requeſt. This man old Carnal Security had a mind, if poſſible, to gull and debauch, and abuſe as he did the reſt, and therefore he now bids him to the feaſt with his neighbours; ſo the day being come they prepare, and he goes and appears with the reſt of the gueſts; and being all ſet at the table, they did eat and drink, and were merry even all but this one man. For Mr. Godly-fear ſat like a ſtranger, and did neither eat, nor was merry. The which when Mr. Carnal Security perceived, he preſently addreſſed himſelf in a ſpeech thus to him:

Talk betwixt Mr. Carnal Security and Mr. Godly-fear.

Carn. Mr. Godly-fear, are you not well? you ſeem to be ill of body or mind, or both. I have a cordial of Mr. Forget-good's making, the which, Sir, if you will take a dram of, I hope it may make you bonny and blith, and ſo make you more fit for we feaſting companions.

Godly. Unto whom the good old gentleman diſcreetly replied, Sir, I thank you for all things courteous and civil, but for your cordial I have no liſt thereto. But a word to the natives of Manſoul: you the elders and chiefs of Manſoul, to me it is ſtrange to ſee you ſo jocund and merry, when the town of Manſoul is in ſuch woful caſe.

Carn. Then ſaid Mr. Carnal Security, you want ſleep, good Sir, I doubt. If you pleaſe lie down and take a nap, and we mean while will be merry.

God. Then ſaid the good man as follows, Sir, if you were not deſtitute of an honeſt heart, you could not do as you have done, and do.

Carn. Then ſaid Mr. Carnal Security, why?

God. Nay pray interrupt me not. 'Tis true, the town of Manſoul was ſtrong, and (with a proviſo) impregnable; but you, the townſmen have weakened it, and it now lies obnoxious to its foes? nor is it a time to flatter, or be ſilent, 'tis you Mr. Carnal Security that have wilily ſtripped Manſoul, and driven her glory from her; you have pulled down her towers, you have broken down her gates, you have ſpoiled her locks and bars.

And now to explain myſelf, from that time that my Lords of Manſoul and you, Sir, grew ſo great, from that time the ſtrength of Manſoul has been offended, and now he is ariſen and is gone. If any ſhall queſtion the truth of my words, I will anſwer him by this, and ſuch like queſtions, Where is the Prince Emanuel? When did a man or woman in Manſoul ſee him? When did you hear from him, or taſte any of his dainty bits? You are now a feaſting with this Diabolonian monſter, but he is not your prince. I ſay therefore, though enemies from without, had you taken heed, could not have made a prey of you, yet ſince you have ſinned againſt your Prince, your enemies within have been too hard for you.

Carn. Then ſaid Mr. Carnal Security, fy, fy, Mr. Godly-fear, fy; will you never ſhake off your timorouſneſs? are you afraid of being ſparrow-blaſted? Who hath hurt you? behold I am on your ſide, only you are for doubting, and I am for being confident. Beſides, is this a time to be ſad in? a feaſt is made for mirth, why then do ye now, to your ſhame and our trouble, break out into ſuch paſſionate melancholy language when you ſhould eat and drink, and be merry?

God. Then ſaid Mr. Godly-fear again, I may well be ſad, for Emanuel is gone from Manſoul. I ſay again he is gone, and you, Sir, are the man that has driven him away; yea he is gone without ſo much as acquainting the nobles of Manſoul with his going, and if that is not a ſign of his anger, I am not acquainted with the methods of godlineſs.

His ſpeech to the elders of Manſoul.

And now my Lords and Gentlemen, for my ſpeech is ſtill to you, your gradual declining from him did provoke him gradually to depart from you, the which he did for ſome time, if perhaps you would have been made ſenſible thereby, and have been renewed by humbling of yourſelves; but when he ſaw that none would regard, nor lay theſe fearful beginnings of his anger and judgment to heart, he went away from this place, and this I ſaw with mine eye. Wherefore now while you boaſt, your ſtrength is gone, you are like the man that had loſt his locks that before did wave about his ſhoulders. You may with this lord of your feaſt ſhake yourſelves, and conclude to do as at other times; but ſince without him you can do nothing, and he is departed from you, turn your feaſt into a ſigh, and your mirth into lamentation.

Conſcience ſtartled.

Then the Subordinate Preacher, old Mr. Conſcience by name, he that of old was Recorder of Manſoul, being ſtartled at what was ſaid, began to ſecond it thus.

Con. Indeed, my brethren, quoth he, I fear that Mr. Godly-fear tells us true: I, for my part, have not ſeen my Prince a long ſeaſon. I cannot remember the day for my part. Nor can I anſwer Mr. Godly-fear's queſtion. I doubt, I am afraid that all is naught with Manſoul.

God. Nay, I know that you ſhall not find him in Manſoul, for he is departed and gone; yea, and gone for the faults of the elders, and for that they rewarded his grace with unſufferable unkindneſſes.

Then did the Subordinate Preacher look as if he would fall down dead at the table, alſo all there preſent, except the man of the houſe, began to look pale and wan. But having a little recovered themſelves and jointly agreeing to believe Mr. Godly-fear and his ſayings, they began to conſult what was beſt to be done (now Mr. Carnal Security was gone into his withdrawing room, for he liked not ſuch dumpiſh doings) both to the man of the houſe for drawing them into evil, and alſo to recover Emanuel's love.

And with that, that ſaying of their Prince came very hot into their minds, which he had bidden them do to ſuch as were falſe prophets that ſhould ariſe to delude the town of Manſoul. So they took Mr. Carnal Security (concluding that he muſt be he) and burned his houſe upon him with fire, for he alſo was a Diabolonian by nature.

So when this was paſt and over, they beſpeed themſelves to look for Emanuel their Prince, and they ſought him, but they found him not; then were they more confirmed in the truth of Mr. Godly-fear's ſayings, and began alſo ſeverely to reflect upon themſelves for their ſo vile and ungodly doings; for they concluded now it was through them that their Prince had left them.

They apply themſelves to the Holy Ghoſt.

Then they agreed and went to my Lord Secretary, (him whom before they refuſed to hear, him whom they had grieved with their doings) to know of him, for he was a Seer and could tell where Emanuel was, and how they might direct a petition to him. But the Lord Secretary would not admit them to a conference about this matter, nor would admit them to his royal place of abode, nor come out to them to ſhew them his face, or intelligence.

And now was it a day gloomy and dark, a day of clouds and of thick darkneſs with Manſoul. Now they ſaw that they had been fooliſh, and began to perceive what the company and prattle of Mr. Carnal Security had done, and what deſperate damage his ſwaggering words had brought poor Manſoul into. But what further it was like to coſt them, that they were ignorant of. Now Mr. Godly-fear began again to be in repute with the men of the town: yea, they were ready to look upon him as a prophet.

Well, when the Sabbath-day was come, they went to hear their Subordinate Preacher; but Oh how he did thunder and lighten this day! His text was that in the prophet Jonah, They that obſerve lying vanities, forſake their own mercies. But there was then ſuch power and authority in that ſermon, and ſuch a dejection ſeen in the countenances of the people that day, that the like hath ſeldom been heard or ſeen. The people when ſermon was done, were ſcarce able to go to their homes, or to betake themſelves to their employs the week after, they were ſo ſermon-ſmitten, and alſo ſo ſermon-ſick by being ſmitten, that they knew not what to do.

He did not only ſhew to Manſoul their ſin, but did tremble before them, under the ſenſe of his own, ſtill crying out of himſelf, as he preached to them, Unhappy man that I am! that I ſhould do ſo wicked a thing! That I! a preacher! Whom the Prince did ſet up to teach to Manſoul his law, ſhould myſelf live ſenſleſs, and ſottiſhly here, and be one of the firſt found in tranſgreſſion. This tranſgreſſion alſo fell within my precincts, I ſhould have cried out againſt the wickedneſs, but I let Manſoul lye wallowing in it, until it had driven Emanuel from its borders. With theſe things he alſo charged all the lords and gentry of Manſoul to the almoſt diſtracting of them.

A great ſickneſs in Manſoul.

About this time alſo there was a great ſickneſs in the town of Manſoul; and moſt of the inhabitants were greatly afflicted, yea, the captains alſo, and men of war were brought thereby to a languiſhing condition, and that for a long time together; ſo that in caſe of an invaſion, nothing could to purpoſe now have been done, either by the townſmen or field-officers. Oh how many pale faces, weak hands, feeble knees, and ſtaggering men were now ſeen to walk the ſtreets of Manſoul. Here were groans, there pants, and yonder lay thoſe that were ready to faint.

The garments too which Emanuel had given them were but in a ſorry caſe; ſome were rent, ſome were torn, and all in a naſty condition; ſome alſo did hang ſo looſely upon them, that the next buſh they came at was ready to pluck them off.

After ſome time ſpent in this ſad and deſolate condition, the Subordinate Preacher called for a day of faſting, and to humble themſelves for being ſo wicked againſt the great Shaddai, and his Son. And he deſired that captain Boanerges would preach. So he conſented to do it, and the day was come, and his text was this, Cut it down, why cumbreth it the ground? and a very ſmart ſermon he made upon the place. Firſt, he ſhewed what was the occaſion of the words, to wit, becauſe the fig-tree was barren; then he ſhewed what was contained in the ſentence, to wit, repentance,

Boanerges doth preach to Manſoul.

or utter deſolation. He then ſhewed alſo by whoſe authority this ſentence was pronounced, and that was by Shaddai himſelf. And laſtly, he ſhewed the reaſons of the point, and then concluded his ſermon. But he was very pertinent in the application, inſomuch that he made poor Manſoul tremble. For this ſermon, as well as the former, wrought much upon the hearts of the men of Manſoul; yea it greatly helped to keep awake thoſe that were rouſed by the preaching that went before. So that now throughout the whole town there was little or nothing to be heard or ſeen but ſorrow and mourning, and woe.

The men of Manſoul much affected.

Now after ſermon they got together and conſulted what was beſt to be done. But ſaid the Subordinate Preacher, I will do nothing of mine own head, without adviſing with my neighbour Mr. Godly-fear.

For if he had afore, and underſtood more of the mind of our Prince than we, I do not know but he alſo may have it now, even now we are turning again to vertue. So they called and ſent for Mr. Godly-fear, and he forthwith appeared; then they deſired that he would further ſhew his opinion about what they had beſt to do. Then ſaid the old gentleman as followeth, It is my opinion that this town of Manſoul ſhould in this day of her diſtreſs draw up and ſend an humble petition to their offended Prince Emanuel, that he in his favour and grace will turn again unto you, and not keep anger for ever.

When the townſmen had heard this ſpeech, they did with one conſent agree to his advice; ſo they did preſently draw up their requeſt, and the next was, But who ſhall carry it? at laſt they did all agree to ſend it by my Lord Mayor. So he accepted of the ſervice, and addreſſed himſelf to his journey; and went and came to the court of Shaddai, whither Emanuel the Prince of Manſoul was gone. But the gate was ſhut, and a ſtrict watch kept thereat, ſo that the petitioner was forced to ſtand without for a great while together. Then he deſired that ſome would go in to the Prince and tell him who ſtood at the gate, and what his buſineſs was. So one went and told to Shaddai, and to Emanuel his Son, that the Lord Mayor of the town of Manſoul ſtood without at the gate of the King's court, deſiring to be admitted into the preſence of the Prince, the King's Son. He alſo told what was the Lord Mayor's errand, both to the King and his Son Emanuel. But the Prince would not come down, nor admit that the gate ſhould be opened to him, but ſent him an anſwer to this effect: They have turned the back unto me, and not their face, but now in the time of their trouble they ſay to me, ariſe and ſave us. But can they not now go to Mr. Carnal-Security to whom they went when they turned from me, and make him their leader, their lord, and their protection, now in their trouble? Why now, in their trouble, do they viſit me, ſince in their proſperity they went aſtray.

They ſend the Lord Mayor to court.

A dreadful anſwer.

This anſwer made my Lord Mayor look black in the face; it troubled, it perplexed, it rent him ſore. And now he began again to ſee what it was to be familiar with Diabolonians, ſuch as Mr. Carnal Security was. When he ſaw that at court (as yet) there was little help to be expected, either for himſelf, or friends in Manſoul; he ſmote upon his breaſt and returned weeping, and all the way bewailing the lamentable ſtate of Manſoul.

Well, when he was come within ſight of the town, the elders, and chief of the people of Manſoul went out at the gate to meet him, and to ſalute him, and to know how he ſped at court. But he told them his tale in ſo doleful a manner, that they all cried out, and mourned, and wept. Wherefore they threw aſhes and duſt upon their heads, and put ſackcloth upon their loins, and went crying out through the town of Manſoul; the which when the reſt of the townsfolk ſaw, they all mourned and wept. This therefore was a day of rebuke and trouble, and of anguiſh to the town of Manſoul, and alſo of great diſtreſs.

The ſtate of Manſoul now.

After ſome time, when they had ſomewhat refrained themſelves, they came together to conſult again what by them was yet to be done; and they aſked advice, as they did before, of that Rev. Mr. Godly-fear, who told them, that there was no way better than to do as they had done, nor would he that they ſhould be diſcouraged at all with what they had met with at court; yea, though ſeveral of their petitions ſhould be anſwered with nought but ſilence or rebuke: For, ſaid he, it is the way of the wiſe Shaddai to make men wait and to exerciſe patience, and it ſhould be the way of them in want, to be willing to ſtay his leiſure.

They conſult again Mr. Godly-fear's advice.

Then they took courage, and ſent again, and again, and again, and again; for there was not now one day, nor an hour that went over Manſoul's head, wherein a man might not have met upon the road one or other riding poſt, ſounding the horn from Manſoul to the court of the King Shaddai; and all with letters petitionary in behalf of (and for the Prince's return to) Manſoul.

The road, I ſay, was now full of meſſengers, going and returning, and meeting one another; ſome from the court, and ſome from Manſoul, and this was the work of the miſerable town of Manſoul, all that long, that ſharp, that cold and tedious winter.

Now, if you have not forgot, you may yet remember that I told you before, that after Emanuel had taken Manſoul, yea, and after that he had new modelled the town, there remained in ſeveral lurking places of the corporation many of the old Diabolonians, that either came with the tyrant when he invaded and took the town, or that had there by reaſon of unlawful mixtures, their birth and breeding, and bringing up. And their holes, dens, and lurking places were in, under, or about the wall of the town. Some of their names are the Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Laſciviouſneſs, the Lord Deceit, the Lord Evil-eye, the Lord Blaſphemy, and that horrible villain the old and dangerous Lord Covetouſneſs. Theſe, as I told you, with many more, had yet their abode in the town of Manſoul, and that after that Emanuel had driven their prince Diabolus out of the caſtle.

Againſt theſe the good Prince did grant a commiſſion to the Lord Will-bewill and others; yea, to the whole town of Manſoul, to ſeek, take, ſecure, and deſtroy any, or all that they could lay hands of; for that they were Diabolonians by nature, enemies to the Prince, and thoſe that ſought to ruin the bleſſed town of Manſoul. But the town of Manſoul did not purſue this warrant, but neglected to look after, to apprehend, to ſecure, and to deſtroy theſe Diabolonians. Wherefore, what do theſe villains, but by degrees take courage to put forth their heads, and to ſhew themſelves to the inhabitants of the town: Yea, and as I was told, ſome of the men of the town of Manſoul grew too familiar with ſome of them, to the ſorrow of the corporation, as you yet will hear more of in time and place.

The Diabolonians plot.

Well, when the Diabolonian lords that were left, perceived that Manſoul had through ſinning offended Emanuel their Prince, and that he had withdrawn himſelf and was gone, what do they but plot the ruin of the town of Manſoul. So upon a time they met together at the hold of one Mr. Miſchief, (who alſo was a Diabolonian) and there conſulted how they might deliver up Manſoul into the hands of Diabolus again. Now ſome adviſed one way, and ſome another, every man according to his own liking. At laſt, my Lord Laſciviouſneſs propounded, whether it might not be beſt, in the firſt place, for ſome of thoſe that were Diabolonians in Manſoul, to adventure to offer themſelves for ſervants to ſome of the natives of the town. For, ſaid he, if they ſo do, and Manſoul ſhall accept of them, they may for us, and for Diabolus our Lord, make the taking of the town of Manſoul more eaſy than otherwiſe it will be. But then ſtood up the Lord Murder, and ſaid, This may not be done at this time, for Manſoul is now in a kind of rage; becauſe by our friend Mr. Carnal Security ſhe hath been once enſnared already, and made to offend againſt her Prince; and how ſhall ſhe reconcile herſelf unto her Lord again, but by the heads of theſe men? Beſides, we know that they have in commiſſion to take and ſlay us where-ever they ſhall find us; let us therefore be wiſe as foxes; when we are dead we can do them no hurt, but while we live we may. Thus when they had toſſed the matter to and fro, they jointly agreed that a letter ſhould forthwith be ſent away to Diabolus in their name; by which the ſtate of the town of Manſoul ſhould be ſhewed him, and how much it is under the frowns of their prince; we may alſo, ſaid ſome, let him know our intentions, and aſk of him his advice in the caſe.

So a letter was preſently framed, the contents of which was this.

To our Great Lord, the Prince Diabolus, *dwelling below in the* Infernal Cave.

"O Great Father, and mighty Prince Diabolus, We, the true Diabolonians, yet remaining in the rebellious town of Manſoul, having received our beings from thee, and our nouriſhment at thy hands, cannot with content and quiet endure to behold, as we do this day, how thou art diſpraiſed, diſgraced, and reproached among the inhabitants of this town; nor is thy long abſence at all delightful to us, becauſe greatly to our detriment.

The reaſon of this our writing unto our Lord, is, for that we are not altogether without hope that this town may become thy habitation again; for it is greatly declined from its Prince Emanuel, and he is up-riſen, and is departed from them; yea, and though they ſend, and ſend, and ſend, and ſend after him to return to them, yet can they not prevail, nor get good words from him.

There has been alſo of late, and is yet remaining a very great ſickneſs and faintings among them, and that not only upon the poorer ſort of the town, but upon the lords, captains, and chief gentry of the place; (we only, who are of the Diabolonians by nature, remain well, lively and ſtrong) ſo that through their great tranſgreſſion on the one hand, and their dangerous ſickneſs on the other, we judge they lay open to thy hand and power. If therefore it ſhall ſtand with thy horrible cunning, and with the cunning of the reſt of the Princes with thee, to come and make an attempt to take Manſoul again, ſend us word, and we ſhall to our utmoſt power be ready to deliver it into thy hand. Or, if what we have ſaid, ſhall not by thy fatherhood be thought beſt, and moſt meet to be done; ſend us thy mind in a few words, and we are all ready to follow thy counſel, to the hazarding of our lives, and what elſe we have.

Given under our hands the day and date above written, after a cloſe conſultation at the houſe of Mr. Miſchief, who yet is alive, and hath his place in our deſirable town of Manſoul."

When Mr. Profane (for he was the carrier) was come with his letter to Hell-gate-hill, he knocked at the brazen gates for entrance. Then did Cerberus, the porter, (for he is the keeper of that gate) open to Mr. Profane, to whom he delivered his letter, which he had brought from the Diabolonians in Manſoul. So he carried it in and preſented it to Diabolus his lord; and ſaid, Tidings, my lord, from Manſoul; from our truſty friends in Manſoul.

Then came together from all places of the den Beelzebub, Lucifer, Apollyon, with the reſt of the rabblement there, to hear what news from Manſoul. So the letter was broken up and read, and Cerberus he ſtood by. When the letter was openly read, and the contents thereof ſpread into all the corners of the den, command was given that without let or ſtop, Deadman's bell ſhould be rung for joy. So the bell was rung, and the princes rejoiced that Manſoul was like to come to ruin. Now the clapper of the bell went, The town of Manſoul is coming to dwell with us, make room for the town of Manſoul. This bell therefore they did ring, becauſe they did hope that they ſhould have Manſoul again.

Now when they had performed this their horrible ceremony, they got together again to conſult what anſwer to ſend to their friends in Manſoul, and ſome adviſed one thing, and ſome another; but, at length, becauſe the buſineſs required haſte, they left the whole buſineſs to the prince Diabolus, judging him the moſt proper lord of the place. So he drew up a letter as he thought fit, in anſwer to what Mr. Profane had brought, and ſent it to the Diabolonians that did dwell in Manſoul, by the ſame hand that had brought theirs to him: And this was the contents thereof:

" To our off-ſpring, the high and mighty Diabolonians, that yet dwell in the town of Manſoul, Diabolus, the great prince of Manſoul, wiſheth a proſperous iſſue and concluſion of thoſe many brave enterprizes, conſpiracies, and deſigns that you of your love and reſpect to our honour, have in your hearts to attempt to do againſt Manſoul.

" BEloved children and diſciples, my Lord Fornication, Adultery, and the reſt, we have here in our deſolate den received to our higheſt joy and content, your welcome letter, by the hand of our truſty Mr. Profane, and to ſhew how acceptable your tidings were, we rung out our bell for gladneſs; for we rejoiced as much as we could, when we perceived that yet we had friends in Manſoul, and ſuch as ſought our honour and revenge in the ruin of the town of Manſoul. We alſo rejoiced to hear that they are in a degenerate condition, and that they have offended their Prince, and that he is gone. Their ſickneſs alſo pleaſeth us, as doth alſo your health, might and ſtrength. Glad alſo would we be, right horribly beloved, could we get this town into our clutches again. Nor will we be ſparing of ſpending our wit, our cunning, our craft, and helliſh inventions, to bring to a wiſhed concluſion this your brave beginning, in order thereto.

And take this for your comfort, (our birth, and our off-ſpring) that ſhall we again ſurprize it and take it, we will attempt to put all your foes to the ſword, and will make you the great lords and captains of the place. Nor need you fear (if ever we get it again) that we after that ſhall be caſt out any more; for we will come with more ſtrength, and ſo lay far more faſt hold than at the firſt we did. Beſides, it is the law of that Prince that now they own, that if we get them a ſecond time they ſhall be ours for ever.

Do you therefore our truſty Diabolonians, yet more pry into, and endeavour to ſpy out the weakneſs of the town of Manſoul. We alſo would that you yourſelves do attempt to weaken them more and more. Send us word alſo by what means you think we had beſt to attempt the regaining thereof; to wit, whether by perſuaſion to a vain and looſe life; or, whether by tempting them to doubt and deſpair; or, whether by blowing up of the town by the gun-powder of pride, and ſelf-conceit. Do you alſo, O ye brave Diabolonians, and true ſons of the pit, be always in a readineſs to make a moſt hideous aſſault within, when we ſhall be ready to ſtorm it without. Now ſpeed you in your project, and we in our deſires, to the utmoſt power of our gates, which is the wiſh of your great Diabolus, Manſoul's enemy, and him that trembles when he thinks of judgment to come, all the bleſſings of the pit be upon you, and ſo we cloſe up our letter.

Given at the pit's mouth by the joint conſent of all the princes of darkneſs to be ſent (to the force and power that we have yet remaining in Manſoul) by the hand of Mr. Profane.

By me Diabolus."

This letter, as was ſaid, was ſent to Manſoul, to the Diabolonians that yet remained there, and that yet inhabited the wall, from the dark dungeon of Diabolus, by the hand of Mr. Profane, by whom they alſo in Manſoul ſent theirs to the pit. Now when this Mr. Profane had made his return, and was come to Manſoul again, he went and came as he was wont to the houſe of Mr. Miſchief, for there was the conclave, and the place where the contrivers were met. Now when they ſaw that their meſſenger was returned ſafe and ſound, they were greatly glad thereat. Then he preſented them with his letter which he had brought from Diabolus for them; the which when they had read and conſidered, did much augment their gladneſs. They aſked him after the welfare of their friends, as how their lord Diabolus, Lucifer and Beelzebub did, with the reſt of thoſe of the den. To which this Profane made anſwer, Well, well, my Lords, they are well, even as well as can be in their place. They alſo, ſaid he, did ring for joy at the reading of your letter, as you will perceive by this when you read it.

Now, as was ſaid, when they had read their letter, and perceived that it encouraged them in their work, they fell to their way of contriving again; to wit, how they might compleat their Diabolonian deſign upon Manſoul. And the firſt thing that they agreed upon was, to keep all things from Manſoul as cloſe as they could. Let it not be known, let not Manſoul be acquainted with what we deſign againſt it. The next thing was, how, or by what means, they ſhould try to bring to paſs the ruin and overthrow of Manſoul; and one ſaid after this manner, and another ſaid after that. Then ſtood up Mr. Deceit, and ſaid, My right Diabolonian friends, our lords, and the high ones of the deep dungeon, do propound unto us theſe three ways.

1. Whether we had beſt to ſeek its ruin by making of Manſoul looſe and vain.

2. Or, whether by driving them to doubt and deſpair.

3. Or, whether by endeavouring to blow them up by the gun-powder of pride and ſelf-conceit.

Now, I think if we ſhall tempt them to pride, that may do ſomething; and if we tempt them to wantonneſs, that may help. But, in my mind, if we could drive them into deſperation, that would knock the nail on the head; for then we ſhould have them in the firſt place queſtion the truth of the love of the heart of their Prince towards them, and that will diſguſt him much. This if it works well, will make them leave off quickly their way of ſending petitions to him; then farewell earneſt ſollicitations for help and ſupply; for then this concluſion lies naturally before them, As good do nothing as do to no purpoſe. So to Mr. Deceit they unanimouſly did conſent.

Then the next queſtion was, but how ſhall we do to bring this our project to paſs? And it was anſwered by the ſame gentleman, That this might be the beſt way to do it, even let, quoth he, ſo many of our friends as are willing to venture themſelves for the promoting of their prince's cauſe, diſguiſe themſelves with apparel, change their names, and go into the market like far countrymen, and proffer to let themſelves for ſervants to the famous town of Manſoul, and let them pretend to do for their maſters as beneficially as may be; for by ſo doing they may, if Manſoul ſhall hire them, in little time ſo corrupt, and defile the corporation, that her now Prince ſhall be not only further offended with them, but in concluſion ſhall ſpew them out of his mouth. And when this is done, our prince Diabolus ſhall prey upon them with eaſe: Yea, of themſelves they ſhall fall into the mouth of the eater.

This project was no ſooner propounded, but was as highly accepted, and forward were all Diabolonians now to engage in ſo delicate an enterprize; but it was not thought fit that all ſhould do thus, wherefore they pitched upon two or three, namely the Lord Covetouſneſs, the Lord Laſciviouſneſs, and the Lord Anger. The Lord Covetouſneſs called himſelf by the name of Prudent-thrifty; the Lord Laſciviouſneſs called himſelf by the name of Harmleſs-mirth; and the Lord Anger called himſelf by the name of Good-zeal.

So upon a market-day they came into the market-place, three luſty fellows they were to look on, and they were clothed in ſheeps-ruſſet, which was alſo now in a manner as white as were the white robes of the men of Manſoul. Now the men could ſpeak the language of Manſoul well. So when they were come into the market-place, and had offered to let themſelves to the townſmen, they were preſently taken up, for they aſked but little wages, and promiſed to do their maſters great ſervice.

Mr. Mind hired Prudent-thriſty, and Mr. Godly-fear hired Good-zeal. True, this fellow Harmleſs-mirth did hang a little in hand, and could not ſo ſoon get him a maſter as the others did, becauſe the town of Manſoul was now in Lent, but after a while becauſe Lent was almoſt out, the Lord Will-bewill hired Harmleſs-mirth to be both his Waiting-man and his lackey, and thus they got them maſters.

Theſe villains now being got thus far into the houſes of the men of Manſoul, quickly began to do great miſchief therein; for being filthy, arch and ſly, they quickly corrupted the families where they were; yea, they tainted their maſters much, eſpecially this Prudent-thriſty, and him they call Harmleſs-mirth. True, he that went under the vizor of Good-zeal, was not ſo well liked of his maſter, for he quickly found, that he was but a counterfeit raſcal; the which when the fellow perceived, with ſpeed he made his eſcape from the houſe, or I doubt not but his maſter had hanged him,

Well, when theſe vagabonds had thus far carried on their deſign, and had corrupted the town as much as they could, in the next place they conſidered with themſelves at what time their prince Diabolus without, and themſelves within the town, ſhould make an attempt to ſeize upon Manſoul; and they all agreed upon this, that a market-day ſhould be beſt for that work; for why? Then will the townſmen be buſy in their ways: And always take this for a rule, When people are moſt buſy in the world, they leaſt fear a ſurprize. We alſo then ſaid they, ſhall be able with leſs ſuſpicion to gather ourſelves together for the work of our friends, and lords; yea, and in ſuch a day, if we ſhall attempt our work, and miſs it, we may, when they ſhall give us the rout, the better hide ourſelves in the croud, and eſcape.

A day of worldly cumber.

Theſe things being thus far agreed upon by them, they wrote another letter to Diabolus, and ſent it by the hand of Mr. Profane, the contents of which was this:

"The Lords of Looſeneſs ſend to the Great and High Diabolus, from our dens, caves, holes, and ſtrong-holds, in, and about the wall of the town of Manſoul, greeting:

"OUR great lord, and the nouriſher of our lives, Diabolus; how glad we were when we heard of your fatherhood's readineſs to comply with us, and help forward our deſign in our attempts to ruin Manſoul! None can tell but thoſe who, as we do, ſet themſelves againſt all appearance of good, when and whereſoever we find it.

Touching the encouragement that your greatneſs is pleaſed to give us to continue to deviſe, contrive, and ſtudy the utter deſolation of Manſoul, that we are not ſolicitous about, for we know right well, that it cannot but be pleaſing and profitable to us, to ſee our enemies, and them that ſeek our lives, to die at our feet, or fly before us. We therefore are ſtill contriving, and that to the beſt of our cunning, to make this work moſt facile and eaſy to your lordſhips, and to us.

Firſt we conſidered of that moſt helliſhly, cunning compacted, three-fold project, that by you was propounded to us in your laſt; and have concluded, that though to blow them up with the gun-powder of pride, would do well, and to do it by tempting them to be looſe and vain will help on; yet to contrive to bring them into the gulf of deſperation, we think, will do beſt of all. Now we, who are at your beck, have thought of two ways to do this: Firſt, we, for our parts, will make them as vile as we can; and then you with us, at a time appointed, ſhall be ready to fall upon them with the utmoſt force. And, of all the nations that are at your whiſtle, we think that an army of Doubters may be the moſt likely to attack and overcome the town of Manſoul. Thus, we ſhall overcome theſe enemies; elſe the pit ſhall open her mouth upon them, and deſperation ſhall thruſt them down into it. We have alſo, to effect this ſo much by us deſired deſign, ſent already three of our truſty Diabolonians among them; they are diſguiſed in garb, they have changed their names, and are now accepted of them; to wit, Covetouſneſs, Laſciviouſneſs, and Anger. The name of Covetouſneſs is changed to Prudent-thriſty; and him Mr. Mind has hired, and is almoſt become as bad as our friend. Laſciviouſneſs has changed his name to Harmleſs-mirth, and he is got to be the Lord Will-bewill's lackey, but he has made his maſter very wanton. Anger changed his name into Good-zeal, and was entertained by Mr. Godly-fear, but the peeviſh old gentleman took pepper in his noſe, and turned our companion out of his houſe. Nay, he has informed us ſince, that he ran away from him, or elſe his old maſter had hanged him up for his labour.

Now theſe have much helped forward our work and deſign upon Manſoul; for notwithſtanding the ſpite and quarrelſome temper of the old gentleman laſt mentioned, the other two ply their buſineſs well, and are like to ripen the work apace.

Our next project is, that it be concluded, that you come upon the town upon a market-day, and that when they are upon the heat of their buſineſs; for then to be ſure they will be moſt ſecure, and leaſt think that an aſſault will be made upon them. They will alſo at ſuch a time be leſs able to defend themſelves, and to offend you in the proſecution of our deſign. And we, your truſty (and we are ſure your beloved) ones, ſhall, when you ſhall make your furious aſſault without, be ready to ſecond the buſineſs within. So ſhall we, in all likelihood, be able to put Manſoul to utter confuſion, and to ſwallow them up before they can come to themſelves. If your ſerpentine heads, moſt ſubtil dragons, and our highly eſteemed lords can find out a better way than this, let us quickly know your minds.

To the Monſters of the Infernal Cave,
from the houſe of Mr. Miſchief in
Manſoul, by the hand of Mr.
Profane."

The ſad ſtate of Manſoul.

Now all the while that the raging runnagates, and helliſh Diabolonians were thus contriving the ruin of the town of Manſoul, they, to wit, the poor town itſelf, was in a ſad and woeful caſe; partly becauſe they had ſo grievouſly offended Shaddai and his Son, and partly becauſe that the enemies thereby got ſtrength within them afreſh, and alſo becauſe though they had by many petitions made ſuit to the Prince Emanuel, and to his Father Shaddai, by him, for their pardon and favour, yet, hitherto, obtained they not one ſmile; but contrariwiſe through the craft and ſubtilty of the domeſtic Diabolonians, their cloud was made to grow blacker and blacker, and their Emanuel to ſtand at further diſtance.

The ſickneſs alſo did ſtill greatly rage in Manſoul, both among the captains, and the inhabitants of the town, and their enemies only were now lively and ſtrong, and like to become the head, whilſt Manſoul was made the tail.

By this time, the letter laſt mentioned, that was written by the Diabolonians that yet lurked in the town of Manſoul, was conveyed to Diabolus in the black den, by the hand of Mr. Profane. He carried the letter by Hell-gate-hill, as before, and conveyed it by Cerberus to his lord.

But when Cerberus and Mr. Profane did meet, they were preſently as great as beggars, and thus they fell into diſcourſe about Manſoul, and about the project againſt her.

Cerb. Ah! old friend, quoth Cerberus, art thou come to Hell-gate-hill again! By St. Mary, I am glad to ſee thee.

Prof. Yes, my lord, I am come again about the concerns of the town of Manſoul.

Cerb. Prithee tell me what condition is that town of Manſoul in at preſent?

Prof. In a brave condition, my lord, for us, and for my lords, the lords of this place I trow, for they are greatly decayed as to godlineſs, and that is as well as our heart can wiſh; their Lord is greatly out with them, and that doth alſo pleaſe us well. We have already alſo a foot in their diſh, for our Diabolonian friends are laid in their boſoms, and what do we lack but to be maſters of the place.

Beſides, our truſty friends in Manſoul are daily plotting to betray it to the lords of this town; alſo the ſickneſs rages bitterly among them, and that which makes up all, we hope at laſt to prevail.

Cerb. Then ſaid the Dog of Hell gate, no time like this to aſſault them; I wiſh that the enterprize be followed cloſe, and that the ſucceſs deſired may be ſoon effected: Yea, I wiſh it for the poor Diabolonians ſakes, that live in the continual fear of their lives in the traiterous town of Manſoul.

Prof. The contrivance is almoſt finiſhed, the lords in Manſoul that are Diabolonians are at it day and night, and the other are like ſilly doves, that want heart to be concerned with their ſtate, and to conſider that ruin is at hand. Beſides, you may, yea muſt think, when you put all things together, that there are many reaſons that prevail with Diabolus to make what haſte he can.

Cerb. Thou haſt ſaid as it is, I am glad things are at this paſs. Go in my brave Profane to my lords, they will give thee for thy welcome as good a *coranto* as the whole of this kingdom will afford. I have ſent thy letter in already.

Then Mr. Profane went into the den, and his Lord Diabolus met him, and ſaluted him with welcome my truſty ſervant, I have been made glad with thy letter. The reſt of the lords of the pit, gave him alſo their ſalutations. Then Profane after obeiſance made to them all, ſaid, let Manſoul be given to my Lord Diabolus, and let him be her king for ever. And with that the holly belly, and yawning gorge of hell gave ſo loud and hideous a groan (for that is the muſic of that place) that it made the mountains about it totter, as if they would fall in pieces.

Now after they had read and conſidered the letter, they conſulted what anſwer to return, and the firſt that did ſpeak to it was Lucifer.

Lucif. Then ſaid he, The firſt project of the Diabolonians in Manſoul is like to be lucky, and to take; to wit, that they will by all the ways and means they can, make Manſoul yet more vile and filthy;

no way to deſtroy a ſoul like this; this is *probatum eſt*, our old friend Balaam went this way and proſpered many years ago, let this therefore ſtand with us for a maxim, and be to Diabolonians for a general rule in all ages, for nothing can make this to fail but grace, in which I would hope that this town has no ſhare. But whether to fall upon them on a market-day, because of their cumber in buſineſs, that I would ſhould be under debate. And there is more reaſon why this head ſhould be debated, than why ſome other ſhould; becauſe upon this will turn the whole of what we ſhall attempt. If we time not our buſineſs well, our whole project may fail. Our friends the Diabolonians ſay, that a market-day is beſt, for then will Manſoul be moſt buſy, and have feweſt thoughts of a ſurprize. But what if alſo they ſhould double their guards on thoſe days, (and methinks nature and reaſon would teach them to do it) and what if they ſhould keep ſuch a watch on thoſe days as the neceſſity of their preſent caſe doth require: Yea, what if their men ſhould be always in arms on thoſe days? Then you may, my lords, be diſappointed in your attempts, and may bring our friends in the town to utter danger of unavoidable ruin.

Cumberments are dangerous.

Beel. Then ſaid the great Beelzebub, There is ſomething in what my lord hath ſaid, but his conjecture may, or may not, fall out. Nor hath my lord laid it down to that which muſt not be receded from, for I know that he ſaid it only to provoke to a warm debate thereabout. Therefore we muſt underſtand, if we can, whether the town of Manſoul has ſuch ſenſe and knowledge of her decayed ſtate, and of the deſign that we have on foot againſt her, as doth provoke her to ſet watch and ward at her gates, and to double them on market-days. But if after enquiry made, it ſhall be found that they are aſleep, then any day will do, but a market-day is beſt; and this is my judgment in this caſe.

A leſſon for chriſtians.

Diab. Then quoth Diabolus, how ſhould we know this? And it was anſwered, enquire about it at the mouth of Mr. Profane. So Profane was called in and aſked the queſtion, and he made his anſwer as follows.

Prof. My lords, ſo far as I can gather, this is at preſent the condition of the town of Manſoul: They are decayed in their faith and love, Emanuel their Prince has given them the back; they ſend often by petition to fetch him again, but he maketh not haſte to anſwer their requeſt, nor is there much reformation among them.

Profane's Deſcription of the preſent ſtate of Manſoul.

Diab. I am glad that they are backward to a reformation, but yet I am afraid of their petitioning. However, their looſeneſs of life is a ſign that there is not much heart in what they do, and without the heart things are little worth. But go on my maſters, I will divert you, my lords, no longer.

Beel. If the caſe be ſo with Manſoul, as Mr. Profane has deſcribed it to be, it will be no great matter what day we aſſault it, not their prayers, nor their power will do them much ſervice.

Apoll. When Beelzebub had ended his oration, than Apollyon did begin. My opinion ſaid he concerning this matter, is, that we go on fair and ſoftly, not doing things in a hurry. Let our friends in Manſoul go on ſtill to pollute and defile it, by ſeeking to draw it yet more into ſin (for there is nothing like ſin to devour Manſoul.) If this be done, and it takes effect, Manſoul of itſelf will leave off to watch, to petition, or any thing elſe that ſhould tend to her ſecurity and ſafety; for ſhe will forget her Emanuel, ſhe will not deſire his company, and can ſhe be gotten thus to live, her Prince will not come to her in haſte. Our truſty friend Mr. Carnal-Security, with one of his tricks, did drive him out of the town, and why may not my Lord Covetouſneſs, and my Lord Laſciviouſneſs, by what they may do, keep him out of the town? And this I will tell you (not becauſe you know it not) that two or three Diabolonians, if entertained and countenanced by the town of Manſoul, will do more to the keeping of Emanuel from them, and towards making of the town of Manſoul your own, than can an army of a legion that ſhould be ſent out from us to withſtand him.

Dreadful advice againſt Manſoul.

Let therefore this firſt project that our friends in Manſoul have ſet on foot, be ſtrongly and diligently carried on with all cunning and craft imaginable; and let them ſend continually under one guiſe or another, more and other of their men to play with the people of Manſoul; and then perhaps we ſhall not need to be at the charge of making a war upon them; or if that muſt of neceſſity be done, yet the more ſinful they are the more unable, to be ſure, they will be to reſiſt us, and then the more eaſily we ſhall overcome them. And beſides, ſuppoſe (and that is the worſt that can be ſuppoſed) that Emanuel ſhould come to them again, why may not the ſame means (or the like) drive him from them once more! Yea, why may he not by their lapſe into that ſin again, be driven from them for ever, for the ſake of which he was at the firſt driven from them for a ſeaſon? And if this ſhould happen, then away go with him his rams, his ſlings, his captains, his ſoldiers, and he leaveth Manſoul naked and bare. Yea, will not this town, when ſhe ſees herſelf utterly forſaken of her Prince, of her own accord open her gates again unto you, and make of you as in the days of old? But this muſt be done by time, a few days will not effect ſo great a work as this.

So ſoon as Apollyon had made an end of ſpeaking, Diabolus began to blow out his own malice, and to plead his own cauſe, and he ſaid, My lords and powers of the cave, my true and truſty friends, I have with much impatience, as becomes me, given ear to your long and tedious orations. But my furious gorge, and empty paunch, ſo luſteth after a re-poſſeſſion of my famous town of Manſoul, that whatever comes out I can wait no longer to ſee the events of lingering projects. I muſt, and that without further delay, ſeek by all means I can to fill my unſatiable gulf with the ſoul and body of the town of Manſoul. Therefore lend me your heads, your hearts, and your help, now I am going to recover my town of Manſoul.

Look to it Manſoul.

When the lords and princes of the pit ſaw the flaming deſire that was in Diabolus to devour the miſerable town of Manſoul, they left off to raiſe any more objections, but conſented to lend him what ſtrength they could: Though had Apollyon's advice been taken, they had far more fearfully diſtreſſed the town of Manſoul. But, I ſay, they were willing to lend him what ſtrength they could, not knowing what need they might have of him, when they ſhould engage for themſelves, as he. Wherefore they fell to adviſing about the next thing propounded, to wit, what ſoldiers they were, and alſo how many, with whom Diabolus ſhould go againſt the town of Manſoul to take it; and after ſome debate it was concluded, according as in the letter the Diabolonians had ſuggeſted, that none was more fit for that expedition than an army of terrible Doubters. They therefore concluded to ſend againſt Manſoul, an army of ſturdy Doubters. The number thought fit to be employed in that ſervice, was between twenty and thirty thouſand. So then the reſult of that great counſel of thoſe high and mighty lords was, That Diabolus ſhould even now out of hand beat up his drum for men in the land of Doubting, (which land lieth upon the confines of the place called Hell-gate-hill) for men that might be employed by him againſt the miſerable town Manſoul. It was alſo concluded that theſe lords themſelves ſhould help him in the war, and that they would to that end head and manage his men. So they drew up a letter and ſent back to the Diabolonians that lurked in Manſoul, and that waited for the back-coming of Mr. Profane, to ſignify to them into what method and forwardneſs they at preſent had put their deſign. The contents whereof now followeth.

An army of Doubters raiſed to go againſt the town of Manſoul.

The princes of the pit go with them.

“From the dark and horrible Dungeon of Hell, Diabolus with all the Society of the Princes of Darkneſs, ſends to our truſty ones, in and about the walls of the town of Manſoul, now impatiently waiting for our moſt deviliſh Anſwer, to their venomous and moſt poiſonous Deſign againſt the Town of Manſoul.

OUR natives ones, in whom from day to day we boaſt, and in whoſe actions all the year long we do greatly delight our ſelves: We received your welcome, becauſe highly eſteemed letter, at the hand of our truſty and greatly beloved the old gentleman Mr. Profane. And do give you to underſtand, that when we had broken it up, and had read the contents thereof (to your amazing memory be it ſpoken) our yawning hollow-bellied place, where we are, made ſo hideous and yelling a noiſe for joy, that the mountains that ſtand round about Hell-gate-hill, had like to have been ſhaken to pieces at the ſound thereof.

We could alſo do no leſs than admire your faithfulneſs to us, with the greatneſs of that ſubtilty that now hath ſhewed itſelf to be in your heads to ſerve againſt the town of Manſoul. For you have invented for us ſo excellent a method for proceeding againſt that rebellious people, a more effectual cannot be thought of by all the wits of hell. The propoſals therefore which now at laſt you have ſent us, ſince we ſaw them, we have done little elſe but highly approved and admired them,

Nay, we ſhall to encourage you in the profundity of your craft, let you know, that at a full aſſembly and conclave of our princes, and principalities of this place, your project was diſcourſed and toſſed from one ſide of our cave to the other by their mightineſſes, but a better, and as was by themſelves judged, a more fit and proper way by all their wits could not be invented, to ſurprize, take, and make our own, the rebellious town of Manſoul.

Wherefore in fine, all that was ſaid that varied from what you had in your letter propounded, fell of itſelf to the ground, and yours only was ſtuck to by Diabolus the prince; yea, his gaping gorge, and vaunting paunch was on fire to put your invention into execution.

We therefore give you to underſtand that our ſtout, furious, and unmerciful Diabolus, is raiſing for your relief, and the ruin of the rebellious town of Manſoul, more than twenty thouſand Doubters to come againſt that people. They are all ſtout and ſturdy men, and men that of old have been accuſtomed to war, and that can therefore well endure the drum: I ſay he is doing of this work of his with all the poſſible ſpeed he can; for his heart and ſpirit is engaged in it. We deſire therefore that as you have hitherto ſtuck to us, and given us both advice and incouragement thus far; that you ſtill will proſecute our deſign, nor ſhall you loſe but be gainers thereby; yea, we intend to make you the lords of Manſoul.

One thing may not by any means be omitted, that is, thoſe with us do deſire that every one of you that are in Manſoul would ſtill uſe all your power, cunning and ſkill, with deluſive perſuaſions, yet to draw the town of Manſoul into more ſin and wickedneſs, even that ſin may be finiſhed and bring forth death.

For thus it is concluded with us, that the more vile, ſinful, and debauched the town of Manſoul is, the more backward will be their Emanuel to come to their help, either by preſence, or other relief; yea, the more ſinful, the more weak, and ſo the more unable will they be to make reſiſtance when we ſhall make our aſſault upon them to ſwallow them up. Yea, that may cauſe that their mighty Shaddai himſelf may caſt them out of his protection; yea, and ſend for his captains and ſoldiers home, with his ſlings and rams, and leave them naked and bare, and then the town of Manſoul will of its ſelf open to us, and fall as the fig into the mouth of the eater. Yea, to be ſure that we then with a great deal of eaſe ſhall come upon her and overcome her.

As to the time of our coming upon Manſoul, we as yet have not fully reſolved upon that, though at preſent ſome of us think as you, that a market-day, or a market-day at night will certainly be the beſt, However do you be ready, and when you ſhall hear our roaring drum without, do you be as buſy to make the moſt horrible confuſion within. So ſhall Manſoul certainly be diſtreſſed before and behind, and ſhall not know which way to betake herſelf for help. My Lord Lucifer, my Lord Beelzebub, my Lord Apollyon, my Lord Legion, with the reſt ſalute you, as does alſo my Lord Diabolus, and we wiſh both you, with all that you do or ſhall poſſeſs, the very ſelf-ſame fruit and ſucceſs for their doing, as we our ſelves at preſent enjoy for ours.

From our dreadful confines in the moſt fearful Pit, we ſalute you, and ſo do thoſe many legions here with us, wiſhing you may be as helliſhly proſperous as we deſire to be our ſelves. By the Letter-carrier Mr. Profane.

Then Mr. Profane addreſſed himſelf for his return to Manſoul, with his errand from the horrible pit to the Diabolonians that dwelt in that town. So he came up the ſtairs from the deep to the mouth of the cave where Cerberus was. Now when Cerberus ſaw him, he aſked how matters did go below, about, and againſt the town of Manſoul.

Prof. Things go as well as we can expect. The letter that I carried thither was highly approved, and well liked by all my lords, and I am returning to tell our Diabolonians ſo. I have an anſwer to it here in my boſom, that I am ſure will make our maſters that ſent me glad; for the contents thereof is to encourage them to purſue their deſign to the utmoſt, and to be ready alſo to fall on within, when they ſhall ſee my Lord Diabolus beleagurieng of the town of Manſoul.

Cerb. But does he intend to go againſt them himſelf?

Prof. Does he! Ay, and he will take along with him more than twenty thouſand, all ſturdy Doubters, and men of war, picked men, from the land of Doubting, to ſerve him in the expedition.

The land from the which the Doubters come.

Cerb. Then was Cerberus glad, and ſaid, And is there ſuch brave preparations a making to go againſt the miſerable town of Manſoul; and would I might be put at the head of a thouſand of them, that I might alſo ſhew my valour againſt the famous town of Manſoul.

Prof. Your wiſh may come to paſs, you look like one that has mettle enough, and my lord will have with him thoſe that are valiant and ſtout. But my buſineſs requires haſte.

Cerb. Ay, ſo it does. Speed thee to the town of Manſoul, with all the deepeſt miſchiefs that this place can afford thee. And when thou ſhalt come to the houſe of Mr. Miſchief, the place where the Diabolonians meet to plot, tell them that *Cerberus* doth wiſh them his ſervice, and that if he may, he will with the army come up againſt the famous town of Manſoul.

Prof. That I will. And I know that my lords that are there, will be glad to hear it, and to ſee you alſo.

So after a few more ſuch kind of compliments Mr. Profane took his leave of his friend Cerberus, and Cerberus again with a thouſand of their pit-wiſhes, bid him haſte with all ſpeed to his maſters. The which when he had heard, he made obeiſance, and began to gather up his heels to run.

Thus therefore he returned, and went and came to Manſoul, and going as afore to the houſe of Mr. Miſchief, there he found the Diabolonians aſſembled, and waiting for his return. Now when he was come and had preſented himſelf, he alſo delivered to them his letter, and adjoined this compliment to them therewith: My Lords from the confines of the pit, the high and mighty principalities and powers of the den ſalute you here, the true Diabolonians of the town of Manſoul. Wiſhing you always the moſt proper of their benedictions, for the great ſervice, high attempts, and brave atchievements that you have put yourſelves upon, for the reſtoring to our prince Diabolus the famous town of Manſoul.

This was therefore the preſent ſtate of the miſerable town of Manſoul: ſhe had offended her Prince, and he was gone; ſhe had encouraged the powers of hell by her fooliſhneſs, to come againſt her to ſeek her utter deſtruction.

True, the town of Manſoul was ſomewhat made ſenſible of her ſin, but the Diabolonians were gotten into her bowels; ſhe cried, but Emanuel was gone, and her cries did not fetch him as yet again. Beſides ſhe knew not now whether ever or never, he would return and come to his Manſoul again, nor did they know the power and induſtry of the enemy, nor how forward they were to put in execution that plot of hell that they had deviſed againſt her.

They did indeed ſtill ſend petition after petition to the Prince, but he anſwered all with ſilence. They did neglect reformation, and that was as Diabolus would have it, for he knew, if they regarded iniquity in their heart, their King would not hear their prayer; they therefore did ſtill grow weaker and weaker, and were as a rolling thing before the whirlwind. They cried to their King for help, and laid Diabolonians in their boſoms, what therefore ſhould a King do to them? yea, there ſeemed now to be a mixture in Manſoul, the Diabolonians and the Manſoulians would walk the ſtreets together. Yea, they began to ſeek their peace, for they thought that ſince the ſickneſs had been ſo mortal in Manſoul, 'twas in vain to go to handy-gripes with them. Beſides, the weakneſs of Manſoul was the ſtrength of their enemies; and the ſins of Manſoul the advantage of the Diabolonians. The foes of Manſoul did alſo now begin to promiſe themſelves the town for a poſſeſſion, there was no great difference now betwixt Manſoulians and Diabolonians, both ſeemed to be maſters of Manſoul. Yea, the Diabolonians increaſed and grew, but the town of Manſoul diminiſhed greatly. There was more than eleven thouſand of men, women and children that died by the ſickneſs in Manſoul.

Good thoughts, good conceptions, and good deſires.

But now as Shaddai would have it, there was one whoſe name was Mr. Prywell, a great lover of the people of Manſoul. And he as his manner was did go liſtning up and down in Manſoul to ſee, and to hear, if at any time he might, whether there was any deſign againſt it or no. For he was always a jealous man, and feared ſome miſchief ſometime would befall it, either from the Diabolonians within, or from ſome power without. Now upon a time it ſo happened as Mr. Pry-well went liſtning here and there, that he lighted upon a place called Vile-hill in Manſoul, where Diabolonians uſed to meet; ſo hearing a muttering (you muſt know that it was in the night) he ſoftly drew near to hear; nor had he ſtood long under the houſe-end, (for there ſtood a houſe there) but he heard one confidently affirm, That it was not, or would not be long before Diabolus ſhould poſſeſs himſelf again of Manſoul, and that then the Diabolonians did intend to put all Manſoulians to the ſword, and would kill and deſtroy the King's captains, and drive all his ſoldiers out of the town.

The ſtory of Mr. Pry-well.

The Diabolonian plot diſcovered, and by whom.

He ſaid moreover, That he knew there were about twenty thouſand fighting men prepared by Diabolus for the accompliſhing of this deſign, and that it would not be months before they all ſhould ſee it. When Mr. Pry-well had heard this ſtory, he did quickly believe it was true, wherefore he went forthwith to my Lord Mayor's houſe, and acquainted him therewith; who ſending for the Subordinate Preacher, brake the buſineſs to him, and he as ſoon gave the alarm to the town, for he was now the chief preacher in Manſoul, becauſe as yet my Lord Secretary was ill at eaſe. And this was the way that the Subordinate Preacher did take to alarm the town therewith; the ſame hour he cauſed the Lecture-bell to be rung, ſo the people came together, he gave them then a ſhort exhortation to watchfulneſs, and made Mr. Pry-well's news the argument thereof. For, ſaid he, an horrible plot is contrived againſt Manſoul, even to maſſacre us all in a day; nor is this ſtory to be ſlighted, for Mr. Pry-well is the author thereof. Mr. Pry-well was always a lover of Manſoul, a ſober and judicious man, a man that is no tatler, nor raiſer of falſe reports, but one that loves to look into the very bottom of matters, and talks nothing of news but by very ſolid arguments.

Pry-well tells his news to Manſoul.

I will call him, and you ſhall hear him your ownſelves; ſo he called him, and he came and told his tale ſo punctually, and affirmed its truth with ſuch ample grounds, that Manſoul fell preſently under a conviction of the truth of what he ſaid. The Preacher did alſo back him, ſaying, Sirs, it is not irrational for us to believe it, for we have provoked Shaddai to anger, and have ſinned Emanuel out of the town; we have had too much correſpondence with Diabolonians, and have forſaken our former mercies; no marvel then if the enemy both within and without ſhould deſign and plot our ruin; and what time like this to do it? the ſickneſs is now in the town, and we have been made weak thereby. Many a good meaning man is dead, and the Diabolonians of late grow ſtronger and ſtronger.

Beſides, quoth the Subordinate Preacher, I have received from this good truth-teller this one inkling further, that he underſtood by thoſe that he over-heard, that, ſeveral letters have lately paſſed between the Furies and the Diabolonians in order to our deſtruction. When Manſoul heard all this, and not being able to gain-ſay it, they lift up their voice and wept. Mr. Pry-well did alſo in the preſence of the townſmen, confirm all that their Subordinate Preacher had ſaid. Wherefore they now ſet afreſh to bewail their folly, and to a doubling of petitions to Shaddai and his Son. They alſo brake the buſineſs to the captains, high commanders, and men of war in the town of Manſoul, entreating of them to uſe the means to be ſtrong, and to take good courage, and that they would look after their harneſs, and make themſelves ready to give Diabolus battel, by night and by day, ſhall he come, as they were informed he will, to beleaguer the town of Manſoul.

They tell the thing to the captains.

When the captains heard this, they being always true lovers of the town of Manſoul, what do they but like ſo many Sampſons they ſhake themſelves, and come together to conſult and contrive how to defeat thoſe bold and helliſh contrivances that were upon the wheel, by the means of Diabolus and his friends, againſt the now ſickly, weakly, and much impoveriſhed town of Manſoul; and they agreed upon the following particulars.

They come together to conſult.

Their agreement.

1. That the gates of Manſoul ſhould be kept ſhut, and made faſt with bars and locks, and that all perſons that went out, or came in, ſhould be very ſtrictly examined by the captains of the guards. To the end, ſaid they, that thoſe that are managers of the plot amongſt us, may either coming or going be taken; and that we may alſo find out who are the great contrivers (amongſt us) of our ruin.

2. The next thing was, that a ſtrict ſearch ſhould be made for all kind of Diabolonians throughout the whole town of Manſoul; and every man's houſe from top to bottom ſhould be looked into, and that too, houſe by houſe, that if poſſible a further diſcovery might be made of all ſuch among them as had a hand in theſe deſigns.

3. It was further concluded upon, that whereſoever or with whomſoever any of the Diabolonians were found, that even thoſe of the town of Manſoul that had given them houſe and harbour, ſhould to their ſhame, and the warning of others, take penance in the open place.

4. It was moreover reſolved by the famous town of Manſoul, that a public faſt, and a day of humiliation ſhould be kept throughout the whole corporation, to the juſtifying of their Prince, the abaſing of themſelves before him for their tranſgreſſions againſt him, and againſt Shaddai his Father. It was further reſolved, that all ſuch in Manſoul as did not that day endeavour to keep that faſt, and to humble themſelves for their faults, but that ſhould mind their worldly employs, or be found wandring up and down the ſtreets, ſhould be taken for Diabolonians, and ſhould ſuffer as Diabolonians for ſuch their wicked doings.

5. It was further concluded then, that with what ſpeed, and with what warmth of mind they could, they would renew their humiliation for ſin, and their petitions to Shaddai for help; they alſo reſolved to ſend tidings to the court of all that Mr. Pry-well had told them.

6. It was alſo determined that thanks ſhould be given by the town of Manſoul to Mr. Pry-well for his diligent ſeeking of the welfare of their town: and further, that foraſmuch as he was ſo naturally inclined to ſeek their good, and alſo to undermine their foes, they gave him a commiſſion of Scout-maſter-general, for the good of the town of Manſoul.

Mr. Pry-well is made Scout-maſter-general.

When the corporation with their captains had thus concluded, they did as they had ſaid, they ſhut up their gates, they made for Diabolonians ſtrict ſearch, they made thoſe with whom any was found to take penance in the open place. They kept their faſt, and renewed their petitions to their Prince, and Mr. Pry-well managed his charge, and the truſt that Manſoul had put in his hands with great conſcience, and good fidelity; for he gave himſelf wholly up to his employ, and that not only within the town, but he went out to pry, to ſee, and to hear.

And not many days after he provided for his journey, and went towards Hell-gate-hill, into the country where the Doubters were, where he heard of all that had been talked of in Manſoul, and he perceived alſo that Diabolus was almoſt ready for his march, &c. ſo he came back with ſpeed, and calling the captains and elders ohe Manſoul together, he told them where had been, what he had heard, and what he had ſeen.

He returns with great news.

Particularly he told them that Diabolus was almoſt ready for his march, and that he had made old Mr. Incredulity that once brake priſon in Manſoul, the general of his army; that his army conſiſted all of Doubters, and that their number was above twenty thouſand. He told moreover, that Diabolus did intend to bring with him the chief princes of the infernal pit, and that he would make them chief captains over his Doubters. He told them moreover, that it was certainly true that ſeveral of the black-den would with Diabolus ride Reformades to reduce the town of Manſoul to the obedience of Diabolus their prince.

He ſaid moreover that he underſtood by the Doubters among whom he had been, that the reaſon why old Incredulity was made general of the whole army, was becauſe none truer than he to the tyrant; and becauſe he had an implacable ſpite againſt the welfare of the town of Manſoul. Beſides, ſaid he, he remembers the affronts that Manſoul has given, and he is reſolved to be revenged of them.

But the black princes ſhall be made high commanders, only Incredulity ſhall be over them all, becauſe (which I had almoſt forgot) he can more eaſily, and more dextrouſly beleaguer the town of Manſoul, than can any of the princes beſides.

Some Diabolonians taken in Manſoul and committed to priſon.

Now when the captains of Manſoul, with the elders of the town, had heard the tidings that Mr. Pry-well did bring, they thought it expedient without further delay to put into execution the laws that againſt the Diabolonians, their prince had made for them, and given them in commandment to manage againſt them. Wherefore forthwith a diligent and impartial ſearch was made in all houſes in Manſoul for all and all manner of Diabolonians. Now in the houſe of Mr. Mind, and in the houſe of the great Lord Will-be-will were two Diabolonians found. In Mr. Mind's houſe was one Lord Covetouſneſs found, but he had changed his name to Prudent-thrifty. In my Lord Will bewill's houſe, one Laſciviouſneſs was found; but he had changed his name to Harmleſs-mirth. Theſe two the captains and elders of the town of Manſoul took, and committed them to cuſtody under the hand of Mr. Trueman the gaoler; and this man handled them ſo ſeverely, and loaded them ſo well with irons, that in time they both fell into a very deep conſumption, and died in the priſon-houſe; their maſters alſo according to the agreement of the captains and elders, were brought to take penance in the open place to their ſhame, and for a warning to the reſt of the town of Manſoul.

Penance, what.

Now this was the manner of penance in thoſe days. The perſons offending being made ſenſible of the evil of their doings, were enjoined open confeſſion of their faults, and a ſtrict amendment of their lives.

After this, the captains and elders of Manſoul ſought yet to find out more Diabolonians, where ever they lurked, whether in dens, caves, holes, vaults, or where elſe they could, in, or about the wall, or town of Manſoul. But though they could plainly ſee their footing, and ſo follow them by their tract and ſmell to their holds, even to the mouths of their caves and dens; yet take them, hold them, and do juſtice upon them, they could not, their ways were ſo crooked, their holds ſo ſtrong, and they ſo quick to take ſanctuary there.

But Manſoul did now with ſo ſtiff an hand rule over the Diabolonians that were left, that they were glad to ſhrink into corners: Time was when they durſt walk openly, and in the day, but now they were forced to embrace privacy, and the night: Time was when a Manſoulian was their companion, but now they counted them deadly enemies. This good change did Mr. Pry-well's intelligence make in the famous town of Manſoul.

By this time Diabolus had finiſhed his army, which he intended to bring with him for the ruin of Manſoul; and had ſet over them captains, and other field-officers, ſuch as liked his furious ſtomach beſt: Himſelf was lord paramount, Incredulity was general of his army. Their higheſt captains ſhall be named afterwards, but now for their officers, colours and eſcutcheons.

1. Their firſt captain was Captain Rage, he was captain over the Election-doubters; his were the red colours, his ſtandard-bearer was Mr. Deſtructive, and the great red dragon he had for his eſcutcheon.

2. The ſecond captain was Captain Fury, he was captain over the Vocation-doubters; his ſtandard-bearer was Mr. Darkneſs, his colours were thoſe that were pale, and he had for his eſcutcheon the fiery flying ſerpent.

3. The third captain was Captain Damnation, he was captain over the Grace-doubters; his were the red colours, Mr. No-life bare them, and he had for his eſcutcheon the black den.

4. The fourth captain was the Captain Inſatiable, he was captain over the Faith-doubters; his were the red colours, Mr. Devourer bare them, and he had for an eſcutcheon the yawning jaws.

5. The fifth captain was Captain Brimſtone, he was captain over the Perſeverance-doubters; his alſo were the red colours, Mr. Burning bare them, and his

eſcutcheon was the blue and ſtinking flame.

6. The ſixth captain was Captain Torment, he was captain over the Reſurrection-doubters; his colours were thoſe that were pale, Mr. Gnaw was his ancient-bearer, and he had the black worm for his eſcutcheon.

7. The ſeventh captain was Captain No-eaſe, he was captain over the Salvation-doubters; his were the red colours, Mr. Reſtleſs bare them, and his eſcutcheon was the ghaſtly picture of death.

8. The eighth captain was the Captain Sepulchre, he was captain over the Glory-doubters; his alſo were the pale colours, Mr. Corruption was his ancient-bearer, and he had for his eſcutcheon a ſcull, and dead mens bones.

9. The ninth captain was Captain Paſt-hope, he was captain of thoſe that are called the Felicity-doubters; his ancient-bearer was Mr. Deſpair; his alſo were the red colours, and his eſcutcheon was the hot iron, and the hard heart.

Theſe were his captains, and theſe were their forces, theſe were their ancients, theſe were their colours, and theſe were their eſcutcheons. Now, over theſe did the great Diabolus make ſuperior captains, and they were in number ſeven; as namely the lord Beelzebub, the lord Lucifer, the lord Legion, the lord Apollyon, the lord Python, the lord Cerberus, and the lord Belial; theſe ſeven he ſet over the captains, and Incredulity was lord general, and Diabolus was king.

The Reformades alſo, ſuch as were like themſelves, were made ſome of them captains of hundreds, and ſome of them captains of more; and thus was the army of Incredulity compleated.

So they ſet out at Hell-gate-hill, (for there they had their rendezvous) from whence they came with a ſtrait courſe upon their march toward the town of Manſoul. Now, as was hinted before, the town had, as Shaddai would have it, received from the mouth of Mr. Prywell the alarm of their coming before. Wherefore they ſet a ſtrong watch at the gates, and had alſo doubled their guards, they alſo mounted their ſlings in good places, where they might conveniently caſt out their great ſtones to the annoyance of the furious enemy.

Nor could thoſe Diabolonians that were in the town do that hurt as was deſigned they ſhould; for Manſoul was now awake. But alas, poor people, they were ſorely affrighted at the firſt appearance of their foes, and at their ſitting down before the town, eſpecially when they heard the roaring of their drum. This, to ſpeak truth, was amazingly hideous to hear, it frighted all men ſeven miles round, if they were but awake and heard it. The ſtreaming of their colours were alſo terrible, and dejecting to behold.

He makes an aſſault upon Ear-gate, and is repelled.

When Diabolus was come up againſt the town, firſt he made his approach to Ear-gate, and gave it a furious aſſault; ſuppoſing, as it ſeems, that his friends in Manſoul had been ready to do the work within; but care was taken of that before, by the vigilance of the captains. Wherefore miſſing of the help that he expected from them, and finding of his army warmly attended with the ſtones that the ſlingers did ſling, (for that I will ſay for the captains, that conſidering the weakneſs that yet was upon them, by reaſon of the long ſickneſs that had annoyed the town of Manſoul, they did gallantly behave themſelves) he was forced to make ſome retreat from Manſoul, and to intrench himſelf and his men in the field, without the reach of the ſlings of the town.

Now, having intrenched himſelf, he did caſt up four mounts before the town; the firſt he called mount Diabolus, putting his own name thereon, the more to affright the town of Manſoul; the other three he called thus, mount Alecto, mount Megæra, and mount Tiſiphone; for theſe are the names of the dreadful furies of hell. Thus he began to play his game with Manſoul, and to ſerve it as doth the lion his prey, even to make it fall before his terror. But, as I ſaid, the captains and ſoldiers reſiſted ſo ſtoutly, and did ſo much execution with their ſtones, that they made him, though againſt ſtomach to retreat; wherefore Manſoul began to take courage.

Now upon mount Diabolus, which was raiſed on the North-ſide of the town, there did the tyrant ſet up his ſtandard, and a fearful thing it was to behold, for he had wrought in it by deviliſh art, after the manner of an eſcutcheon, a flaming flame fearful to behold, and the picture of Manſoul burning in it.

When Diabolus had thus done, he commanded that his Drummer ſhould every night approach the walls of the town of Manſoul, and ſo to beat a parley; the command was to do it at nights, for in daytime they annoyed him with their ſlings; for the tyrant ſaid, that he had a mind to parley with the now trembling town of Manſoul; and he commanded that the drum ſhould beat every night, that through wearineſs they might at laſt (if poſſibly at the firſt they were unwilling, yet) be forced to do it.

Manſoul trembles at the noiſe of Diabolus's drum.

So this drummer did as commanded, he aroſe and did beat his drum. But when his drum did go, if one looked towards the town of Manſoul, Behold darkneſs and ſorrow, and the light was dark-

48

ned in the heaven thereof. No noiſe was ever heard upon earth more terrible, except the voice of Shaddai when he ſpeaketh. But how did Manſoul tremble! It now looked for nothing but forthwith to be ſwallowed up.

When this drummer had beaten for a parley, he made this ſpeech to Manſoul: My maſter has bid me tell you, That if you will willingly ſubmit, you ſhall have the good of the earth; but if you ſhall be ſtubborn, he is reſolved to take you by force. But by that the fugitive had done beating of his drum, the people of Manſoul had betaken themſelves to the captains that were in the caſtle; ſo that there was none to regard, nor to give this drummer an anſwer; ſo he proceeded no further that night, but returned again to his maſter to the camp.

When Diabolus ſaw, that by drumming he could not work out Manſoul to his will, the next night he ſendeth his drummer without his drum ſtill to let the townſmen know, that he had a mind to parley with them. But when all came to all, his parley was turned into a ſummons to the town to deliver up themſelves; but they gave him neither heed nor hearing, for they remembered what at firſt it coſt them to hear him a few words.

The next night he ſends again, and then who ſhould be his meſſenger to Manſoul, but the terrible Captain Sepulchre; ſo Captain Sepulchre came up to the walls of Manſoul, and made this oration to the town.

Manſoul ſummoned by Captain Sepulchre.

"O ye inhabitants of the rebellious town of Manſoul! I ſummon you in the name of the prince Diabolus, that without any more ado, you ſet open the gates of your town, and admit the great Lord to come in. But if you ſhall ſtill rebel, when we have taken to us the town by force, we will ſwallow you up as the grave; wherefore if you will hearken to my ſummons, ſay ſo, and if not, then let me know.

The reaſon of this my ſummons, quoth he, is, for that my lord is your undoubted prince and lord, as you yourſelves have formerly owned. Nor ſhall that aſſault that was given to my lord, when Emanuel dealt ſo diſhonourably by him, prevail with him to loſe his right, and to forbear to attempt to recover his own. Conſider then, O Manſoul, with thyſelf, wilt thou ſhew thyſelf peaceable, or no? If thou ſhalt quietly yield up thyſelf, then our old friendſhip ſhall be renewed; but if thou ſhalt yet refuſe and rebel, then expect nothing but fire and ſword."

They anſwer him not a word.

When the languiſhing town of Manſoul had heard this ſummoner, and his ſummons, they were yet more put to their dumps, but made the captain no anſwer at all, ſo away he went as he came.

They addreſs themſelves to their good Lord Secretary.

But after ſome conſultation among themſelves, as alſo with ſome of their captains, they applied themſelves afreſh to the Lord Secretary for counſel and advice from him; for this Lord Secretary was their chief preacher, (as alſo is mentioned ſome pages before) only now he was ill at eaſe; and of him they begged favour in theſe two or three things.

1. That he would look comfortably upon them, and not keep himſelf ſo much retired from them as formerly. Alſo that he would be prevailed with to give them a hearing, while they ſhould make known their miſerable condition to him. But to this he told them as before, That as yet he was but ill at eaſe, and therefore could not do as he had formerly done.

2. The ſecond thing that they deſired, was, that he would be pleaſed to give them his advice about their now ſo important affairs, for that Diabolus was come and ſet down before the town with no leſs than twenty thouſand doubters. They ſaid, moreover, that both he and his captains were cruel men, and that they were afraid of them. But to this he ſaid, You muſt look to the law of your Prince, and there ſee what is laid upon you to do.

3. Then they deſired that his Highneſs would help them to frame a petition to Shaddai, and unto Emanuel his Son, and that he would ſet his own hand thereto as a token that he was one with them in it: For, ſaid they, my Lord, many a one have we ſent, but can get no anſwer of peace; but now ſurely one with thy hand unto it, may obtain good for Manſoul.

The cauſe of his being ill at eaſe.

But all the anſwer that he gave to this, was, That they had offended their Emanuel, and had alſo grieved himſelf, and that therefore they muſt as yet partake of their own devices.

This anſwer of the Lord Secretary fell like a millſtone upon them; yea, it cruſhed them ſo, that they could not tell what to do, yet they durſt not comply with the demands of Diabolus, nor with the demands of his captains. So then here were the ſtraits that the town of Manſoul was betwixt, when the enemy came upon her: Her foes were ready to ſwallow her up, and her friends did forbear to help her.

A comment upon the Lord Secretary's ſpeech.

Then ſtood up my Lord Mayor, whoſe name was my Lord Underſtanding, and he began to pick and pick, until he had pickt comfort out of that ſeemingly bitter ſaying of the Lord Secretary; for thus he deſcanted upon it: First, ſaid he, This unavoidably follows upon the ſaying of my Lord, That we muſt yet ſuffer for our ſins. 2. But, quoth he, the words yet ſound as if at laſt we ſhould be ſaved from our enemies; and that after a few more ſorrows, Emanuel will come and be our help. Now the Lord Mayor was the more critical in his dealing with the Secretary's words, becauſe my Lord was more than a prophet, and becauſe none of his words were ſuch, but that at all times they were moſt exactly ſignificant, and the townſmen were allowed to pry into them, and to expound them to their beſt advantage.

So they took their leaves of my Lord, and returned, and went, and came to the captains, to whom they did tell what my Lord High Secretary had ſaid, who when they had heard it, were all of the ſame opinion as my Lord Mayor himſelf; the captains therefore began to take ſome courage unto them, and to prepare to make ſome brave attempt upon the camp of the enemy, and to deſtroy all that were Diabolonians, with the roving Doubters that the tyrant had brought with him to deſtroy the poor town of Manſoul.

The town of Manſoul in order.

So all betook themſelves forthwith to their places, the captains to theirs, the Lord Mayor to his, the Subordinate Preacher to his, and my Lord Will-bewill to his. The captains longed to be at ſome work for their Prince, for they delighted in warlike atchievements. The next day therefore they came together and conſulted, and after conſultation had, they reſolved to give an anſwer to the captain of Diabolus with ſlings, and ſo they did at the riſing of the ſun on the morrow; for Diabolus had adventured to come nearer again, but the ſling-ſtones were to him and his like hornets. For as there is nothing to the town of Manſoul ſo terrible as the roaring of Diabolus's drum; ſo there is nothing to Diabolus ſo terrible as the well playing of Emanuel's ſlings. Wherefore Diabolus was forced to make another retreat, yet further off from the famous town of Manſoul. Then did the Lord Mayor of Manſoul cauſe the bells to be rung, and that thanks ſhould be ſent to the Lord High Secretary by the mouth of the Subordinate Preacher; for that by his words the captains and elders of Manſoul had been ſtrengthened againſt Diabolus.

Words applied againſt him by faith.

When Diabolus ſaw that his captains and ſoldiers, high lords, and renowned, were frightened, and beaten down by the ſtones that came from the golden ſlings of the Prince of the town of Manſoul, he bethought himſelf, and ſaid, I will try to catch them by fawning, I will try to flatter them into my net.

Diabolus changes his way.

Wherefore after a while he come down again to the wall, not now with his drum, nor with Captain Sepulchre, but having all beſugared his lips, he ſeemed to be a very ſweet-mouthed, peaceable Prince, deſigning nothing for humour's ſake, nor to be revenged on Manſoul for injuries by them done to him, but the welfare, and good, and advantage of the town and people therein, was now, as he ſaid, his only deſign. Wherefore, after he had called for audience, and deſired that the town's-folk would give it to him, he proceeded in his oration: And ſaid,

"O! the deſire of my heart, the famous town of Manſoul! How many nights have I watched, and how many weary ſteps have I taken, if, perhaps, I might do thee good: Far be it, far be it from me, to deſire to make a war upon you, if ye will but willingly and quietly deliver up yourſelves unto me. You know that you were mine of old. Remember alſo, that ſo long as you enjoyed me for your lord, and that I enjoyed you for my ſubjects, you wanted for nothing of all the delights of the earth, that I, your lord and prince, could get for you; or that I could invent to make you bonny and blithe withal. Conſider, you never had ſo many hard, dark, troubleſome and heart-afflicting hours, while you were mine, as you have had ſince you revolted from me; nor ſhall you ever have peace again until you and I become one as before. Be but prevailed with to embrace me again, and I will grant, yea, inlarge your old charter with abundance of privileges; ſo that your licence and liberty ſhall be to take, hold, enjoy, and make your own, all that is pleaſant from the eaſt to the weſt. Nor ſhall any of thoſe incivilities wherewith you have offended me, be ever charged upon you by me, ſo long as the ſun and moon endureth. Nor ſhall any of thoſe dear friends of mine, that now, for the fear of you, lie lurking in dens, and holes, and caves in Manſoul, be hurtful to you any more; yea, they ſhall be your ſervants, and ſhall miniſter unto you of their ſubſtance, and of whatever ſhall come to hand. I need ſpeak no more, you know them, and have ſome time ſince been much delighted in their company, why then ſhould we abide at ſuch odds? Let us renew our old acquaintance and friendſhip again.

Bear with your friend, I take the liberty at this time to ſpeak thus freely unto you. The love that I have to you preſſes me to do it, as alſo does the zeal of my heart for my friends with you; put me not therefore to further trouble, nor yourſelves to further fears and frights. Have you I will, in a way of peace or war: nor do you flatter yourſelves with the power and force of your captains, or that your Emanuel will ſhortly come in to your help, for ſuch ſtrength will do you no pleaſure.

I am come againſt you with a ſtout and valiant army, and all the chief princes of the den, are even at the head of it. Beſides, my captains are ſwifter than eagles, ſtronger than lions, and more greedy of prey than are the evening-wolves. What is Og of Baſhan! What's Goliah of Gath! And what is an hundred more of them to one of the leaſt of my captains! How then ſhall Manſoul think to eſcape my hand and force?"

Diabolus having thus ended his flattering, fawning, deceitful and lying ſpeech to the famous town of Manſoul, the Lord Mayor replied unto him as follows.

The Lord-Mayor's anſwer.

"O Diabolus, prince of darkneſs, and maſter of all deceit; thy lying flatteries we have had and made ſufficient probation of, and have taſted too deeply of that deſtructive cup already; ſhould we therefore again hearken unto thee, and ſo break the commandment of our great Shaddai, to join in affinity with thee; would not our Prince reject us, and caſt us off for ever; and being caſt off by him, can the place that he has prepared for thee be a place of reſt for us? Beſide, O thou that art empty and void of all truth, we are rather ready to die by that hand than to fall in with thy flattering and lying deceits."

When the tyrant ſaw that there was little to be got by parleying with my Lord-Mayor, he fell into an helliſh rage, and reſolved that again with his army of Doubters, he would another time aſſault the town of Manſoul.

So he called for his drummer, who beat up for his men, (and while he did beat, Manſoul did ſhake) to be in a readineſs to give battle to the corporation; then Diabolus drew near with his army, and thus diſpoſed of his men. Captain Cruel, and Captain Torment, theſe he drew up and placed againſt Feel-gate, and commanded them to ſit down there for the war. And he alſo appointed, that if need were, Captain No-eaſe ſhould come in to their relief.

At Noſe-gate he placed the Captain Brimſtone, and Captain Sepulchre, and bid them look well to their ward, on that ſide of the town of Manſoul. But at Eye-gate he placed that grim-faced one the Captain Paſt-hope, and there alſo now he did ſet up his terrible ſtandard.

Now Captain Inſatiable he was to look to the carriage of Diabolus, and was alſo appointed to take into cuſtody, that, or thoſe perſons and things that ſhould at any time as prey be taken from the enemy.

Now Mouth-gate the inhabitants of Manſoul kept for a ſally-port, wherefore that they kept ſtrong, for that was it, by, and out at which the towns-folk did ſend their petitions to Emanuel their Prince, that alſo was the gate from the top of which the captains did play their ſlings at the enemies, for that gate ſtood ſomewhat aſcending, ſo that the placing of them there, and the letting of them fly from that place did much execution againſt the tyrant's army; wherefore for theſe cauſes with others, Diabolus ſought, if poſſible, to land up Mouth-gate with dirt.

The uſe of Mouth-gate.

Now as Diabolus was buſy and induſtrious in preparing to make his aſſault upon the town of Manſoul without, ſo the captains and ſoldiers in the corporation were as buſy in preparing within; they mounted their ſlings, they ſet up their banners, they ſounded their trumpets, and put themſelves in ſuch order as was judged moſt for the annoyance of the enemy, and for the advantage of Manſoul, and gave to their ſoldiers orders to be ready at the ſound of the trumpet for war. The Lord Will-be-will alſo, he took the charge of watching againſt the rebels within, and to do what he could to take them while without, or to ſtifle them within their caves, dens and holes in the town-wall of Manſoul. And to ſpeak the truth of him, ever ſince he took penance for his fault, he has ſhewed as much honeſty and bravery of ſpirit as any he in Manſoul; for he took one Jolley, and his brother Grigiſh, the two ſons of his ſervant Harmleſs-mirth (for to that day, though the father was committed to ward, the ſons had a dwelling in the houſe of my lord) I ſay he took them, and with his own hands put them to the croſs. And this was the reaſon why he hanged them up, after their father was put into the hands of Mr. Trueman the gaoler; they his ſons began to play his pranks, and to be ticking and toying with the daughters of their lord; nay, it was jealouſed that they were too familiar with them, the which was brought to his lordſhip's ear. Now his lordſhip being unwilling unadviſedly to put any man to death, did not ſuddenly fall upon them, but ſet watch and ſpies to ſee if the thing was true; of the which he was ſoon informed, for his two ſervants, whoſe names were Find-all, and Tell-all, catched them together in uncivil manner more than once or twice, and went and told their lord. So when my Lord Will-bewill had ſufficient ground to believe the thing was true, he takes the two young Diabolonians, for ſuch they were (for their father was a Diabolonian born) and has them to Eye-gate, where he raiſed

Jolley and Grigiſh taken and executed.

raiſed a very high croſs juſt in the face of the army of Diabolus, and of his army, and there he hanged the young villains in defiance to Captain Paſt-hope, and of the horrible ſtandard of the tyrant.

The place of their execution.

Now this chriſtian act of the brave Lord Will-bewill did greatly abaſh Captain Paſt-hope, diſcourage the army of Diabolus, put fear into the Diabolonian runnagates in Manſoul, and put ſtrength and courage into the captains that belonged to Emanuel the Prince; for they without did gather, and that by this very act of my lord, that Manſoul was reſolved to fight, and that the Diabolonians within the town could not do ſuch things as Diabolus had hopes they would. Nor was this the only proof of the brave Lord Will-bewill's honeſty to the town, nor of his loyalty to his Prince, as will afterwards appear.

Now when the children of Prudent-thrifty, who dwelt with Mr. Mind, (for Thrift left children with Mr. Mind, when he was alſo committed to priſon, and their names were Gripe and Rake-all; theſe he begat of Mr. Mind's Baſtard-daughter, whoſe name was Mrs. Hold-faſt-bad) I ſay, when his children perceived how the Lord Will-bewill had ſerved them that dwelt with him, what do they but (leſt they ſhould drink of the ſame cup) endeavour to make their eſcape? But Mr. Mind being wary of it, took them and put them in hold in his houſe till morning (for this was done over night) and remembring that by the law of Manſoul, all Diabolonians were to die, and to be ſure they were at leaſt by father's ſide ſuch, and ſome ſay by mother's ſide too, what does he but takes them and puts them in chains, and carries them to the ſelf-ſame place where my lord hanged his two before, and there he hanged them.

The townſmen alſo took great encouragement at this act of Mr. Mind, and did what they could to have taken ſome more of theſe Diabolonian troublers of Manſoul; but at that time the reſt lay ſo ſquat and cloſe that they could not be apprehended; ſo they ſet againſt them a diligent watch, and went every man to his place.

Manſoul ſet againſt the Diabolonians.

I told you a little before that Diabolus and his army were ſomewhat abaſhed and diſmayed at the ſight of what my Lord Will-bewill did, when he hanged up thoſe two young Diabolonians; but his diſcouragement quickly turned itſelf into furious madneſs and rage againſt the town of Manſoul, and fight it he would. Alſo the townſmen, and captains within, they had their hopes and their expectations heightened, believing at laſt the day would be theirs, ſo they feared them the leſs. Their Subordinate Preacher too made a ſermon about it, and he took that theme for his text, "Gad, a troop ſhall overcome him, but he ſhall overcome at the laſt." Whence he ſhewed that though Manſoul ſhould be ſorely put to it at the firſt, yet the victory ſhould moſt certainly be Manſoul's at the laſt.

So Diabolus commanded that his drummer ſhould beat a charge againſt the town, and the captains alſo that were in the town ſounded a charge againſt them, but they had no drum, they were trumpets of ſilver with which they ſounded againſt them. Then they which were of the camp of Diabolus came down to the town to take it, and the captains in the caſtle, with the ſlingers at Mouth-gate played upon them amain. And now there was nothing heard in the camp of Diabolus but horrible rage and blaſphemy; but in the town good words, prayer and ſinging of pſalms: The enemy replied with horrible objections, and the terribleneſs of their drum; but the town made anſwer with ſlapping of their ſlings, and the melodious noiſe of their trumpets. And thus the fight laſted for ſeveral days together, only now and then they had ſome ſmall intermiſſion, in the which the townſmen refreſhed themſelves, and the captains made ready for another aſſault.

With heart and mouth.

The captains of Emanuel were clad in ſilver armour, and the ſoldiers in that which was of proof; the ſoldiers of Diabolus were clad in iron, which was made to give place to Emanuel's engine-ſhot. In the town ſome were hurt, and ſome were greatly wounded. Now the worſt on it was, a ſurgeon was ſcarce in Manſoul, for that Emanuel at preſent was abſent. Howbeit, with the leaves of a tree the wounded were kept from dying; yet their wounds did greatly putrify, and ſome did grievouſly ſtink. Of the townſmen theſe were wounded, to wit,

Who of Manſoul was wounded.

My Lord Reaſon, he was wounded in the head.

Another that was wounded was the brave Lord-Mayor, he was wounded in the Eye.

Another that was wounded by Mr. Mind, he received his wound about the Stomach.

The honeſt Subordinate Preacher alſo, he received a ſhot not far off the heart, but none of theſe were mortal.

Many alſo of the inferior ſort, were not only wounded, but ſlain out-right.

Now in the camp of Diabolus were wounded, and ſlain a conſiderable number. For inſtance.

Captain Rage he was wounded, and ſo was Captain Cruel.

Captain Damnation was made to retreat, and to intrench himſelf further off of Manſoul; the ſtandard alſo of Diabolus was beaten down, and his ſtandard-bearer Capt.

Much-hurt, had his brains beat out with a ſling-ſtone, to the no little grief and ſhame of his prince Diabolus.

Many alſo of the Doubters were ſlain out-right, though enough of them are left alive to make Manſoul ſhake and totter.

The victory did turn that day to Manſoul, &c.

Now the victory that day being turned to Manſoul, did put great valour into the townſmen and captains, and did cover Diabolus's camp with a cloud, but withal it made them far more furious. So the next day Manſoul reſted, and commanded that the bells ſhould be rung; the trumpets alſo joyfully ſounded, and the captains ſhouted round the town.

My Lord Will-bewill alſo was not idle, but did notable ſervice within againſt the domeſticks, or the Diabolonians that were in the town, not only by keeping of them in awe, for he lighted on one at laſt whoſe name was Mr. Any-thing, a fellow of whom mention was made before; for it was he, if you remember, that brought the three fellows to Diabolus, whom the Diabolonians took out of Captain Boanerges company; and that perſuaded them to liſt themſelves under the tyrant, to fight againſt the army of Shaddai; my Lord Will-bewill did alſo take a notable Diabolonian, whoſe name was Looſe-foot; this Looſe-foot was a ſcout to the vagabonds in Manſoul, and that did uſe to carry tidings out of Manſoul to the camp, and out of the camp to thoſe of the enemies in Manſoul; both theſe my lord ſent away ſafe to Mr. Trueman the goaler, with a commandment to keep them in irons; for he intended then to have them out to be crucified, when it would be for the beſt to the corporation, and moſt for the diſcouragement of the camp of the enemies.

The captains conſult to fall upon the enemy.

My Lord-Mayor alſo, tho' he could not ſtir about ſo much as formerly, becauſe of the wound that he lately received, yet gave he out orders to all that were the natives in Manſoul, to look to their watch, and ſtand upon their guard, and as occaſion ſhould offer to prove themſelves men.

Mr. Conſcience the Preacher, he alſo did his utmoſt to keep all his good documents alive upon the hearts of the people of Manſoul.

Well, a-while after the captains and ſtout ones of the town of Manſoul agreed, and reſolved upon a time to make a ſally out upon the camp of Diabolus, and this muſt be done in the night, and there was the folly of Manſoul (for the night is always the beſt for the enemy, but the worſt for Manſoul to fight in) but yet they would do it, their courage was ſo high; their laſt victory alſo ſtill ſtuck in their memories.

So the night appointed being come, the Prince's brave captains caſt lots who ſhould lead the van in this new and deſperate expedition againſt Diabolus, and againſt his Diabolonian army, and the lot fell to Captain Credence, to Captain Experience, and to Captain Good-hope to lead the Forlorn-hope. (This Captain Experience the Prince created ſuch when himſelf did reſide in the town of Manſoul;) ſo, as I ſaid, they made their ſalley out upon the army that lay in the ſiege againſt them; and their hap was to fall in with the main body of their enemy. Now Diabolus and his men being expertly accuſtomed to night-work, took the alarm preſently, and were as ready to give them battle, as if they had ſent him word of their coming. Wherefore to it they went amain, and blows were hard on every ſide; the hell-drum alſo was beat moſt furiouſly, while the trumpets of the Prince moſt ſweetly ſounded. And thus the battle was joined, and Captain Inſatiable looked to the enemies carriages, and waited when he ſhould receive ſome prey.

The Prince's captains fought it ſtoutly, beyond what indeed could be expected they ſhould; they wounded many; they made the whole army of Diabolus to make a retreat. But I cannot tell how, but the brave Captain Credence, Captain Goodhope, and Captain Experience, as they were upon the purſuit, cutting down, and following hard after the enemy in the rear, Captain Credence ſtumbled and fell, by which fall he caught ſo great a hurt that he could not riſe till Captain Experience did help him up, at which their men were put in diſorder; the captain alſo was ſo full of pain that he could not forbear but aloud to cry out; at this the other two captains fainted, ſuppoſing that Captain Credence had received his mortal wound: their men alſo were more diſordered, and had no liſt to fight. Now Diabolus being very obſerving though at this time as yet he was put to the worſt, perceiving that an halt was made among the men that were the purſuers, what does he but taking it for granted that the captains were either wounded or dead, he therefore makes at firſt a ſtand, then faces about, and ſo comes up upon the Prince's army with as much of his fury as hell could help him to, and his hap was to fall in juſt among the three captains, Captain Credence, Captain Goodhope, and Captain Experience, and did cut, wound, and pierce them ſo dreadfully, that what through diſcouragement, what through diſorder, and what through the wounds that now they had received, and alſo the loſs of much blood, they ſcarce were able, though they had for their power the three beſt bands in Manſoul, to get ſafe into the hold again.

Captain Credence hurt.

The Prince's forces beaten.

Now when the body of the Prince's army ſaw how theſe three captains were put to the worſt, they thought it their wiſdom to make as ſafe and good a retreat as they could, and ſo returned by the ſalley-port again, and ſo there was an end of this preſent action. But Diabolus was ſo fluſht with this nights-work, that he promiſed himſelf in few days, an eaſy and compleat conqueſt over the town of Manſoul; wherefore on the day following he comes up to the ſides thereof with great boldneſs, and demands entrance, and that forthwith they deliver themſelves up to his government. (The Diabolonians too that were within, they began to be ſomewhat briſk, as we ſhall ſhew afterward.)

But the valiant Lord Mayor replied, That what he got he muſt get by force, for as long as Emanuel their Prince was alive (though he at preſent was not ſo with them as they wiſht) they ſhould never conſent to yield Manſoul up to another.

And with that the Lord Will-bewill ſtood up and ſaid, Diabolus thou maſter of the den, and enemy to all that is good, we poor inhabitants of the town of Manſoul, are too well acquainted with thy rule and government, and with the end of thoſe things that for certain will follow ſubmitting to thee, to do it, Wherefore though while we were without knowledge we ſuffered thee to take us (as the bird that ſaw not the ſnare, fell into the hands of the fowler) yet ſince we have been turned from darkneſs to light; we have alſo been turned from the power of ſatan to God. And though through thy ſubtilty, and alſo the ſubtilty of the Diabolonians within, we have ſuſtained much loſs, and alſo plunged ourſelves into much perplexity, yet give up ourſelves, lay down our arms, and yield to ſo horrid a tyrant as thou, we ſhall not; die upon the place we chuſe rather to do. Beſides, we have hopes that in time deliverance will come from court unto us, and therefore we yet will maintain a war againſt thee.

This brave ſpeech of the Lord Will-bewill, with that alſo of the Lord Mayor, did ſomewhat abate the boldneſs of Diabolus, though it kindled the fury of his rage. It alſo ſuccoured the townſmen and captains; yea, it was as a plaiſter to the brave captain Credence his wound: for you muſt know that a brave ſpeech now, when the captains of the town with their men of war came home routed, and when the enemy took courage and boldneſs at the ſucceſs that he had obtained, to draw up to the walls, and demand entrance, as he did, was in ſeaſon, and alſo advantageous.

The captains encouraged.

The Lord Will-bewill alſo did play the man within, for while the captains and ſoldiers were in the field, he was in arms in the town, and wherever by him there was a Diabolonian found, they were forced to feel the weight of his heavy hand, and alſo the edge of his penetrating ſword; many therefore of the Diabolonians he wounded, as the Lord Cavil, the Lord Briſk, the Lord Pragmatick, and the Lord Murmur; ſeveral alſo of the meaner ſort he did ſorely maim; though there cannot at this time an account be given you of any that he ſlew outright. The cauſe, or rather the advantage that my Lord Will-bewill had at this time to do thus, was for that the captains were gone out to fight the enemy in the field. For now, thought the Diabolonians within, is our time to ſtir and make an uproar in the town; what do they therefore but quickly get themſelves into a body, and fall forthwith to hurricaning in Manſoul, as if now nothing but whirlwind and tempeſt ſhould be there; wherefore, as I ſaid, he takes this opportunity to fall in among them with his men, cutting and ſlaſhing with courage that was undaunted; at which the Diabolonians with all haſte diſperſed themſelves to their holds, and my Lord to his place as before.

This brave act of my Lord did ſomewhat revenge the wrongs done by Diabolus to the captains, and alſo did let them know that Manſoul was not to be parted with, for the loſs of a victory or two; wherefore the wing of the tyrant was clipt again, as to boaſting, I mean in compariſon of what he would have done if the Diabolonians had put the town to the ſame plight, to which he had put the captains.

Nothing like faith to cruſh Diabolus.

Well, Diabolus yet reſolves to have the other bout with Manſoul; for thought he, ſince I beat them once, I may beat them twice: wherefore he commanded his men to be ready at ſuch an hour of the night to make a freſh aſſault upon the town, and he gave out in ſpecial that they ſhould bend all their force againſt Feel-gate, and attempt to break into the town through that: the word that then he did give to his officers and ſoldiers was Hell-fire. And, ſaid he, if we break in upon them, as I wiſh we do, either with ſome, or with all our force, let them that break in look to it, that they forget not the word. And let nothing be heard in the town of Manſoul but Hell-fire, Hell-fire, Hell-fire. The drummer was alſo to beat without ceaſing, and the ſtandard-bearers were to diſplay their colours; the ſoldiers too were to put on what courage they could, and to ſee that they played manfully their parts againſt the town.

He trys what he can do upon the ſenſe and feeling of the chriſtian.

So the night was come, and all things by the tyrant made ready for the work, he ſuddenly makes his aſſault upon Feel-gate, and after he had a while ſtruggled there, he throws the gates wide open. For the truth is, thoſe gates were but weak, and ſo moſt eaſily made to yield. When Diabolus had thus far made his attempt, he placed his captains, to wit, Torment and No-eaſe there; ſo he attempted to preſs forward, but the Prince's captains came down upon him and made his entrance more difficult than he deſired. And to ſpeak truth, they made what reſiſtance they could; but the three of their beſt and moſt valiant captains being wounded, and by their wounds made much incapable of doing the town that ſervice they would (and all the reſt having more than their hands full of Doubters, and their captains that did follow Diabolus) they were overpowered with force, nor could they keep them out of the town. Wherefore the Prince's men and their captains betook themſelves to the caſtle, as the ſtronghold of the town; and this they did partly for their own ſecurity, partly for the ſecurity of the town, and partly, or rather chiefly to preſerve to Emanuel the prerogative-royal of Manſoul, for ſo was the caſtle of Manſoul,

The ſad fruits of apoſtacy.

The captains therefore being fled into the caſtle the enemy without much reſiſtance, poſſeſs themſelves of the reſt of the town, and ſpreading themſelves as they went into every corner, they cried out as they marched according to the command of the tyrant, Hell-fire, Hell-fire, Hell-fire, ſo that nothing for a while throughout the town of Manſoul could be heard but the dreadful noiſe of Hell-fire; together with the roaring of Diabolus's drum. And now did the clouds hang black over Manſoul, nor to reaſon did any thing but ruin ſeem to attend it. Diabolus alſo quartered his ſoldiers in the houſes of the inhabitants of the town of Manſoul. Yea, the Subordinate Preacher's houſe was as full of theſe out-landiſh Doubters as ever it could hold; and ſo was my Lord Mayor's, and my Lord Will-bewill's alſo. Yea, where was there a corner, a cottage, a barn, or a hog-ſtye, that now were not full of theſe vermin? yea, they turned the men of the town out of their houſes, and would lie in their beds, and ſit at their tables themſelves. Ah poor Manſoul! Now thou feeleſt the fruits of ſin, and what venom was in the flattering words of Mr. Carnal Security! They made great havock of what ever they laid their hands on; yea, they fired the town in ſeveral places; many young children alſo were by them daſhed in pieces; yea, thoſe that were yet unborn they deſtroyed in their mother's wombs; for you muſt needs think that it could not now be otherwiſe; for what conſcience, what pity, what bowels of compaſſion can any expect at the hands of out-landiſh Doubters? many in Manſoul that were women, both young and old, they forced, raviſhed, and beaſt-like abuſed, ſo that they ſwooned, miſcarried, and many of them died, and ſo lay at the top of every ſtreet, and in all by places of the town.

And now did Manſoul ſeem to be nothing but a den of dragons, an emblem of hell, and a place of total darkneſs. Now did Manſoul lie (almoſt) like the barren wilderneſs; nothing but nettles, briars, thorns, weeds and ſtinking things ſeemed now to cover the face of Manſoul. I told you before, how that theſe Diabolonian Doubters turned the men of Manſoul out of their beds, and now I will add, they wounded them, they mauled them, yea, and almoſt brained many of them. Many did I ſay, yea moſt, if not all of them. Mr. Conſcience they ſo wounded, yea, and his wounds ſo feſtred, that he could have no eaſe day nor night, but lay as if continually upon a rack, (but that Shaddai rules all, certainly they had ſlain him outright) My Lord Mayor they ſo abuſed that they almoſt put out his eyes; and had not my Lord Will-bewill got into the caſtle, they intended to have chopt him all to pieces, for they did look upon him (as his heart now ſtood) to be one of the very worſt that was in Manſoul againſt Diabolus and his crew. And indeed he hath ſhewed himſelf a man, and more of his exploits you will hear of afterwards.

Satan has a particular ſpite againſt a ſanctified will.

Now a man might have walked for days together in Manſoul, and ſcarce have ſeen one in the town that lookt like a religious man. Oh the fearful ſtate of Manſoul now! Now every corner ſwarmed with out-landiſh Doubters: red-coats, and black-coats, walked the town by cluſters, and filled up all the houſes with hideous noiſes, vain ſongs, lying ſtories, and blaſphemous language againſt Shaddai and his Son. Now alſo thoſe Diabolonians that lurked in the walls and dens, and holes that were in the town of Manſoul, came forth and ſhewed themſelves; yea, walked with open face in company with the Doubters that were in Manſoul. Yea, they had more boldneſs now to walk the ſtreets, to haunt the houſes, and to ſhew themſelves abroad, than had any of the honeſt inhabitants of the now woful town of Manſoul.

But Diabolus and his out-landiſh men were not at peace in Manſoul, for they were not there entertained as were the captains and forces of Emanuel; the townſmen did brow-beat them what they could: nor did they partake or make ſtroy of any of the neceſſaries of Manſoul, but that which they ſeized on againſt the townſmen's men's will; what they could they hid from them, and what they could not, they had with an ill-will. They, poor hearts, had rather have had their room than their company, but they were at preſent their captives, and their captives for the preſent they were forced to be. But, I ſay, they diſcountenanced them as much as they were able, and ſhewed them all the diſlike that they could.

Mr. Godly-fear is made keeper of the caſtle gates.

The captains alſo from the caſtle did hold them in continual play with their ſlings, to the chaſing and fretting of the minds of the enemies. True, Diabolus made a great many attempts to have broken open the gates of the caſtle, but Mr. Godly-fear was made keeper of that; and he was a man of that courage, conduct and valour, that it was in vain as long as life laſted within him, to think to do that work though moſtly deſired, wherefore all the attempts that Diabolus made againſt him were fruitleſs; (I have wiſhed ſometimes that that man had had the whole rule of the town of Manſoul.)

The town of Manſoul the ſeat of war.

Well, this was the condition of the town of Manſoul for about two years and an half; the body of the town was the ſeat of war; the people of the town were driven into holes, and the glory of Manſoul was laid in the duſt; what reſt then could be to the inhabitants, what peace could Manſoul have, and what ſun could ſhine upon it? had the enemy lain ſo long without in the plain againſt the town, it had been enough to have famiſhed them; but now when they ſhall be within, when the town ſhall be their tent, their trench, and fort againſt the caſtle that was in the town, when the town ſhall be againſt the town, and ſhall ſerve to be a defence to the enemies of her ſtrength and life: I ſay when they ſhall make uſe of the forts, and town-holds, to ſecure themſelves in, even till they ſhall take, ſpoil, and demoliſh the caſtle, this was terrible; and yet this was now the ſtate of the town of Manſoul.

Mr. Godly-fear's advice about drawing up of a petition to the Prince.

After the town of Manſoul had been in this ſad and lamentable condition for ſo long a time as I have told you, and no petitions that they preſented their Prince with (all this while) could prevail; the inhabitants of the town, to wit, the elders and chief of Manſoul gathered together, and after ſome time ſpent in condoling their miſerable ſtate, and this miſerable judgment coming upon them, they agreed together to draw up yet another petition, and to ſend it away to Emanuel for relief. But Mr. Godly-fear ſtood up, and anſwered, that he knew that his Lord the Prince never did, nor ever would receive a petition for theſe matters from the hand of any whoever, unleſs the Lord Secretary's hand was to it, (and this, quoth he, is the reaſon that you prevailed not all this while.) Then they ſaid, they would draw up one, and get the Lord Secretary's hand to it. But Mr. Godly-fear anſwered again, that he knew alſo that the Lord Secretary would not ſet his hand to any petition that himſelf had not an hand in compoſing and drawing up; and beſides, ſaid he, the Prince doth know my Lord Secretary's hand from all the hands in the world; wherefore he cannot be deceived by any pretence whatever; wherefore my advice is, that you go to my Lord, and implore him to lend you his aid (now he did yet abide in the caſtle where all the captains and men at arms were.)

So they heartily thanked Mr. Godly-fear, took his counſel, and did as he had bidden them; ſo they went and came to my Lord, and made known the cauſe of their coming to him, to wit, that ſince Manſoul was in ſo deplorable a condition, his highneſs would be pleaſed to undertake to draw up a petition for them to Emanuel, the Son of the mighty Shaddai, and to their King and his Father by him.

The Secretary employed to draw up a petition for Manſoul.

Then ſaid the Secretary to them, What petition is it that you would have me draw up for you? But they ſaid, Our Lord knows beſt the ſtate and condition of the town of Manſoul; and how we are back-ſlidden and degenerated from the Prince; thou alſo knoweſt who is come up to war againſt us, and how Manſoul is now the ſeat of war. My Lord knows moreover what barbarous uſages our men, women and children have ſuffered at their hands, and how our home-bred Diabolonians do walk now with more boldneſs then dare the townſmen in the ſtreets of Manſoul. Let our Lord therefore according to the wiſdom of God that is in him, draw up a petition for his poor ſervants to our Prince Emanuel. Well, ſaid the Lord Secretary, I will draw up a petition for you, and will alſo ſet my hand thereto. Then ſaid they, But when ſhall we call for it at the hands of our Lord? but he anſwered, Yourſelves muſt be preſent at the doing of it. Yea, you muſt put your deſires to it. True, the hand and pen ſhall be mine, but the ink and paper muſt be yours, elſe how can you ſay it is your petition? nor have I need to petition for myſelf, becauſe I have not offended.

He alſo addeth as followeth. No petition goes from me in my name to the Prince, and ſo to his Father by him, but when the people that are chiefly concerned therein do join in heart and ſoul in the matter, for that muſt be inſerted therein.

So they did heartily agree with the ſentence of the Lord, and a petition was forthwith drawn up for them. But now who ſhould carry it, that was next. But the Secretary adviſed that Captain Credence ſhould carry it, for he was a well-ſpoken man. They therefore called for him, and propounded to him the buſineſs. Well, ſaid the captain, I gladly accept of the motion; and though I am lame, I will do this buſineſs for you, with as much ſpeed, and as well as I can.

The contents of the petition were to this purpoſe:

The contents of their petition.

O our Lord, and Sovereign Prince Emanuel, the potent, the long-ſuffering Prince: grace is poured into thy lips, and to thee belongs mercy and forgiveneſs, though we have rebelled againſt thee. We who are no more worthy to be called thy Manſoul, nor yet fit to partake of common benefits, do beſeech thee, and thy Father by thee to do away our tranſgreſſions. We confeſs that thou mighteſt caſt us away for them, but do it not for thy names-ſake; let the Lord rather take an opportunity at our miſerable condition, to let out his bowels and compaſſions to us; we are compaſſed on every ſide, Lord, our own back-ſlidings reprove us; our Diabolonians within our town fright us, and the army of the angel of the bottomleſs pit diſtreſſes us. Thy grace can be our ſalvation, and whither to go but to thee we know not.

Furthermore, O Gracious Prince, we have weakened our captains, and they are diſcouraged, ſick, and of late ſome of them grievouſly worſted and beated out of the field by the power and force of the tyrant. Yea, even thoſe of our captains in whoſe valour we did formerly uſe to put moſt of our confidence, they are as wounded men. Beſides, Lord, our enemies are lively, and they are ſtrong, they vaunt and boaſt themſelves, and do threaten to part us among themſelves for a booty. They are fallen alſo upon us, Lord, with many thouſand Doubters, ſuch as with whom we cannot tell what to do; they are all grim-looked, and unmerciful ones, and they bid defiance to us and thee.

Our wiſdom is gone, our power is gone, becauſe thou art departed from us, nor have we what we may call ours but ſin, ſhame and confuſion of face for ſin. Take pity upon us, O Lord, take pity upon us thy miſerable town of Manſoul, and ſave us out of the hands of our enemies, Amen.

This petition as was touched afore, was handed by the Lord Secretary, and carried to the court by the brave and moſt ſtout Captain Credence. Now he carried it out at Mouth-gate, for that, as I ſaid, was the ſally-port of the town; and he went and came to Emanuel with it. Now how it came out, I do not know, but for certain it did, and that ſo far as to reach the ears of Diabolus. Thus I conclude, becauſe that the tyrant had it preſently by the end, and charged the town of Manſoul with it, ſaying, Thou rebellious and ſtubborn-hearted Manſoul, I will make thee to leave off petitioning; art thou yet for petitioning? I will make thee to leave. Yea, he alſo knew who the meſſenger was that carried the petition to the Prince, and it made him both to fear and rage.

Satan cannot abide prayer.

Wherefore he commanded that his drum ſhould be beat again, a thing that Manſoul could not abide to hear; but when Diabolus will have his drum beat, Manſoul muſt abide the noiſe. Well, the drum was beat, and the Diabolonians were gathered together.

Then ſaid Diabolus, O ye ſtout Diabolonians, be it known unto you, that there is treachery hatcht againſt us in the rebellious town of Manſoul; for albeit the town is in our poſſeſſion, as you ſee, yet theſe miſerable Manſoulians have attempted to dare, and have been ſo hardy as yet to ſend to the court to Emanuel for help. This I give you to underſtand, that ye may yet know how to carry it to the wretched town of Manſoul. Wherefore, O my truſty Diabolonians, I command that yet more and more ye diſtreſs this town of Manſoul, and vex it with your wiles, raviſh their women, deflower their virgins, ſlay their children, brain their ancients, fire their town, and what other miſchief you can; and let this be the reward of the Manſoulians from me, for their deſperate rebellions againſt me.

This you ſee was the charge, but ſomething ſtept in betwixt that and execution, for as yet there was but little more done than to rage.

Moreover, when Diabolus had done thus, he went the next way up to the caſtle gates, and demanded that upon pain of death, the gates ſhould be opened to him, and that entrance ſhould be given him and his men that followed after. To whom Mr. Godly-fear replied, (for he it was that had the charge of that gate,) That the gate ſhould not be opened unto him, nor to the men that followed after him. He ſaid moreover, That Manſoul when ſhe had ſuffered a-while ſhould be made perfect, ſtrengthened, ſettled.

Satan cannot abide faith.

Then ſaid Diabolus, Deliver me then the men that have petitioned againſt me, eſpecially Captain Credence that carried it to your Prince, deliver that varlet into my hands, and I will depart from the town.

Then up ſtarts a Diabolonian, whoſe name was Mr. Fooling, and ſaid, My lord offereth you fair, it is better for you that one man periſh, than that your whole Manſoul ſhould be undone.

But Mr. Godly-fear made him this reply, How long will Manſoul be kept out of the dungeon, when ſhe hath given up her faith to Diabolus? As good loſe the town as loſe Captain Credence; for if one be gone, the other muſt follow. But to that Mr. Fooling ſaid nothing.

Then did my Lord-Mayor reply, and ſaid, O thou devouring tyrant, be it known unto thee, we ſhall hearken to none of thy words, we are reſolved to reſiſt thee as long as a captain, a man, a ſling, and a ſtone to throw at thee, ſhall be found in the town of Manſoul. But Diabolus anſwered, Do you hope, do you wait, do you look for help and deliverance? You have ſent to Emanuel, but your wickedneſs ſticks too cloſe in your ſkirts, to let innocent prayers come out of your lips. Think you, that you ſhall be prevailers and proſper in this deſign? You will fail in your wiſh, you will fail in your attempts; for it is not only I, but your Emanuel is againſt you. Yea, it is he that hath ſent me againſt you to ſubdue you; for what then do you hope, or by what means will you eſcape?

The Lord-Mayor's ſpeech juſt at the time of the return of Captain Credence.

Then ſaid the Lord-Mayor, We have ſinned indeed, but that ſhall be no help to thee, for our Emanuel hath ſaid it, and that in great faithfulneſs: "And him that cometh to me I will in no wiſe caſt out." He hath alſo told us (O our enemy) that all manner of ſin and blaſphemy ſhall be forgiven to the ſons of men. Therefore we dare not deſpair, but will look for, wait for, and hope for deliverance ſtill.

Now by this time Captain Credence was returned and come from the court from Emanuel to the caſtle of Manſoul, and he returned to them with a pacquet. So my Lord Mayor hearing that Captain Credence was come, withdrew himſelf from the noiſe of the roaring of the tyrant, and left him to yell at the wall of the town, or againſt the gates of the caſtle. So he came up to the captain's lodgings, and ſaluting him, he aſked him of his welfare, and what was the beſt news at court? But when he aſked Captain Credence that, the water ſtood in his eyes. Then ſaid the captain, Cheer up, my Lord, for all will be well in time; and with that he firſt produced his pacquet, and laid it by, but that the Lord-Mayor and the reſt of the captains took for a ſign of good tidings. (Now a ſeaſon of grace being come, he ſent for all the captains and elders of the town that were here and there in their lodgings in the caſtle, and upon their guard, to let them know that Captain Credence was returned from the court, and that he had ſomething in general, and ſomething in ſpecial to communicate to them.) So they all came up to him, and ſaluted him, and aſked him concerning his journey, and what was the beſt news at the court? And he anſwered them as he had done the Lord-Mayor before, that all would be well at laſt. Now when the captain had thus ſaluted them, he opened his pacquet, and thence did draw out his ſeveral notes for thoſe that he had ſent for. And the firſt note was for my Lord-Mayor, wherein was ſignified:

A note for my Lord-Mayor.

"That the Prince Emanuel had taken it well that my Lord-Mayor had been ſo true and truſty in his office, and the great concerns that lay upon him for the town and people of Manſoul; alſo he bid him to know that he took it well that he had been ſo bold for his Prince Emanuel, and had engaged ſo faithfully in his cauſe againſt Diabolus. He alſo ſignified at the cloſe of his letter, that he ſhould ſhortly receive his reward.

A note for Lord Will-bewill.

The ſecond note that came out, was for the noble Lord Will-bewill, wherein there was ſignified, That his Prince Emanuel did well underſtand how valiant and courageous he had been for the honour of his Lord, now in his abſence, and when his name was under contempt by Diabolus. There was ſignified alſo that his Prince had taken it well that he had been ſo faithful to the town of Manſoul in his keeping of ſo ſtrict a hand and eye over, and ſo ſtrict a rein upon the necks of the Diabolonians that did ſtill lie lurking in their ſeveral holes in the famous town of Manſoul.

He ſignified moreover, how that he underſtood that my lord had with his own hand done great execution upon ſome of the chief of the rebels there, to the great diſcouragement of the adverſe party, and to the good example of the whole town of Manſoul, and that ſhortly his lordſhip ſhould have his reward.

A note to the Subordinate Preacher.

The third note came out for the Subordinate Preacher, wherein was ſignified, That his Prince took it well from him that he had ſo honeſtly, and ſo faithfully performed his office, and executed the truſt committed to him by his lord, while he exhorted, rebuked, and fore-warned Manſoul according to the laws of the town. He ſignified moreover, that he took it well at his hand that he called to faſting, to ſackcloth and aſhes, when Manſoul was under her revolt. Alſo that he called for the aid of the Captain Boanerges to help in ſo weighty a work, and that ſhortly he alſo ſhould receive his reward.

A note for Mr. Godly-fear.

The fourth note came out for Mr. Godly-fear, wherein his Lord thus ſignified, That his Lordſhip obſerved that he was the only man in Manſoul, that detected Mr. Carnal Security, as the only one that through his ſubtilty and cunning had obtained for Diabolus a defection and decay of goodneſs in the bleſſed town of Manſoul. Moreover, his Lord gave him to underſtand that he ſtill remembered his tears and mourning for the ſtate of Manſoul. It was alſo obſerved by the ſame note, that his Lord took notice of his detecting of this Mr. Carnal Security, at his own table among the gueſts, in his own houſe, and that in the midſt of his jollineſs, even while he was ſeeking to perfect his villainies againſt the town of Manſoul. Emanuel alſo took notice that this reverend perſon, Mr. Godly-fear, ſtood ſtoutly to it at the gates of the caſtle, againſt all the threats and attempts of the tyrant, and that he had put the townſmen in a way, to make their petition to their Prince, ſo as that he might accept thereof, and as that they might obtain an anſwer of peace; and that therefore ſhortly he ſhould receive his reward.

A note for the town of Manſoul.

After all this, there was yet produced a note which was written to the whole town of Manſoul, whereby they perceived that their Lord took notice of their ſo often repeating of petitions to him, and that they ſhould ſee more of the fruits of ſuch their doings in time to come. Their Prince did alſo therein tell them, That he took it well, that their heart and mind now at laſt, abode fixed upon him and his ways, though Diabolus had made ſuch inroads upon them, and that neither flatteries on the one hand, nor hardſhips on the other, could make them yield to ſerve his cruel deſigns. There was alſo inſerted at the bottom of this note, That his Lordſhip had left the town of Manſoul in the hands of the Lord Secretary, and under the conduct of Captain Credence, ſaying, Beware that you yet yield yourſelves unto their governance, and in due time you ſhall receive your reward.

So after the brave Captain Credence had delivered his notes to thoſe to whom they belonged, he retired himſelf to my Lord Secretary's lodgings, and there ſpends time in converſing with him; for they two were very great one with another, and did indeed know more how things would go with Manſoul than did all the townſmen beſides. The Lord Secretary alſo loved the Captain Credence dearly; yea, many a good bit was ſent him from my Lord's table; alſo he might have a ſhew of countenance when the reſt of Manſoul lay under the clouds; ſo after ſome time for converſe was ſpent, the captain betook himſelf to his chambers to reſt. But it was not long after but my Lord did ſend for the captain again: So the captain came to him, and they greeted one another with uſual ſalutations. Then ſaid the captain to the Lord Secretary, What hath my Lord to ſay to his ſervant? So the Lord Secretary took him, and had him aſide, and after a ſign or two of more favour, he ſaid, I have made thee the Lord's lieutenant over all the forces in Manſoul, ſo that from this day forward, all men in Manſoul ſhall be at thy word, and thou ſhalt be he that ſhall lead in, and that ſhalt lead out Manſoul. Thou ſhalt therefore manage according to thy place, the war for thy Prince, and for the town of Manſoul, againſt the force and power of Diabolus, and at thy command ſhall the reſt of the captains be.

Captain Credence made the Lord's lieutenant over all the forces in Manſoul.

Now the townſmen began to perceive what intereſt the captain had, both with the court, and alſo with the Lord Secretary in Manſoul; for no man before could ſpeed when ſent, nor bring ſuch good news from Emanuel as he. Wherefore what do they, after ſome lamentation that they made no more uſe of him in their diſtreſſes, but ſend by their Subordinate Preacher to the Lord Secretary, to deſire him that all that ever they were and had, might be put under the government, care, cuſtody, and conduct of Captain Credence.

So their preacher went and did his errand, and received this anſwer from the mouth of his Lord, that Captain Credence ſhould be the great doer in all the King's army, againſt the King's enemies, and alſo for the welfare of Manſoul. So he bowed to the ground, and thanked his Lordſhip, and returned and told his news to the townsfolk. But all this was done with all imaginable ſecrecy, becauſe the foes had yet great ſtrength in the town. But,

To return to our ſtory again: When Diabolus ſaw himſelf thus boldly confronted by the Lord Mayor, and perceived the ſtoutneſs of Mr. Godly-fear, he fell into a rage, and forthwith called a council of war, that he might be revenged on Manſoul. So all the princes of the pit came together, and old Incredulity at the head of them, with all the captains of his army. So they conſult what to do: Now the effect and concluſion of the council that day, was how they might take the caſtle; becauſe they could not conclude themſelves maſters of the town, ſo long as that was in the poſſeſſion of their enemies. So one adviſed this way, and another adviſed that; but when they could not agree in their verdict, Apollyon, that preſident of the council, ſtood up, and thus he began: "My brotherhood, quoth he, I have two things to propound unto you; and my firſt is this; let us withdraw ourſelves from the town into the plain again, for our preſence here will do us no good, becauſe the caſtle is yet in our enemy's hands; nor is it poſſible that we ſhould take that ſo long as ſo many brave captains are in it, and that this bold fellow Godly-fear is made the keeper of the gates of it.

Now when we have withdrawn ourſelves into the plain, they, of their own accord, will be glad of ſome little eaſe; and it may be, of their own accord, they again may begin to be remiſs; and even their ſo being, will give them a bigger blow than we can poſſibly give them ourſelves. But if that ſhould fail, our going forth of the town, may draw the captains out after us, and you know what it coſt them, when we fought them in the field before. Beſides, can we but draw them out into the field, we may lay an ambuſh behind the town, which ſhall, when they are come forth abroad, ruſh in, and take poſſeſſion of the caſtle." But Beelzebub ſtood up, and replied, ſaying, It is impoſſible to draw them all off from the caſtle; ſome you may be ſure will lie there to keep that; wherefore it will be but in vain thus to attempt, unleſs we were ſure that they will all come out. He therefore concluded that what was done, muſt be done by ſome other means. And the moſt likely means that the greateſt of their heads could invent, was that which Apollyon had adviſed to before, to wit, to get the townſmen again to ſin. For, ſaid he, it is not our being in the town, nor in the field, nor our fighting, nor our killing of their men, that can make us the maſters of Manſoul; for ſo long as one in the town is able to lift up his finger againſt us, Emanuel will take their parts; and if he ſhall take their parts, we know what time a-day it will be with us. Wherefore, for my part, quoth he, there is, in my judgment, no way to bring them into bondage to us, like inventing a way to make them ſin. Had we, ſaid he, left all our Doubters at home, we had done as well as we have done now, unleſs we could have made them the maſters and governors of the caſtle; for Doubters, at a diſtance, are but like objections refelled with arguments. Indeed can we but get them into the hold, and make them poſſeſſors of that, the day will be our own. Let us therefore withdraw ourſelves into the plain, (not expecting that the captains in Manſoul ſhould follow us) but yet I ſay, let us do this, and before we ſo do, let us adviſe again with our truſty Diabolonians that are yet in their holds of Manſoul, and ſet them to work to betray the town to us; for they indeed muſt do it, or it will be left undone for ever. By theſe ſayings of Beelzebub, (for I think it was he that gave this counſel) the whole conclave was forced to be of his opinion, to wit, that the way to get the caſtle was to get the town to ſin. Then they fell to inventing by what means to do this thing.

Then Lucifer ſtood up and ſaid, "The counſel of Beelzebub is pertinent; now the way to bring this to paſs, in mine opinion is this: Let us withdraw our force from the town of Manſoul, let us do this and let us terrify them no more, either with ſummons or threats, or with the noiſe of our drum, or any other awakening means. Only let us lie in the field at a diſtance, and be as if we regarden them not; (for frights I ſee do but awaken them, and make them ſtand more to their arms.) I have alſo another ſtratagem in my head: You know Manſoul is a market town; and a town that delights in commerce; what therefore if ſome of our Diabolonians ſhall feign themſelves far-country-men, and ſhall go out and bring to the market of Manſoul ſome of our wares to ſell; and what matter at what rates they ſell their wares, though it be but for half the worth. Now, let thoſe that thus ſhall trade in their market, be thoſe that are witty and true to us, and I will lay my crown to pawn it will do. There are two that are come to my thoughts already, that I think will be arch at this work, and they are Mr. Penny-wiſe-Pound-fooliſh, and Mr. Get i'th'-hundred-and loſe i'th'-ſhire; nor is this man with the long name at all inferior to the other. What alſo if you join with them Mr. Sweet-world, and Mr. Preſent-good, they are men that are civil and cunning, but our true friends and helpers. Let theſe with as many more engage in this buſineſs for us, and let Manſoul be taken up in much buſineſs, and let them grow full and rich, and this is the way to get ground of them; remember ye not that thus we prevailed upon Laodicea, and how many at preſent do we hold in this ſnare? Now when they begin to grow full, they will forget their miſery, and if we ſhall not affright them they may happen to fall aſleep, and ſo be got to neglect their town-watch, their caſtle-watch, as well as their watch at the gates.

Yea, may we not by this means, ſo cumber Manſoul with abundance, that they ſhall be forced to make of their caſtle a warehouſe inſtead of a garriſon fortified againſt us, and a receptacle for men of war. Thus if we get our goods, and commodities thither, I reckon that the caſtle is more than half ours. Beſides, could we ſo order it, that it ſhould be filled with ſuch kind of wares, then if we made a ſudden aſſault upon them, it would be hard for the captains to take ſhelter there. Do you know that of the parable, The deceitfulneſs of riches choak the word: And again, When the heart is overcharged with ſurfeiting and drunkenneſs, and the cares of this life, all miſchief comes upon them at unawares.

Furthermore, my lords, quoth he, you very well know that it is not eaſy for a people to be filled with our things, and not to have ſome of our Diabolonians as retainers to their houſes and ſervices. Where is a Manſoulian that is full of this world, that has not for his ſervants, and waiting-men, Mr. Profuſe, or Mr. Prodigality, or ſome other of our Diabolonian gang, as Mr. Voluptuous, Mr. Pragmatical, Mr. Oſtentation, or the like? Now theſe can take the caſtle of Manſoul, or blow it up, or make it unfit for a garriſon for Emanuel; and any of theſe will do. Yea, theſe, for aught I know, may do it for us ſooner than an army of twenty thouſand men. Wherefore, to end as I began, my advice is, that we quietly withdraw ourſelves, not offering any further force, or forcible attempts upon the caſtle, at leaſt at this time, and let us ſet on foot our new project, and lets ſee if that will not make them deſtroy themſelves."

Captain Credence receives that from his Prince which he underſtandeth not.

This advice was highly applauded by them all, and was accounted the very maſter-piece of hell; to wit, to choak Manſoul with a fulneſs of this world, and to ſurfeit her heart with the good things thereof. But ſee how things meet together; juſt as this Diabolonian council was broken up, Captain Credence received a letter from Emanuel, the contents of which was this, That upon the third day he would meet him in the field in the plains about Manſoul. Meet me in the field! quoth the captain, What meaneth my Lord by this? I know not what he meaneth by meeting of me in the field. So he took the note in his hand, and did carry it to my Lord Secretary, to aſk his thoughts thereupon, (for my Lord was a ſeer in all matters concerning the King, and alſo for the good and comfort of the town of Manſoul.) So he ſhewed my Lord the note, and deſired his opinion thereof: For my part, quoth Captain Credence, I know not the meaning thereof. So my Lord did take and read it, and after a little pauſe he ſaid, "The Diabolonians have had againſt Manſoul a great conſultation to-day; they have, I ſay, this day been contriving the utter ruin of the town; and the reſult of their council is, to ſet Manſoul into ſuch a way, which, if taken, will ſurely make her deſtroy herſelf. And to this end they are making ready for their own departure out of the town, intending to betake themſelves to the field again, and there to lie till they ſhall ſee whether this their project will take or no. But be thou ready, with the men of thy Lord, (for on the third day they will be in the plain) there to fall upon the Diabolonians; for the Prince will by that time be in the field; yea, by that it is break of day, ſun-riſing, or before, and that with a mighty force againſt them. So he ſhall be before them, and thou ſhalt be behind them, and betwixt you both their army ſhall be deſtroyed."

The riddle expounded to Captain Credence.

When Captain Credence heard this, away he goes to the reſt of the captains, and tells them what a note he had a while ſince received from the hand of Emanuel: And, ſaid he, that which was dark therein, has my Lord, the Lord Secretary, expounded unto me. He told them moreover, what by himſelf, and by them, muſt be done to anſwer the mind of their Lord. Then were the captains glad, and Captain Credence commanded that all the King's trumpeters ſhould aſcend to the battlements of the caſtle, and there in the audience of Diabolus, and of the whole town of Manſoul, make the beſt muſick that heart could invent. The trumpeters then did as they were commanded. They got themſelves up to the top of the caſtle, and thus they began to ſound; then did Diabolus ſtart, and ſaid, What can be the meaning of this, they neither ſound boot and ſaddle, nor horſe and away, nor a charge. What do theſe mad men mean, that yet they ſhould be ſo merry and glad? Then anſwered him one of themſelves and ſaid, this is for joy that their Prince Emanuel is coming to relieve the town of Manſoul; that to this end he is at the head of an army, and that this relief is near.

Curious muſick made by the trumpeters.

The men of Manſoul were alſo greatly concerned at this melodious charm of the trumpets: They ſaid, yea, they anſwered one another, ſaying, This can be no harm to us; ſurely, this can be no harm to us. Then ſaid the Diabolonians, What had we beſt to do? And it was anſwered, It was beſt to quit the town; and that, ſaid one, Ye may do in purſuance of your laſt council, and by ſo doing, alſo be better able to give the enemy battle, ſhould an army from without come upon us. So on the ſecond day they withdrew themſelves from Manſoul, and abode in the plains without; but they encamped themſelves before Eye-gate, in what terrene and terrible manner they could. The reaſon why they would not abide in the town, (beſides the reaſons that were debated in their laſt conclave) was, for that they were not poſſeſſed of the ſtrong-hold,

Diabolus withdraws from the town, and why.

hold, and becauſe, ſaid they, we ſhall have more convenience to fight, and alſo to fly, if need be, when we are encamped in the open plains. Beſides, the town would have been a pit for them, rather than a place of defence, had the Prince come up, and encloſed them faſt therein. Therefore they betook themſelves to the field, that they might alſo be out of the reach of the ſlings, by which they were much annoyed all the while that they were in the town.

Well, the time that the captains were to fall upon the Diabolonians being come, they eagerly prepared themſelves for action; for Captain Credence had told the captains over night, that they ſhould meet their Prince in the field to-morrow. This therefore made them yet far more deſirous to be engaging the enemy; for you ſhall ſee the Prince in the field to-morrow, was like oil to a flaming fire; for of a long time they had been at a diſtance; they therefore were for this the more earneſt, and deſirous of the work. So, as I ſaid, the hour being come, Captain Credence, with the reſt of the men of war, drew out their forces before it was day by the ſally-port of the town. And being all ready, Captain Credence went up to the head of the army, and gave to the reſt of the captains the word, and ſo they to their under-officers and ſoldiers: The word was, The ſword of the Prince Emanuel, and the ſhield of Captain Credence; which is in the Manſoulian tongue, The word of God and faith. Then the captains fell on, and began roundly to front, and flank, and rear Diabolus's camp.

Captain Experience will fight for his Prince upon his crutches.

Now they left captain Experience in the town, becauſe he was yet ill of his wounds which the Diabolonians had given him in the laſt fight. But when he perceived that the captains were at it, what does he but calling for his crutches with haſte, gets up, and away he goes to the battle, ſaying, Shall I lie here when my brethren are in the fight, and when Emanuel the Prince will ſhew himſelf in the field to his ſervants? But when the enemy ſaw the man come with his crutches they were daunted yet the more; for, thought they, what ſpirit has poſſeſſed theſe Manſoulians that they fight us upon their crutches! Well, the captains, as I ſaid, fell on, and did bravely handle their weapons, ſtill crying out, and ſhouting as they laid on blows, The ſword of the Prince Emanuel, and the ſhield of Captain Credence.

Now when Diabolus ſaw that the captains were come out, and that ſo valiantly they ſurrounded his men, he concluded (that for the preſent) nothing from them was to be looked for but blows, and the dints of their two-edged ſword.

The battle joined.

Wherefore he alſo falls on upon the Prince's army, with all his deadly force. So the battle was joined. Now who was it that at firſt Diabolus met with in the fight but Captain Credence on the one hand, and Lord Will-bewill on the other; now Will-be-will's blows were like the blows of a giant; for that man had a ſtrong arm, and he fell in upon the Election-doubters, for they were the life-guard of Diabolus, and he kept them in play a good while, cutting and battering ſhrewdly. Now when Captain Credence ſaw my Lord engaged, he did ſtoutly fall on, on the other hand, upon the ſame company alſo; ſo they put them to great diſorder. Now Captain Good-hope had engaged the Vocation-doubters, and they were ſturdy men; but the captain was a valiant man: Captain Experience did alſo ſend him ſome aid, ſo he made the Vocation-doubters to retreat. The reſt of the armies were hotly engaged, and that on every ſide, and the Diabolonians did fight ſtoutly. Then did my Lord Secretary command that the ſlings from the caſtle ſhould be played, and his men could throw ſtones at an hair's breadth. But after a while, thoſe that were made to fly before the captains of the Prince, did begin to rally again, and they came up ſtoutly upon the rear of the Prince's army; wherefore the Prince's army began to faint; but remembering that they ſhould ſee the face of their Prince by and by, they took courage, and a very fierce battle was fought. Then ſhouted the captains, ſaying, The ſword of the Prince Emanuel, and the ſhield of Captain Credence; and with that Diabolus gave back, thinking that more aid had been come. But no Emanuel as yet appeared. Moreover the battle did hang in doubt; and they made a little retreat on both ſides. Now in the time of reſpite, Captain Credence bravely encouraged his men to ſtand to it, and Diabolus did the like as well as he could. But Captain Credence made a brave ſpeech to his ſoldiers; the contents whereof here follow:

They both retreat, and Captain Credence makes a ſpeech to his ſoldiers.

Gentlemen ſoldiers, and my brethren in this deſign, it rejoiceth me much to ſee in the field for our Prince this day, ſo ſtout and ſo valiant an army, and ſuch faithful lovers of Manſoul. You have hitherto, as hath become you, ſhewn yourſelves men of truth and courage againſt the Diabolonian forces; ſo that for all their boaſt, they have not yet much cauſe to boaſt of their gettings. Now take to yourſelves your wonted courage, and ſhew yourſelves men even this once only; for in a few minutes after the next engagement this time, you ſhall ſee your Prince ſhew himſelf in the field; for we muſt make this ſecond aſſault upon this tyrant Diabolus, and then Emanuel comes.

No ſooner had the captain made this ſpeech to his ſoldiers, but one Mr. Speedy came poſt to the captain from the Prince, to tell him that Emanuel was at hand. This news when the captain had received, he communicated to the other field-officers, and they again to their ſoldiers and men of war. Wherefore like men raiſed from the dead, ſo the captains and their men aroſe, made up to the enemy, and cried as before, The ſword of the Prince Emanuel, and the ſhield of the Captain Credence.

The Diabolonians alſo beſtirred themſelves, and made reſiſtance as well as they could, but in this laſt engagement the Diabolonians loſt their courage, and many of the Doubters fell down dead to the ground. Now when they had been in heat of battle about an hour or more, Captain Credence lift up his eyes and ſaw, and behold Emanuel came, and he came with colours flying, trumpets ſounding, and the feet of his men ſcarce toucht the ground, they haſted with that celerity towards the captains that were engaged. Then did Credence wind with his men to the townward, and gave to Diabolus the field. So Emanuel came upon him on the one ſide, and the enemies place was betwixt them both; then again they fell to it afreſh, and now it was but a little while more but Emanuel and Captain Credence met, ſtill trampling down the ſlain as they came.

But when the captains ſaw that the Prince was come, and that he fell upon the Diabolonians on the other ſide, and that Captain Credence and his Highneſs had got them up betwixt them, they ſhouted, (they ſo ſhouted that the ground rent again) ſaying, The ſword of Emanuel, and the ſhield of Captain Credence. Now when Diabolus ſaw that he and his forces were ſo hard beſet by the Prince and his princely army, what does he and the Lords of the pit that were with him, but make their eſcape and forſake their army, and leave them to fall by the hand of Emanuel, and of his noble Captain Credence: So they fell all down ſlain before them, before the Prince, and before his royal army: there was not left ſo much as one Doubter alive, they lay ſpread upon the ground dead men, as one would ſpread dung upon the land.

The victory falls to Emanuel, and to his men, who ſlay all.

When the battle was over, all things came into order in the camp, then the captains and elders of Manſoul came together to ſalute Emanuel, while without the corporation; ſo they ſaluted him, and welcomed him, and that with a thouſand welcomes, for that he was come to the borders of Manſoul again: ſo he ſmiled upon them, and ſaid, Peace be to you. Then they addreſſed themſelves to go to the town; they went then to go up to Manſoul, they, the Prince with all the new forces that now he had brought with him to the war. Alſo all the gates of the town were ſet open for his reception, ſo glad were they of his bleſſed return. And this was the manner and order of this going of his into Manſoul.

Manſoul ſalutes the Prince without, he addreſſes himſelf to go into the town.

Firſt, (as I ſaid) all the gates of the town were ſet open, yea the gates of the caſtle alſo; the elders too of the town of Manſoul placed themſelves at the gates of the town to ſalute him at his entrance thither: and ſo they did, for as he drew near, and approached towards the gates, they ſaid, Lift up your heads, O ye gates, and be ye lift up ye everlaſting doors, and the King of glory ſhall come in. And they anſwered again, Who is the King of glory? and they made return to themſelves, The Lord ſtrong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up ye everlaſting doors, &c.

The manner of his going in.

Secondly, It was ordered alſo by thoſe of Manſoul, that all the way from the town-gates, to thoſe of the caſtle his bleſſed Majeſty ſhould be entertained with the ſong, by them that had the beſt ſkill in muſic in all the town of Manſoul; then did the elders, and the reſt of the men of Manſoul anſwer one another as Emanuel entered the town, till he came at the caſtle-gates with ſongs and ſound of trumpets, ſaying, They have ſeen thy goings O God upon the goings of my God, my king in the ſanctuary. So the ſingers went before, the players on inſtruments followed after, and among them were the damſels playing on timbrels.

Thirdly, Then the captains (for I would ſpeak a word of them) they in their order waited on the Prince as he entred into the gates of Manſoul. Captain Credence went before, and Captain Good-hope with him; Captain Charity came behind with other of his companions, and Captain Patience followed after all, and the reſt of the captains, ſome on the right hand, and ſome on the left, accompanied Emanuel into Manſoul. And all the while the colours were diſplayed, the trumpets ſounded, and continual ſhoutings were among the ſoldiers. The prince himſelf rode into the town in his armour, which was all of beaten gold, and in his chariot, the pillars of it were of ſilver, the bottom thereof of gold, the covering of it were of purple; the midſt thereof being paved with love for the daughters of the town of Manſoul.

Good and joyful thoughts.

Fourthly, When the Prince was come to the entrance of Manſoul, he found all the ſtreets ſtrewed with lillies and flowers, curiouſly decked with boughs and branches from the green trees that ſtood round about the town. Every door alſo was filled with perſons who had adorned every one their fore-part againſt their houſe with ſomething of variety, and ſingular excellency to entertain him withall as he paſſed in the ſtreets; they alſo themſelves as Emanuel paſſed by, did welcome him with ſhouts and acclamations of joy, ſaying, Bleſſed be the Prince that cometh in the name of his Father Shaddai.

Fifthly, At the caſtle-gates the elders of Manſoul, to wit, the Lord Mayor, the Lord Will-bewill, the Subordinate Preacher, Mr. Knowledge, and Mr. Mind, with other of the gentry of the place ſaluted Emanuel again. They bowed before him, they kiſſed the duſt of his feet, they thanked, they bleſſed, and praiſed his Highneſs for not taking advantage againſt them for their ſins, but rather had pity upon them in their miſery, and returned to them with mercies, and to build up their Manſoul forever. Thus was he had up ſtraightway to the caſtle; for that was the royal palace, and the place where his honour was to dwell; the which was ready prepared for his Highneſs by the preſence of the Lord Secretary, and the work of Captain Credence. So he entred in.

Sixthly, Then the people and commonalty of the town of Manſoul came to him into the caſtle to mourn, and to weep, and to lament for their wickedneſs, by which they had forced him out of the town. So they when they were come, bowed themſelves to the ground ſeven times; they alſo wept, they wept aloud, and aſked forgiveneſs of the Prince, and prayed that he would again, as of old, confirm his love to Manſoul.

To the which the great Prince replied, Weep not, but go your way, eat the fat, and drink the ſweet, and ſend portions to them for whom naught is prepared, for the joy of your Lord is your ſtrength. I am returned to Manſoul with mercies, and my name ſhall be ſet up, exalted and magnified by it. He alſo took theſe inhabitants and kiſſed them, and laid them in his boſom.

The holy conceptions of Manſoul.

Moreover, he gave to the elders of Manſoul, and to each town-officer, a chain of gold, and a ſignet. He alſo ſent to their wives ear-rings and jewel, and bracelets, and other things. He alſo beſtowed upon the true born children of Manſoul, many precious things.

When Emanuel the prince had done all theſe things for the famous town of Manſoul, then he ſaid unto them, firſt, Waſh your garments, then put on your ornaments, and then come to me into the caſtle of Manſoul. So they went to the fountain that was ſet open for Judah and Jeruſalem to waſh in; and there they waſhed, and there they made their garments white, and came again to the Prince into the caſtle, and thus they ſtood before him.

And now, there was muſic and dancing throughout the whole town of Manſoul; and that becauſe their Prince had again granted to them his preſence, and the light of his countenance; the bells alſo did ring, and the ſun ſhone comfortably upon them for a great while together.

The town of Manſoul did alſo now more throughly ſeek the deſtruction and ruin of all remaining Diabolonians that abode in the walls, and the dens (that they had) in the town of Manſoul; for there was of them that had to this day eſcaped with life and limb from the hands of their ſuppreſſors in the famous town of Manſoul.

But the Lord Will-bewill was a greater terror to them now than ever he had been before; foraſmuch as his heart was yet more fully bent to ſeek, contrive, and purſue them to death; he purſued them night and day, and did put them now to ſore diſtreſs, as will afterwards appear.

Orders given out to bury the dead.

After things were thus far put into order in the famous town of Manſoul, care was taken, and orders given by the bleſſed Prince Emanuel, That the townſmen ſhould without further delay appoint ſome to go forth into the plain to bury the dead that were there; the dead that fell by the ſword of Emanuel, and by the ſhield of the Captain Credence, leſt the fumes and ill ſavours that would ariſe from them, might infect the air, and ſo annoy the famous town of Manſoul. This alſo was a reaſon of this order, to wit, that as much as in Manſoul lay, they might cut off the name, and being, and remembrance of thoſe enemies from the thought of the famous town of Manſoul, and its inhabitants.

So order was given out by the Lord Mayor, that wiſe and truſty friend of the town of Manſoul, that perſons ſhould be employed about this neceſſary buſineſs; and Mr. Godly-fear, and one Mr. Upright were to be overſeers about this matter; ſo perſons were put under them to work in the fields, and to bury the ſlain that lay dead in the plains. And theſe were their places of employmant, ſome were to make the graves, ſome to bury the dead, and ſome were to go to and fro in the plains, and alſo round about the borders of Manſoul to ſee if a ſkull or a bone, or a piece of a bone of a Doubter, was yet to be found above ground any where near the corporation; and if any where found, it was ordered that the ſearchers that ſearched ſhould ſet up a mark thereby, and a ſign, that thoſe that were appointed to bury them might find it, and bury it out of ſight, that the name and remembrance of a Diabolonian Doubter might be blotted out from under heaven. And that the children, and they that were to be born in Manſoul might not know (if poſſible) what a ſkull, what a bone, or a piece of a bone of a Doubter was.

So the buriers, and thoſe that were appointed for that purpoſe did as they were commanded, they buried the Doubters, and all the ſkulls and bones, and pieces of bones of Doubters wherever they found them, and ſo they cleanſed the plains. Now alſo Mr. God-ſpeace took up his commiſſion, and acted again as in former days.

Thus they buried in the plains about Manſoul, the Election-doubters, the Vocation-doubters, the Grace-doubters, the Perſeverance-doubters, the Reſurrection-doubters, the Salvation-doubters, and the Glory-doubters, whoſe captains were Captain Rage, Captain Cruel, Captain Damnation, Captain Inſatiable, Captain Brimſtone, Captain Torment, Captain No-eaſe, Captain Sepulchre, and Captain Paſt-hope; and old Incredulity was under Diabolus their general: there were alſo the ſeven heads of their army, and they were the Lord Beelzebub, the Lord Lucifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and the Lord Belial. But the Princes and the Captains, with old Incredulity their General, did all of them make their eſcape; ſo their men fell down ſlain by the power of the Prince's forces, and by the hands of the men of the town of Manſoul. They alſo were buried as before related, to the exceeding great joy of the now famous town of Manſoul. They that buried them, buried alſo with them their arms, which were cruel inſtruments of death, (their weapons were arrows, darts, mauls, firebrands, and the like) they buried alſo their armour, their colours, banners, with the ſtandard of Diabolus, and what elſe ſoever they could find that did but ſmell of a Diabolonian Doubter.

Now when the tyrant had arrived at Hell-gate-hill, with his old friend Incredulity, they immediately deſcended the den, and having there with their fellows for a while condoled their misfortune, and great loſs that they ſuſtained againſt the town of Manſoul, they fell at length into a paſſion, and revenged they would be for the loſs that they ſuſtained before the town of Manſoul; wherefore they preſently call a council to contrive yet further what was to be done againſt the famous town of Manſoul; for their yawning paunches could not wait to ſee the reſult of their Lord Lucifer's and their Lord Apollyon's counſel that they had given before, (for their raging gorge thought every day even as long as a ſhort-for-ever, until they were filled with the body and ſoul, with the fleſh and bones, and with all the delicates of Manſoul.) They therefore reſolve to make another attempt upon the town of Manſoul, and that by an army mixed, and made up, partly of Doubters, and partly of Bloodmen. A more particular account now take of both.

The tyrant reſolves to have yet a bout with Manſoul.

The Doubters are ſuch as have their name from their nature, as well as from the land and kingdom where they are born; their nature is to put a queſtion upon every one of the truths of Emanuel, and their country is called, The Land of Doubting; and that land lieth off, and furtheſt remote to the north, between the Land of Darkneſs, and that called the Valley of the Shadow of Death. For though the land of Darkneſs, and that called the Valley of the Shadow of Death, be ſometimes called as if they were one and the ſelf-ſame place; yet indeed they are two, lying but a little way aſunder, and the land of Doubting points in, and lieth between them. This is the Land of Doubting, and theſe that came with Diabolus to ruin the town of Manſoul are the natives of that country.

An army of Doubters and Bloodmen.

The Bloodmen are a people that have their name derived from the malignity of their nature, and from the fury that is in them to execute it upon the town of Manſoul, their land lieth under the Dog-ſtar, and by that they are governed as to their intellectuals.

The name of their country is the Province of Loath-good, the remote parts of it are far diſtant from the Land of Doubting, yet they do both butt and bound upon the Hill called Hell-gate-hill. Theſe people are always in league with the Doubters for they jointly do make queſtion of the faith and fidelity of the men of the town of Manſoul, and ſo are both alike qualified for the ſervice of their prince.

Now of theſe two countries did Diabolus, by the beating of his drum, raiſe another army againſt the town of Manſoul, of five and twenty thouſand ſtrong. There were ten thouſand Doubters, and fifteen thouſand Bloodmen, and they were put under ſeveral captains for the war; and old Incredulity was again made general of the army.

The number of his new army.

As for the Doubters, their captains were five of the ſeven that were heads of the

laſt

aſt Diabolonian army, and theſe are their names, Captain Beelzebub, Captain Lucifer, Captain Apollyon, Captain Legion and Captain Cerberus; and the captains that they had before, were ſome of them made lieutenants, and ſome enſigns of the army.

But Diabolus did not count that in this expedition of his, theſe Doubters would prove his principal men, for their manhood had been tried before, alſo the Manſoulians had put them to the worſt, only he did bring them to multiply a number, and to help if need was at a pinch, but his truſt he put in his Bloodmen; for that they were all rugged villains, and he knew that they had done feats heretofore.

The captains of the Bloodmen.

As for the Bloodmen they alſo were under command, and the names of their captains were Captain Cain, Captain Nimrod, Captain Iſhmael, Captain Eſau, Captain Saul, Captain Abſalom, Captain Judas, and Captain Pope.

1. Captain Cain was over two bands, to wit, the zealous and the angry Bloodmen; his ſtandard-bearer bare the red colours, and his eſcutcheon was the Murdering Club.

2. Captain Nimrod was captain over two bands, to wit, the tyrannical and incroaching Bloodmen; his ſtandard-bearer bare the red colours, and his eſcutcheon was the great Blood-hound.

3. Captain Iſhmael was captain over two bands, to wit, the mocking and ſcornful Bloodmen; his ſtandard-bearer bare the red colours, and his eſcutcheon was one mocking at Abraham's Iſaac.

4. Captain Eſau was captain over two bands, to wit, the Bloodmen that grudged that another ſhould have the bleſſing; alſo over the Bloodmen that are for executing their private revenge upon others; his ſtandard-bearer bare the red colours, and his eſcutcheon was one privately lurking to murder Jacob.

5. Captain Saul was captain over two bands, to wit, the groundleſly jealous, and the deviliſhly furious Bloodmen, his ſtandard-bearer bare the red colours, and his eſcutcheon was three bloody darts caſt at harmleſs David.

6. Captain Abſalom was captain over two bands, to wit, over the Bloodmen that will kill a father or a friend, for the glory of this world; alſo over thoſe Bloodmen that will hold one fair in hand with words, till they ſhall have pierced him with their ſwords; his ſtandard-bearer did bear the red colours, and his eſcutcheon was the ſon a purſuing the father's blood.

7. Captain Judas was over two bands, to wit, the Bloodmen that will ſell a man's life for money, and thoſe alſo that will betray their friend with a kiſs; his ſtandard-bearer, bare the red colours, and his eſcutcheon was thirty pieces of ſilver, and the halter.

8. Captain Pope was captain over one band, for all theſe ſpirits are joined in one under him; his ſtandard-bearer bare the red colours, and his eſcutcheon was the ſtake, the flame, and the good man in it.

The conditions of the Bloodmen, their ſtoutneſs and valour.

Now the reaſon why Diabolus did ſo ſoon rally another force after he had been beaten out of the field, was, for that he put mighty confidence in this army of Bloodmen, for he put a great deal of more truſt in them, then he did before in his army of Doubters; though they had alſo often done great ſervice for him in the ſtrengthening of him in his kingdom. But theſe Bloodmen, he had proved them often, and their ſword did ſeldom return empty. Beſides, he knew that theſe like maſtiffs, would faſten upon any; upon father, mother, brother, ſiſter, prince, or governor, yea, upon the Prince of princes. And that which encouraged him the more, was for that they did once force Emanuel out of the kingdom of Univerſe, and why thought he, may they not alſo drive him from the town of Manſoul.

They ſit down before Manſoul.

So this army of five and twenty thouſand ſtrong, was by their general the great Lord Incredulity, led up againſt the town of Manſoul. Now Mr. Prywell the ſcout-maſter-general, did himſelf go out to ſpy, and he did bring Manſoul tidings of their coming: Wherefore they ſhut up their gates, and put themſelves in a poſture of defence againſt theſe new Diabolonians that came up againſt the town.

So Diabolus brought up his army, and beleaguered the town of Manſoul; the Doubters were placed about Feel-gate, and the Bloodmen ſet down before Eye-gate and Ear-gate.

They ſummon the the town with a threatening.

Now when this army had thus incamped themſelves. Incredulity did in the name of Diabolus, his own name, and in the name of the Bloodmen, and the reſt that were with him, ſend a ſummons as hot as a red hot iron to Manſoul to yield to their demands; threatening that if they ſtill ſtood it out againſt them, they would preſently burn down Manſoul with fire. For you muſt know, that as for the Bloodmen, they were not ſo much that Manſoul ſhould be ſurrendered, as that Manſoul ſhould be deſtroyed, and cut off out of the land of the living. True, they ſend to them to ſurrender, but ſhould they ſo do, that would not ſtench or quench the thirſts of theſe men. They muſt have blood, the blood of Manſoul, elſe they die; and it is from hence that they have their name. Wherefore theſe Bloodmen he reſerved while now that they might when all his engines proved ineffectual, as his laſt and ſure card be played againſt the town of Manſoul.

Now when the townſmen had received this red-hot ſummons, it begat in them at preſent ſome changing and interchanging thoughts; but they jointly agreed in leſs than half an hour to carry the ſummons to the Prince, the which they did when they had writ at the bottom of it, Lord ſave Manſoul from bloody men.

So he took it, and looked upon it, and conſidered it, and took notice alſo of that ſhort petition that the men of Manſoul had written at the bottom of it, and called to him the noble Captain Credence, and bid him go and take Captain Patience with him, and go and take care of that ſide of Manſoul that was beleaguered by the Bloodmen. So they went and did as they were commanded, the Captain Credence went and took Captain Patience, and they both ſecured that ſide of Manſoul that was beſieged by the Bloodmen.

Then he commanded that Captain Good-hope and Capt. Charity, and my Lord Willbewill, ſhould take charge of the other ſide of the town; and I, ſaid the Prince, will ſet my ſtandard upon the battlements of your caſtle, and do you three watch againſt the Doubters. This done, he again commanded that the brave captain the Captain Experience ſhould draw up his men in the market-place, and that there he ſhould exerciſe them day by day before the people of the town of Manſoul. Now this ſiege was long, and many a fierce attempt did the enemy, eſpecially thoſe called the Bloodmen, make upon the town of Manſoul, and many a ſhrewd bruſh did ſome of the townſmen meet with from them; eſpecially Captain Self-denial; who, I ſhould have told you before, was commanded to take the care of Ear-gate and Eye-gate now againſt the Bloodmen. This Captain Self-denial was a young man, but ſtout, and a townſman in Manſoul, as Captain Experience alſo was. And Emanuel at his ſecond return to Manſoul, made him a captain over a thouſand of the Manſoulians, for the good of the corporation. This captain therefore being an hardy man, and a man of great courage, and willing to venture himſelf for the good of the town of Manſoul, would now and then ſally out upon the Bloodmen, and give them many notable alarms, and entered ſeveral briſk ſkirmiſhes with them, and alſo did ſome execution upon them, but you muſt think that this could not eaſily be done, but he muſt meet with bruſhes himſelf, for he carried ſeveral of their marks in his face; yea, and ſome in ſome other parts of his body.

Emanuel prepares to give the enemy battle. How he ordereth his men.

So after ſome time ſpent for the trial of the faith, and hope, and love of the town of Manſoul; the Prince Emanuel upon a day calls his captains and men of war together, and divides them into two companies; this done, he commands them at a time appointed, and that in the morning very early to ſally out upon the enemy; ſaying, Let half of you fall upon the Doubters, and half of you fall upon the Bloodmen. Thoſe of you that go out againſt the Doubters, kill and ſlay, and cauſe to periſh ſo many of them as by any means you can lay hands on; but for you that go out againſt the Bloodmen, ſlay them not, but take them alive.

The captains go out.

So at the time appointed, betimes in the morning the captains went out as they were commanded againſt the enemies: Capt. Good-hope, Capt. Charity, and thoſe that were joined with them, as Capt. Innocent, and Capt. Experience, went out againſt the Doubters; and Capt. Credence, and Capt. Patience, with Capt. Self-denial, and the reſt that were to join with them, went out againſt the Bloodmen.

The Doubters put to flight.

Now thoſe that went out againſt the Doubters, drew up into a body before the plain, and marched on to bid them battle: But the Doubters remembering their laſt ſucceſs, made a retreat, not daring to ſtand the ſhock, but fled from the Prince's men, wherefore they purſued them, and in their purſuit ſlew many, but they could not catch them all. Now thoſe that eſcaped went ſome of them home, and the reſt by fives, nines, and ſeventeens, like wanderers, went ſtraggling up and down the country, where they upon the barbarous people ſhewed and exerciſed many of their Diabolonian actions; nor did theſe people riſe up in arms againſt them, but ſuffered themſelves to be enſlaved by them. They would alſo after this ſhew themſelves in companies before the town of Manſoul, but never to abide it; for if Capt. Credence, Capt. Good-hope, or Capt. Experience did but ſhew themſelves, they fled.

The Bloodmen are taken, and how.

Thoſe that went out againſt the Bloodmen, did as they were commanded, they forbore to ſlay any, but ſought to compaſs them about. But the Bloodmen when they ſaw that no Emanuel was in the field, concluded alſo that no Emanuel was in Manſoul; wherefore they looking upon what the captains did, to be, as they called it, a fruit of the extravagancy of their wild and fooliſh fancies, rather deſpiſed them, than feared them; but the captains minding their buſineſs, at laſt did compaſs them round, they alſo that had routed the Doubters came in amain to their aid; ſo in fine, after ſome little ſtruggling, for the Bloodmen alſo would have run for it, only now it was too late, (for though they are miſchievous and cruel, where they can overcome, yet all Bloodmen are chicken-hearted men, when they once come to ſee themſelves matched and equalled) ſo the captains took them, and brought them to the Prince.

They are brought to the Prince and found to be of three ſorts.

Now when they were taken, had before the Prince, and examined, he found them to be of three ſeveral counties, tho' they all came out of one land.

1. One ſort of them came out of Blindmanſhire, and they were ſuch as did ignorantly what they did.

2. Another ſort of them came out of Blindzealſhire, and they did ſuperſtitiouſly what they did.

3. The third ſort of them came out of the town of Malice in the county of Envy, and they did what they did out of ſpite and implacableneſs.

For the firſt of theſe, to wit, they that came out of Blindmanſhire, when they ſaw where they were, and againſt whom they had fought, they trembled, and cried as they ſtood before him; and as many of theſe as aſked him mercy, he touched their lips with his golden ſcepter.

They that came out of Blindzealſhire, they did not as their fellows did, for they pleaded that they had a right to do what they did, becauſe Manſoul was a town whoſe laws and cuſtoms were diverſe from all that dwelt thereabouts; very few of theſe could be brought to ſee their evil; but thoſe that did, and aſked mercy, they alſo obtained favour.

Now they that came out of the town of Malice, that is in the county of Envy, they neither wept nor diſputed, nor repented, but ſtood gnawing of their tongues before him for anguiſh and madneſs, becauſe they could not have their will upon Manſoul. Now theſe laſt, with all thoſe of the other two ſorts that did not unfeignedly aſk pardon for their faults; thoſe he made to enter into ſufficient bond to anſwer for what they had done againſt Manſoul, and againſt her King, at the great and general aſſizes to be holden for our Lord the King, where he himſelf ſhould appoint for the country and kingdom of Univerſe.

The day of judgment.

So they became bound each man for himſelf to come in when called upon to anſwer before our Lord the King for what they had done as before.

And thus much concerning this ſecond army that were ſent by Diabolus to overthrow Manſoul.

Three or four of the Doubters go into Manſoul, are entertained, and by whom.

But there were three of thoſe that came from the land of Doubting, who after they had wandered and ranged the country a-while, and perceived that they had eſcaped, were ſo hardy as to thruſt themſelves; knowing that yet there were in the town Diabolonians, I ſay they were ſo hardy as to thruſt themſelves into Manſoul among them. (Three did I ſay, I think there were four.) Now to whoſe houſe ſhould theſe Diabolonian Doubters go, but to the houſe of an old Diabolonian in Manſoul, whoſe name was Evil-queſtioning; a very great enemy he was to Manſoul, and a great doer among Diabolonians there. Well, to this Evil-queſtioning's houſe, as was ſaid, did theſe Diabolonians come, (you may be ſure that they had directions how to find the way thither) ſo he made them welcome, pitied their misfortune, and ſuccoured them with the beſt that he had in his houſe. Now after a little acquaintance, (and it was not long before they had that) this old Evil-queſtioning aſked the Doubters, if they were all of a town, (he knew that they were all of one kingdom?) and they anſwered no, nor not of one ſhire neither; for, I, ſaid one, am an Election-doubter; I, ſaid another, am a Vocation-doubter; then ſaid the third, I am a Salvation-doubter; and the fourth ſaid he was a Grace-doubter. Well, quoth the old gentleman, be of what ſhire you will, I am perſuaded that you are down boys, you have the very length of my foot, are one with my heart, and ſhall be welcome to me. So they thanked him, and were glad that they had found themſelves an harbour in Manſoul. Then ſaid Evil-queſtioning to them, How many of your company might there be that came with you to the ſiege of Manſoul? and they anſwered, there were but ten thouſand Doubters in all, for the reſt of the army conſiſted of fifteen thouſand Bloodmen. Theſe Bloodmen, quoth they, border upon our country, but poor men, as we hear, they were every one taken by Emanuel's forces. Ten thouſand! quoth the old gentleman, I'll promiſe you that is a round company. But how came it to paſs ſince you were ſo mighty a number that you fainted, and durſt not fight your foes? Our general, ſaid they, was the firſt man that did run for it. Pray, quoth their landlord, who was that your cowardly general? He was once the Lord-Mayor of Manſoul, ſaid they. But pray call him not a cowardly general, for whether any from the eaſt to the weſt had done more ſervice for our prince Diabolus, than has my Lord Incredulity, will be a hard queſtion for you to anſwer. But had they catched him they

Talk betwixt the Doubters and old Evil-queſtioning.

would for certain have hanged him, and we promiſe you hanging is but a bad buſineſs. Then ſaid the old gentleman, I would that all the ten thouſand Doubters were now well armed in Manſoul, and myſelf at the head of them, I would ſee what I could do. Ay, ſaid they, that would be well if we could ſee that: But wiſhes, alas! what are they! and theſe words were ſpoken aloud: Well, ſaid old Evil-queſtioning; take heed that you talk not too loud, you muſt be ſquat and cloſe, and muſt take care of yourſelves while you are here, or I'll aſſure you, you will be ſnapt.

Why, quoth the Doubters?

Why, quoth the old gentleman, why, becauſe both the Prince, and Lord Secretary, and their captains and ſoldiers are all at preſent in town; yea, the town is as full of them as ever it can hold. And beſides, there is one whoſe name is Will-bewill, a moſt cruel enemy of ours, and him the Prince has made keeper of the gates, and has commanded him that with all the diligence he can, he ſhould look for, ſearch out, and deſtroy all, and all manner of Diabolonians.

And if he lighteth upon you, down you go, though your heads were made of gold.

And now to ſee how it happened, one of the Lord Will-bewill's faithful ſoldiers, whoſe name was Mr. Diligence, ſtood all this while liſtening under old Evil-queſtioning's eaves, and heard all the talk that had been betwixt him and the Doubters that he entertained under his roof.

The ſoldier was a man that my Lord had much confidence in, and that he loved dearly, and that both becauſe he was a man of courage, and alſo a man that was unwearied in ſeeking after Diabolonians to apprehend them.

They are diſcovered.

Now this man, as I told you, heard all the talk that was between old Evil-queſtioning, and theſe Diabolonians; wherefore what does he but goes to his Lord, and tells him what he had heard. And ſayſt thou ſo my truſty, quoth my Lord? Ay, quoth Diligence, that I do, and if your Lordſhip will be pleaſed to go with me, you ſhall find it as I have ſaid. And are they there, quoth my Lord? I know Evil-queſtioning well, for he and I were great in the time of our apoſtacy. But I know not now where he dwells. But I do, ſaid his man, and if your Lordſhip will go, I will lead you the way to his den. Go! quoth my Lord, that I will. Come my Diligence, let us go find them out. So my Lord and his man went together the direct way to his houſe. Now his man went before to ſhew him his way, and they went till they came even under old Mr. Evil-queſtioning's wall: Then ſaid Diligence, Hark! my Lord, do you know the old gentleman's tongue when you hear it? Yes, ſaid my Lord, I know it well, but I have not ſeen him many a day. This I know, he is cunning, I wiſh he doth not give us the ſlip. Let me alone for that, ſaid his ſervant Diligence. But how ſhall we find the door, quoth my Lord? Let me alone for that too, ſaid his man. So he had my Lord Will-bewill about, and ſhewed him the way to the door. Then my Lord without more ado, broke open the door, ruſhed into the houſe, and caught them all five together, even as Diligence his man had told him. So my Lord apprehended them, and led them away, and committed them to the hand of Mr. Trueman the goaler, and commanded, and he did put them in ward. This done, my Lord-Mayor was acquainted in the morning with what my Lord Will bewill had done over night, and his Lordſhip rejoiced much at the news, not only becauſe there were Doubters apprehended, but becauſe that old Evil-queſtioning was taken; for he had been a very great trouble to Manſoul, and much affliction to my Lord-Mayor himſelf. He had alſo been ſought for often, but no hand could ever be laid upon him till now.

They are apprehended, and committed to priſon.

Well, the next thing was to make preparation to try theſe five that by my Lord had been apprehended, and that were in the hands of Mr. Trueman the goaler. So the day was ſet, and the court called and come together, and being ſeated, the priſoners were brought to the bar. My Lord Will-bewill had power to have ſlain them when at firſt he took them, and that without any more ado, but he thought it at this time more for the honour of the Prince, the comfort of Manſoul, and the diſcouragement of the enemy, to bring them forth to publick judgment.

They are brought to trial.

But, I ſay, Mr. Trueman brought them in chains to the bar, to the town-hall, for that was the place of judgment. So to be ſhort, the jury was pannelled, the witneſſes ſworn, and the priſoners tried for their lives, the jury was the ſame that tried Mr. No-truth, Pityleſs, Haughty, and the reſt of their companions.

And firſt old Queſtioning himſelf was ſet to the bar; for he was the receiver, the entertainer and comforter of theſe Doubters, that by nation were out-landiſh men; then he was bid to hearken to his charge, and was told that he had liberty to object, if he had ought to ſay for himſelf. So his indictment was read; the manner and form here follows.

His indictment.

Mr. Queſtioning, "Thou art here indicted by the name of Evil-queſtioning, an intruder upon the town of Manſoul, for that thou art a Diabolonian by nature, and alſo a hater of the Prince Emanuel, and one that haſt ſtudied the ruin of the town of Manſoul. Thou art alſo here indicted for countenancing the King's enemies, after wholeſome laws made to the contrary: For 1. Thou haſt queſtioned the truth of her doctrine and ſtate. 2. In wiſhing that ten thouſand Doubters were in her. 3. In receiving, in entertaining, and encouraging of her enemies, that came from their army unto thee. What ſayeſt thou to this indictment, Art thou guilty, or not guilty?"

His plea.

My Lord, quoth he, I know not the meaning of this indictment, foraſmuch as I am not the man concerned in it; the man that ſtandeth by this charge, accuſed before this bench, is called by the name of Evil-queſtioning, which name I deny to be mine, mine being Honeſt-enquiring. The one indeed ſounds like the other; but I trow, your Lordſhips know, that between theſe two there is a wide difference; for I hope that a man, even in the worſt of times, and that too amongſt the worſt of men, may make an honeſt enquiry after things, without running the danger of death.

The Lord Will-be-will's teſtimony.

Will. Then ſpake my Lord Will-bewill, for he was one of the witneſſes: "My Lord, and you the honourable bench, and magiſtrates of the town of Manſoul, you all have heard with your ears, that the priſoner at the bar has denied his name, and ſo thinks to ſhift from the charge of the indictment. But I know him to be the man concerned, and that his proper name is Evil-queſtioning. I have known him (my Lord) above this thirty years; for he and I (a ſhame it is for me to ſpeak it) were great acquaintance, when Diabolus, that tyrant, had the government of Manſoul; and I teſtify that he is a Diabolonian by nature, an enemy to our Prince, and an hater of the bleſſed town of Manſoul. He has, in times of rebellion, been at, and lain in my houſe, my Lord, not ſo little as twenty nights together; and we did uſe to talk then (for the ſubſtance of talk) as he, and his Doubters have talked of late; true I have not ſeen him many a-day. I ſuppoſe, that the coming of Emanuel to Manſoul, has made him to change his lodgings, as this indictment has driven him to change his name; but this is the man, my Lord."

Then ſaid the court unto him, Haſt thou any more to ſay?

Evil. Yes, quoth the old gentleman, that I have; for all that as yet has been ſaid againſt me, is but by the mouth of one witneſs, and it is not lawful for the famous town of Manſoul, at the mouth of one witneſs to put any man to death.

Mr. Diligence's teſtimony.

Dilig. Then ſtood forth Mr. Diligence, and ſaid, "My Lord, as I was upon my watch, ſuch a-night, at the head of Bad-ſtreet in this town, I chanced to hear a muttering within this gentleman's houſe; then thought I what is to do here? So I went up cloſe, but very ſoftly to the ſide of the houſe to liſten, thinking, as indeed it fell out, that there I might light upon ſome Diabolonian conventicle. So, as I ſaid, I drew nearer and nearer, and when I was got up cloſe to the wall, it was but a-while before I perceived that there were out-landiſh men in the houſe; but I did well underſtand their ſpeech, for I have been a traveller myſelf. Now hearing ſuch language in ſuch a tottering cottage as this old gentleman dwelt in, I clapt mine ear to a hole in the window, and there heard them talk as followeth. This old Mr. Queſtioning aſked theſe Doubters what they were, whence they came, and what was their buſineſs in theſe parts? And they told him to all theſe queſtions, yet he did entertain them. He alſo aſked what numbers there were of them, and they told him ten thouſand men. He then aſked them why they made no more manly aſſault upon Manſoul? And they told him; ſo he called their general coward for marching off when he ſhould have fought for his Prince. Further, this old Evil-queſtioning wiſhed, and I heard him wiſh, Would all the ten thouſand Doubters were now in Manſoul, and himſelf at the head of them. He bid them alſo to take heed and lie quiet, for if they were taken they muſt die, although they had heads of gold.

Then ſaid the court, Mr. Evil-queſtioning, here is now another witneſs againſt you, and his teſtimony is full: 1. He ſwears that you did receive theſe men into your houſe, and that you did nouriſh them there, though you knew that they were Diabolonians, and the King's enemies. 2. He ſwears that you did wiſh ten thouſand of them in Manſoul. 3. He ſwears that you did give them advice to be quiet and cloſe leſt they were taken by the King's ſervants. All which maniſeſteth that thou art a Diabolonian; for hadſt thou been a friend to the King, thou wouldeſt have apprehended them.

Evil. Then ſaid Evil-queſtioning, To the firſt of theſe I anſwer, the men that came into mine houſe were ſtrangers, and I took them in, and is it now become a crime in Manſoul for a man to entertain ſtrangers? That I did alſo nouriſh them is true, and why ſhould my charity be blamed? As for the reaſon why I wiſhed ten thouſand of them in Manſoul, I never told it to the witneſſes, nor to themſelves. I might wiſh them to be taken, and ſo my wiſh might mean well to Manſoul, for aught that any yet knows. I did alſo bid them take heed that they fell not into the captain's hands; but that might be becauſe I am unwilling that any man ſhould be ſlain; and not becauſe I would have the King's enemies as ſuch eſcape.

My Lord Mayor then replied, That though it was a virtue to entertain ſtrangers, yet it was treaſon to entertain the King's enemies. And for what elſe thou haſt ſaid, thou doſt by words but labour to evade, and defer the execution of judgment. But could there be no more proved againſt thee but that thou art a Diabolonian, thou muſt for that die the death by the law; but to be a receiver, a nouriſher, a countenancer, and a harbourer of others of them, yea, of outlandiſh Diabolonians; yea, of them that came from far, on purpoſe to cut off and deſtroy our Manſoul; this muſt not be borne.

Then ſaid Evil-queſtioning, I ſee how the game will go; I muſt die for my name, and for my charity. And ſo he held his peace.

The Election-doubter tried.

Then they called the outlandiſh Doubters to the bar; and the firſt of them that was arraigned, was the Election-doubter; ſo his indictment was read, and becauſe he was an outlandiſhman, the ſubſtance of it was told him by an interpreter; to wit, That he was charged with being an enemy of Emanuel the Prince, a hater of the town of Manſoul, and an oppoſer of her moſt wholeſome doctrine.

His plea.

Then the judge aſked him if he would plead? But he ſaid only this, That he confeſſed that he was an Election-doubter, and that was the religion that he had ever been brought up in. And ſaid, moreover, if I muſt die for my religion, I trow, I ſhall die a martyr, and ſo I care the leſs.

Judge. Then it was replied, To queſtion election, is to overthrow a great doctrine of the goſpel; to wit, the omniſcience, and power, and will of God; to take away the liberty of God with his creature; to ſtumble the faith of the town of Manſoul; and to make ſalvation to depend upon works, and not upon grace. It alſo belied the word, and diſquieted the minds of the men of Manſoul; therefore, by the beſt of laws he muſt die.

The Vocation-doubter tried.

Then was the Vocation-doubter called, and ſet to the bar; and his indictment for ſubſtance was the ſame with the other, only he was particularly charged with denying the calling of Manſoul.

The judge aſked him alſo what he had to ſay for himſelf?

So he replied, That he never believed that there was any ſuch thing as a diſtinct and powerful call of God to Manſoul; otherwiſe than by the general voice of the word; nor by that neither, otherwiſe than as it exhorted them to forbear evil, and to do that which is good, and in ſo doing, a promiſe of happineſs is annexed.

Then ſaid the Judge, Thou art a Diabolonian; and haſt denied a great part of one of the moſt experimental truths of the Prince of the town of Manſoul; for he has called, and ſhe has heard a moſt diſtinct and powerful call of her Emanuel, by which ſhe has been quickened, awakened and poſſeſſed with heavenly grace to deſire to have communion with her Prince, to ſerve him, and do his will, and to look for her happineſs meerly of his good pleaſure. And for thine abhorrence of this good doctrine, thou muſt die the death.

The Grace-doubter tried.

Then the Grace-doubter was called, and his indictment read; and he replied thereto, That though he was of the land of Doubting, his father was the off-ſpring of a Phariſee, and lived in good faſhion among his neighbours, and that he taught him to believe, and believe it I do, and will, that Manſoul ſhall never be ſaved freely by grace.

Then ſaid the Judge, Why, the law of the Prince is plain: 1. Negatively, Not of works. 2. Poſitively, By grace you are ſaved. And thy religion ſettleth in and upon the works of the fleſh; for the works of the law are the works of the fleſh. Beſides, in ſaying as thou haſt done, thou haſt robbed God of his glory, and given it to a ſinful man; thou haſt robbed Chriſt of the neceſſity of his undertaking, and the ſufficiency thereof, and haſt given both theſe to the works of the fleſh. Thou haſt deſpiſed the work of the Holy Ghoſt, and haſt magnified the will of the fleſh, and of the legal mind. Thou art a Diabolonian, the ſon of a Diabolonian; and for thy Diabolonian principles thou muſt die.

Their ſentence to die.

The court then having proceeded thus far with them, ſent out the jury, who forthwith brought them in guilty of death. Then ſtood up the Recorder, and addreſſed himſelf to the priſoners: You, the priſoners at the bar, you have been here indicted, and proved guilty of high crimes againſt Emanuel our Prince, and againſt the welfare of the famous town of Manſoul: crimes for which you muſt be put to death; and die ye accordingly.

So they were ſentenced to the death of the croſs: The place aſſigned them for

The places of their death aſſigned.

for execution was that where Diabolus drew up his laſt army againſt Manſoul; ſave only that old Evil-queſtioning was hanged at the top of Bad-ſtreet, juſt over againſt his own door.

When the town of Manſoul had thus far rid themſelves of their enemies, and of the troublers of their peace; in the next place a ſtrict commandment was given out, that yet my Lord Will-bewill ſhould with Diligence his man, ſearch for and do his beſt to apprehend what town-Diabolonians were yet left alive in Manſoul. The names of ſeveral of them were Mr. Fooling, Mr. Let-good-ſlip, Mr. Slaviſh-fear, Mr. No-love, Mr. Miſtruſt, Mr. Fleſh, and Mr. Sloth. It was alſo commanded that he ſhould apprehend Mr. Evil-queſtioning's children, that he left behind him, and that they ſhould demoliſh his houſe. The children that he left behind were theſe: Mr. Doubt, and he was his eldeſt ſon; the next to him was Legal-life, Unbelief, Wrong-thoughts-of-Chriſt, Clip-promiſe, Carnal-ſenſe, Live-by-feeling, Self-love. All theſe he had by one wife, and her name was No-hope; ſhe was the kinſwoman of old Incredulity, for he was her uncle, and when her father old Dark was dead, he took her and brought her up, and when ſhe was marriageable he gave her to this old Evil-queſtioning to wife.

Fooling taken.

Now the Lord Will-bewill did put into execution his commiſſion with great Diligence his man. He took Fooling in the ſtreets, and hanged him up in Want-wit-alley, over againſt his own houſe. This Fooling was he that would have had the town of Manſoul deliver up Captain Credence into the hands of Diabolus, provided that then he would have withdrawn his force out of the town. He alſo took Mr. Let-good-ſlip one day as he was buſy in the market, and executed him according to law; now there was an honeſt poor man in Manſoul, and his name was Mr. Meditation, one of no great account in the days of apoſtacy, but now of repute with the beſt of the town. This man therefore they were willing to prefer; now Mr. Let-good-ſlip had a great deal of wealth heretofore in Manſoul, and at Emanuel's coming it was ſequeſtred to the uſe of the Prince, this therefore was now given to Mr. Meditation, to improve for the common good, and after him to his Son Mr. Think-well; this Think-well he had by Mrs. Piety his wife, and ſhe was the daughter of Mr. Recorder.

After this my Lord apprehended Clip-promiſe, now becauſe he was a notorious villain, for by his doings much of the King's coin was abuſed, therefore he was made a public example. He was arraigned and judged to be firſt ſet in the pillory, then to be whipt by all the children and ſervants in Manſoul, and then to be hanged till he was dead. Some may wonder at the ſeverity of this man's puniſhment, but thoſe that are honeſt traders in Manſoul, are ſenſible of the great abuſe that one clipper of promiſes in little time may do to the town of Manſoul. And truly my judgment is, that all thoſe of his name and life ſhould be ſerved even as he.

He alſo apprehended Carnal-ſenſe, and put him in hold, but how it came about I cannot tell, but he brake priſon and made his eſcape. Yea, and the bold villain will not yet quit the town, but lurks in the Diabolonian dens a days, and haunts like a ghoſt honeſt mens houſes a nights. Wherefore there was a proclamation ſet up in the market-place in Manſoul, ſignifying that whoſoever ſhould diſcover Carnal-ſenſe, and apprehend him and ſlay him, ſhould be admitted daily to the Prince's table, and ſhould be made keeper of the treaſure of Manſoul. Many therefore did bend themſelves to do this thing, but take him and ſlay him they could not, though often he was diſcovered.

But my Lord took Mr. Wrong-thoughts-of-Chriſt, and but him into priſon, and he died there, though it was long firſt, for he died of a lingering conſumption.

Captain Self-denial made a Lord.

Self-love was alſo taken and committed to cuſtody, but there were many that were allied to him in Manſoul, ſo his judgment was deferred; but at laſt Mr. Self-denial ſtood up and ſaid, if ſuch villains as theſe may be winked at in Manſoul, I will lay down my commiſſion. He alſo took him from the croud, and had him among his ſouldiers, and there he was brained. But ſome in Manſoul muttered at it, though none durſt ſpeak plainly, becauſe Emanuel was in town. But this brave act of Captain Self-denial came to the Prince's ears, ſo he ſent for him, and made him a Lord in Manſoul. My Lord Will-bewill alſo obtained great commendations of Emanuel for what he had done for the town of Manſoul.

Then my Lord Self-denial took courage, and ſet to purſuing of the Diabolonians with my Lord Will-bewill; and they took Live-by-feeling, and they took Legal-life, and put them in hold till they died. But Mr. Unbelief was a nimble jack, him they could never lay hold of, though they attempted to do it often. He therefore, and ſome few more of the ſubtileſt of the Diabolonian tribe, did yet remain in Manſoul, to the time that Manſoul left off to dwell any longer in the kingdom of Univerſe. But they kept them to their dens and holes; if one of them did appear or happen to be ſeen in any of the ſtreets of the town of Manſoul, the whole town would be up in arms after them, yea the very children in Manſoul would cry out after them as after a thief, and would wiſh that they might ſtone them to death with ſtones. And now did Manſoul arrive to ſome good degree of peace and quiet, her Prince alſo did abide within her borders, her Captains alſo, and her ſouldiers did their duties, and Manſoul minded her trade that ſhe had with the country that was afar off; alſo ſhe was buſy in her manufacture.

The peace of Manſoul, ſhe minds her trade.

When the town of Manſoul had thus far rid themſelves of ſo many of their enemies, and the troublers of their peace; the Prince ſent to them, and appointed a day wherein he would at the market-place meet the whole people, and there give them in charge concerning ſome further matters, that if obſerved would tend to their further ſafety and comfort, and to the condemnation and deſtruction of their home-bred Diabolonians. So the day appointed was come, and the townſmen met together; Emanuel alſo came down in his chariot, and all his captains in their ſtate attending of him on the right hand, and on the left. Then was an O yes made for ſilence, and after ſome mutual carriages of love, the Prince began, and thus proceeded.

Emanuel's Speech to Manſoul.

You my Manſoul, and the beloved of mine heart, many and great are the privileges that I have beſtowed upon you; I have ſingled you out from others, and have choſen you to myſelf, not for your worthineſs, but for mine own ſake. I have alſo redeemed you, not only from the dread of my Father's law, but from the hand of Diabolus. This I have done becauſe I loved you, and becauſe I have ſet my heart upon you to do you good. I have alſo, that all things that might hinder thy way to the pleaſures of paradiſe might be taken out of the way, laid down for thee, for thy ſoul, a plenary ſatisfaction, and have bought thee to myſelf; A price not of corruptible things as of ſilver and gold, but a price of blood, mine own blood, which I have freely ſpilt upon the ground to make thee mine. So I have reconciled thee, O my Manſoul, to my Father, and intereſted thee in the Manſion-houſes that are with my Father in the royal-city where things are, O my Manſoul, that eye hath not ſeen, nor hath entered into the heart of man to conceive.

Beſides, O my Manſoul, thou ſeeſt what I have done, and how I have taken thee out of the hands of thine enemies; unto whom thou haſt deeply revolted from my Father, and by whom thou waſt content to be poſſeſſed, and alſo to be deſtroyed. I came to thee firſt by my law, then by my goſpel to awaken thee, and ſhew thee my glory. And thou knoweſt what thou waſt, what thou ſaidſt, what thou didſt, and how many times thou rebelledſt againſt my Father and me; yet I left thee not; as thou ſeeſt this day, but came to thee, have born thy manners, have waited upon thee and after all accepted of thee, even of my meer grace and favour; and would not ſuffer thee to be loſt, as thou moſt willingly wouldſt have been. I alſo compaſſed thee about, and afflicted thee on every ſide, that I might make thee weary of thy ways, and bring down thy heart with moleſtation to a willingneſs to cloſe with thy good and happineſs. And when I had gotten a compleat conqueſt over thee, I turned it to thy advantage.

Thou ſeeſt alſo what a company of my Father's hoſt I have lodged within thy borders, captains and rulers, ſoldiers and men of war, engines and excellent devices to ſubdue and bring down thy foes; thou knoweſt my meaning, O Manſoul. And they are my ſervants, and thine too, Manſoul. Yea, my deſign of poſſeſſing of thee with them, and the natural tendency of each of them is to defend, purge, ſtrengthen, and ſweeten thee for myſelf, O Manſoul, and to make thee meet for my Father's preſence, bleſſing and glory; for thou, my Manſoul, art created to be prepared unto theſe.

Thou ſeeſt moreover, my Manſoul, how I have paſſed by thy back-ſlidings, and have healed thee. Indeed I was angry with thee, but I have turned mine anger away from thee, becauſe I loved thee ſtill, and mine anger and mine indignation is ceaſed in the deſtruction of thine enemies, O Manſoul. Nor did thy goodneſs fetch me again unto thee, after that I for thy tranſgreſſions have hid my face, and withdrawn my preſence from thee. The way of back-ſliding was thine, but the way and means of thy recovery was mine. I invented the means of thy return; it was I that made an hedge and a wall, when thou waſt beginning to turn to things in which I delighted not. 'Twas I that made thy ſweet, bitter; thy day, night; thy ſmooth way, thorny; and that alſo confounded all that ſought thy deſtruction. 'Twas I that ſet Mr. Godly-fear to work in Manſoul. 'Twas I that ſtirred up thy conſcience and underſtanding, thy will and thy affections, after thy great and woful decay. 'Twas I that put life into thee, O Manſoul, to ſeek me, that thou mighteſt find me, and in thy finding, find thine own health, happineſs and ſalvation. 'Twas I that fetched the ſecond time the Diabolonians out of Manſoul; and 'twas I that overcame them, and that deſtroyed them before thy face.

And now, my Manſoul, I am returned

to thee in peace, and thy tranſgreſſions againſt me, are as if they had not been. Nor ſhall it be with thee as in former days, but I will do better for thee than at thy beginning. For yet a little while, O my Manſoul, even after a few more times are gone over thy head, I will (but be not thou troubled at what I ſay) take down this famous town of Manſoul, ſtick and ſtone to the ground. And I will carry the ſtones thereof, and the timber thereof, and the walls thereof, and the duſt thereof, and the Inhabitants thereof, into mine own country, even into a kingdom of my Father; and will there ſet it up in ſuch ſtrength and glory, as it never did ſee in the kingdom where now it is placed. I will even there ſet it up for my Father's habitation, for, for that purpoſe it was at firſt erected in the kingdom of univerſe; and there will I make it a ſpectacle of wonder, a monument of mercy, and the admirer of its own mercy. There ſhall the natives of Manſoul ſee all that of which they have ſeen nothing here; there ſhall they be equal to thoſe unto whom they have been inferior here. And there ſhall thou, O my Manſoul, have ſuch communion with me, with my Father, and with your Lord Secretary, as is not poſſible here to be enjoyed. Nor ever could be, ſhouldeſt thou live in univerſe the ſpace of a thouſand years.

And there, O my Manſoul, thou ſhalt be afraid of murderers no more; of Diabolonians, and their threats, no more. There, there ſhall be no more plots, nor contrivances, nor deſigns againſt thee, O my Manſoul. There thou ſhalt no more hear the evil tidings, or the noiſe of the Diabolonian drum. There thou ſhalt not ſee the Diabolonian Standard-bearers, nor yet behold Diabolus his ſtandard. No Diabolonian mount ſhall be caſt up againſt thee there, nor ſhall there the Diabolonian ſtandard be ſet up to make thee afraid. There thou ſhalt not need captains, engines, ſoldiers, and men of war. There thou ſhalt meet with no ſorrow, nor grief, nor ſhall it be poſſible that any Diabolonian ſhould again (for ever) be able to creep into thy ſkirts, burrow in thy walls, or be ſeen again within thy borders all the days of eternity. Life ſhall there laſt longer, then here you are able to deſire it ſhould, and yet it ſhall always be ſweet and new, nor ſhall any impediment attend it for ever.

There, O Manſoul, thou ſhalt meet with many of thoſe that have been like thee, and that have been partakers of thy ſorrows; even ſuch as I have choſen, and redeemed and ſet apart as thou for my Father's court and city royal. All they will be glad in thee, and thou when thou ſeeſt them, ſhall be glad in thine heart.

There are things, O Manſoul, even things of my Father's providing and mine, that never were ſeen ſince the beginning of the world, and they are laid up with my Father, and ſealed up among his treaſures for thee, till thou ſhalt come thither to enjoy them. I told you before that I would remove my Manſoul, and ſet it up elſewhere, and where I will ſet it, there are thoſe that love thee, and thoſe that rejoice in thee now, but how much more when they ſhall ſee thee exalted to honour. My Father will then ſend them for you to fetch you; and their boſoms are chariots to put you in. And you, O my Manſoul, ſhall ride upon the wings of the wind. They will come to convey, conduct, and bring you to that, when your eyes ſee more, that will be your deſired haven.

And thus, O my Manſoul, I have ſhewed unto thee what ſhall be done to thee hereafter, if thou canſt hear, if thou canſt underſtand; and now I will tell thee what at preſent muſt be thy duty and practice, until I come and fetch thee to myſelf, according as is related in the ſcriptures of truth.

Firſt, I charge thee that thou doſt hereafter keep more white and clean the liveries which I gave thee before my laſt withdrawing from thee. Do it, I ſay, for this will be thy wiſdom. They are in themſelves fine linnen, but thou muſt keep them white and clean. This will be your wiſdom, your honour, and will be greatly for my glory. When your garments are white, the world will count you mine. Alſo when your garments are white, than I am delighted in your ways; for then your goings to and fro will be like a flaſh of lightening, that thoſe that are preſent muſt take notice of, alſo their eyes will be made to dazzle thereat. Deck thyſelf therefore according to my bidding, and make thyſelf by my law ſtraight ſteps for thy feet, ſo ſhall thy King greatly deſire thy beauty, for he is thy Lord, and worſhip thou him.

Now that thou mayſt keep them as I bid thee, I have, as I before did tell thee, provided for thee an open fountain to waſh thy garments in. Look therefore that thou waſh often in my fountain, and go not in defiled garments; for as it is to my diſhonour and my diſgrace, ſo it will be to thy diſcomfort, when you ſhall walk in filthy garments. Let not therefore my garments, your garments, the garments that I gave thee, be defiled or ſpotted by the fleſh. Keep thy garments always white, and let thy head lack no ointment.

My Manſoul, I have oft-times delivered thee from the deſigns, plots, attempts, and conſpiracies of Diabolus, and for all this I aſk thee nothing, but that thou render not to me evil for my good, but that thou bear in mind my love, and the continuation of my kindneſs to my beloved Manſoul, ſo as to provoke thee to walk, in thy meaſure, according to the benefit beſtowed on thee. Of old the ſacrifices were bound with cords to the horns of the golden altar. Conſider what is ſaid to thee, O my bleſſed Manſoul.

O my Manſoul, I have lived, I have died, I live, and will die no more for thee. I live that thou mayſt not die. Becauſe I live thou ſhalt live alſo. I reconciled thee to my Father by the blood of my croſs, and being reconciled thou ſhalt live through me. I will pray for thee, I will fight for thee, I will yet do thee good.

Nothing can hurt thee but ſin; nothing can grieve me but ſin; nothing can make thee baſe before thy foes but ſin: Take heed of ſin, my Manſoul.

And doſt thou know why I at firſt, and do ſtill ſuffer Diabolonians to dwell in thy walls, O Manſoul? It is to keep thee wakening, to try thy love, to make thee watchful, and to cauſe thee yet to prize my noble captains, their ſoldiers, and my mercy.

It is alſo that yet thou mayſt be made to remember what a deplorable condition thou once waſt in. I mean when, not ſome, but all did dwell, not in thy walls, but in thy caſtle, and in thy ſtrong hold, O Manſoul.

O my Manſoul, ſhould I ſlay all them within, many there be without that would bring thee into bondage; for were all thoſe within cut off, thoſe without would find thee ſleeping, and then as in a moment they would ſwallow up my Manſoul. I therefore let them live in thee, not to do thee hurt, (the which they yet will, if thou hearken to them, and ſerve them) but to do thee good, the which they muſt if thou watch and fight againſt them. Know therefore that whatever they ſhall tempt thee to, my deſign is that they ſhould drive thee, not further off, but nearer to my Father, to learn the war, to make petitioning deſirable to thee, and to make thee little in thine own eyes. Hearken diligently to this my Manſoul.

Shew me then thy love my Manſoul, and let not thoſe that are within thy walls, take thy affections off from him that hath redeemed thy ſoul. Yea, let the ſight of a Diabolonian heighten thy love to me. I came once, and twice, and thrice to ſave thee from the poiſon of thoſe arrows that would have wrought thy death; ſtand for me, thy friend, my Manſoul, againſt the Diabolonians, and I will ſtand for thee before my Father, and all his court. Love me againſt temptation, and I will love thee notwithſtanding thine infirmities.

O my Manſoul, remember what my captains, my ſoldiers, and mine engines have done for thee. They have fought for thee, they have ſuffered by thee, they have born much at thy hands to do thee good, O Manſoul. Hadſt thou not had them to help thee, Diabolus had certainly made a hand of thee. Nouriſh them therefore my Manſoul. When thou doſt well, they will be well, when thou doſt ill, they will be ill, and ſick, and weak. Make not my captains ſick, O Manſoul, for if they be ſick, thou canſt not be well; if they be weak, thou canſt not be ſtrong; if they be faint, thou canſt not be ſtout and valiant for thy King, O Manſoul. Nor muſt thou think always to live by ſenſe, thou muſt live upon my word. Thou muſt believe, O my Manſoul, when I am from thee, that yet I love thee, and bear thee upon mine heart for ever.

Remember therefore, O my Manſoul, that thou art beloved of me; as I have therefore taught thee to watch, to fight, to pray, and to make war againſt my foes, ſo now I command thee to believe that my love is conſtant to thee. O my Manſoul, how have I ſet my heart, my love upon thee, watch. Behold, I lay none other burden upon thee, than what thou haſt already, hold faſt till I come.

THE
Deſire of the Righteous Granted:
OR, A
DISCOURSE of the Righteous Man's Deſires.

PROV. XI. 23. The Deſire of the Righteous is only good.

PROV. X. 24. The Fear of the Wicked, it ſhall come upon him; but the Deſire of the Righteous ſhall be granted.

THIS book of the Proverbs, is ſo called, becauſe it is ſuch as containeth hard, dark and pithy ſentences of wiſdom, by which is taught unto young men, knowledge and diſcretion.

Wherefore this book is not ſuch as diſcloſeth truths, by words antecedent or ſubſequent to the text, ſo as other ſcriptures generally do, but has its texts or ſentences more independent; for uſually each verſe ſtandeth upon its own bottom, and preſenteth by itſelf, ſome ſingular thing to the conſideration of the reader: ſo that I ſhall not need to bid my reader look back to what went before, nor yet to that which follows, for the better opening of the text: and ſhall therefore come immediately to the words, and ſearch into them, for what hidden treaſures are contained therein.

1. The words then, in the firſt place, preſent us with the general condition of the whole world; for all men are ranked under one of theſe conditions; the Wicked or the Righteous: For he that is not wicked, is Righteous; and he that is not righteous, is Wicked. So again, lay not wait (O wicked man) againſt the dwelling of the Righteous, ſpoil not his dwelling-place. I might give you out of this book, many ſuch inſtances, for it flows with ſuch; but the truth hereof is plain enough.

The world is alſo divided by other general terms, as by theſe; believers, unbelievers; ſaints, ſinners; good, bad; children of God, and children of the wicked one; &c. Theſe, I ſay, are general terms, and comprehend not this, or that ſect, or order of each, but the whole: the believer, ſaint, good, and child of God, is one, to wit, the Righteous: the unbeliever, the ſinner, the bad, and the child of the devil, is one, to wit the Wicked; as alſo the text expreſſes them; ſo that I ſay, the text, or theſe two terms in it, comprehend all men: the one, all that ſhall be ſaved; the other all that ſhall be damned for ever in hell-fire.

The [Wicked] who is he? but the man that loves not God, nor to do his will: the [Righteous] who is he? but the man that loveth God, and his holy will to do it.

Of the Wicked there are ſeveral ſorts, ſome more ignorant, ſome more knowing; the more ignorant of them are ſuch, as go to be executed, as the ox goes to the ſlaughter or as a fool to the correction of the ſtocks: that is, as creatures whoſe ignorance makes them as unconcerned, while they are going down the ſtairs to hell. But alas their ignorance will be no plea for them before the bar of God! For it is written, It is a people of no underſtanding; therefore he that made them, will not have mercy on them, and he that formed them will ſhew them no favour.

Though I muſt confeſs, the more knowing the Wicked is, or the more light and goodneſs ſuch a one ſins againſt, the greater will his judgment be; theſe ſhall have greater damnation: It ſhall be more tolerable at the judgment for Sodom than for them.

There is a wicked man that goes blinded, and a wicked man that goes with his eyes open to hell: there is a wicked man that cannot ſee, and a wicked man that will not ſee the danger he is in, but hell-fire will open both their eyes.

There are that are Wicked, and cover all with a cloak of religion; and there are that proclaim their profaneneſs, but they will meet both in the lake that burns with fire and brimſtone; The Wicked ſhall be turned into hell, and all the nations that forget God.

There are alſo ſeveral ſorts (if I may ſo expreſs myſelf) of thoſe that are truly Righteous, as children, young-men, fathers, or ſaints that fear God, both ſmall and great. Some have more grace than ſome, and ſome do better improve the grace they have, than others of their brethren do; ſome alſo are more valiant for the truth upon the earth, than others of their brethren are: yea, ſome are ſo ſwallowed up with God, and love to his word and ways, that they are fit to be a pattern or example in holineſs, to all that are about them; and ſome again have their light ſhining ſo dim, that they render themſelves ſuſpicious to their brethren, whether they are of the number of thoſe that have grace or no. But being gracious they ſhall not be loſt, although ſuch will at the day of reward ſuffer loſs: for this is the will of the Father that ſent the Son to be the Saviour of the world, That of all that he had given him he ſhould loſe nothing, but ſhould raiſe it up at the laſt day.

Secondly, In the next place, we are here preſented with ſome of the qualities of the Wicked and the Righteous; the Wicked has his fears, the Righteous has his deſires.

The Wicked has his fears; the fear of the Wicked it ſhall come upon him, and the deſire of the Righteous ſhall be granted.

Indeed it ſeems to the godly that the Wicked feareth not, nor doth he after a godly ſort; for he that feareth God aright muſt not be repuſed a wicked man. The Wicked through the pride of his countenance declareth that he feareth not God aright, becauſe he doth not graciouſly call upon him: but yet for all that, the Wicked at times are haunted, ſorely haunted, and that with the worſt of fears; terrors (ſays Bildad) ſhall make them afraid on every ſide: and again, His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the king of terrors.

A wicked man, though he may hector it at times with his proud heart, as though he feared neither God nor hell; yet again at times, his ſoul is even drowned with terrors; The morning is to them even as the ſhadow of death, if one knew them, they are in the terrors of the ſhadow of death.

At times, I ſay, it is thus with them, eſpecially when they are under warm convictions, that the day of judgment is at hand, or when they feel in themſelves, as if death was coming as a tempeſt, to ſteal them away from their enjoyments, and luſts, and delights; then the bed ſhakes on which they lye, then the proud tongue doth faulter in their mouth, and their knees knock one againſt another; then their conſcience ſtares, and roars, and tears, and arraigns them before God's judgment ſeat, or threatens to follow them down to hell, and there to wreck its fury on them, for all the abuſes and affronts this wicked wretch offered to it in the day in which it controuled his unlawful deeds.

Oh! none can imagine what fearful plights a wicked man is in ſometimes; though God in his juſt judgment towards them, ſuffers them again and again, to ſtifle and choak ſuch awakenings, from a purpoſe to reſerve them unto the day of judgment to be puniſhed.

Thirdly, In the third place, as the Wicked has his fears, ſo the Righteous has his deſires; *The deſire of the Righteous ſhall be granted*: but this muſt not be taken excluſively, as if the Wicked had nothing but fears, and the Righteous nothing but deſires. For both by ſcripture and experience alſo, we find, that the Wicked has his deſires, and the Righteous man his fears.

1. For the Wicked, they are not without their deſires, Let me die the death of the Righteous, and let my laſt end be like his, was the deſire of wicked Balaam: and another place ſaith, the Wicked boaſteth of his hearts deſire. That he is for heaven as well as the beſt of you all, but yet, even then, he bleſſeth the covetous whom the Lord abhorreth.

Wicked men have their deſires and their hopes too, but the hope and deſire of unjuſt men periſheth; yea, and though they look and long too all the day long, with deſires of life and glory, yet their fears, and them only ſhall come upon them; for they are the deſires of the Righteous that ſhall be granted.

The deſires of the Wicked want a good bottom, they flow not from a ſanctified mind, nor of love to the God, or the heaven now deſired; but only from ſuch a ſenſe, as devils have of torments, and ſo as they, they cry out, I beſeech thee torment me not.

But their fears have a ſubſtantial foundation, for they are grounded upon the view of an ill-ſpent life, the due reward of which is hell-fire; the unrighteous ſhall not inherit the kingdom of God, their place is without; for without are dogs and ſorcerers, and whoremongers, and murderers, and idolaters, and whoſoever loveth and maketh a lie.

Their fears therefore have a ſtrong foundation; they have alſo matter to work upon, which is guilt and juſtice, the which they ſhall never be able to eſcape, without a miracle of grace and mercy.

Therefore it ſaith. and that with emphaſis, *The fear of the Wicked it ſhall come upon him*, wherefore his deſire muſt die with him: for the promiſe of a grant of that which is deſired, is only entailed to righteouſneſs, *The deſire of the Righteous ſhall be granted*: but grant not O Lord, the deſire of the Wicked, ſaid David.

2. Nor are the Righteous without their fears, and that even all their life long. Through fear of death, they (ſome of them) are all their life-time ſubject to bondage.

But as the deſires of the Wicked ſhall be fruſtrate, ſo ſhall alſo the fears of the godly; hence you have them admoniſhed, yea, commanded not to be afraid, neither of devils, death nor hell; for the fear of the Righteous ſhall not come upon them to eternal damnation, *The deſire of the Righteous ſhall be granted*.

No, they are not to fear what ſin can do unto them, nor what all their ſins can do unto them; I do not ſay they ſhould not be afraid of ſinning, nor of thoſe temporal judgments that ſin ſhall bring upon them, for of ſuch things they ought to be afraid, as ſaith the Pſalmiſt, My fleſh trembleth for fear of thee, and I am afraid of thy judgment.

But of eternal ruin, of that they ought not to be afraid with ſlaviſh fear: Wherefore ſhould I fear, ſaid the Prophet, in the days of evil, when the iniquity of my heels ſhall compaſs me about? And again, Ye have done all this wickedneſs, yet turn not aſide from following the Lord; for the Lord will not forſake his people, for his great name's ſake.

The reaſon is, becauſe the Righteous are ſecured by their faith in Chriſt Jeſus; alſo their fears ſtand upon a miſtake of the nature of the covenant, in which they are wrapped up, which is ordered for them in all things, and ſure. Beſides, God is purpoſed to magnify the riches of his grace in their ſalvation; therefore goodneſs and mercy ſhall to that end follow them all the days of their life, that they may dwell in the houſe of the Lord for ever. They have alſo their interceſſor and advocate ready with God to take up matters for them, in ſuch a way, as may maintain true peace betwixt their God and them; and as may encourage them to be ſober, and hope to the end, for the grace that is to be brought unto them, at the revelation of Jeſus Chriſt.

Wherefore, though the godly have their fears, yea, ſometimes dreadful fears, and that of periſhing for ever and ever; yet the day is coming, when their fears and tears ſhall be done away, and when their deſires only ſhall be granted; *The fear of the Wicked, it ſhall come upon them; but the deſire of the Righteous ſhall be granted.*

The words then, are a prediction or prophecy, and that both concerning the Wicked and the Righteous, with reference to time and things to come, and ſhall certainly be fulfilled in their ſeaſon.

Hence it is ſaid concerning the Wicked, that their triumphing is ſhort, and that the joy of the hypocrite is but for a moment. Oh their end will be bitter as wormwood, and will cut like a two-edged ſword! Of this, Solomon admoniſhes youth, when he ſaith, Rejoice, O young man, in thy youth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thine heart, and in the ſight of thine eyes; but know thou, that for all theſe things God will bring thee into judgment.

This therefore ſheweth the deſperate ſpirit that poſſeſſes the children of men, who though they hear and read all this, yet cannot be reclaimed from ſuch courſes that are wicked, and that lead to ſuch a condition: I ſay, they will not be reclaimed from ſuch courſes as lead to ways that go down to hell, where their ſoul muſt mourn, even then, when their fleſh and body are conſumed. Oh! how dear bought are their pleaſures, and how will their laughter be turned into tears and anguiſh unutterable? And that preſently, for it is coming: Their judgment now of a long time lingereth not, and their damnation ſlumbereth not. But what good will their covenant of death then do them? And will their agreement of hell yield them comfort? Is not God as well mighty to puniſh as to ſave? Or can theſe ſinners believe God out of the world? Or cauſe that he ſhould not pay them home for their ſins, and recompence them for all the evil they have loved, and continued in the commiſſion of? Can thy heart endure, or can thy hands be ſtrong in the day that God ſhall deal with thee?

Thou art bold now, I mean bold in a wicked way; thou ſayeſt now, thou wilt keep thy ſweet morſels of ſin under thy tongue, thou wilt keep them ſtill within thy mouth; poor wretch! read Job 20. 11. Thy ſins ſhall lie down in the duſt with thee. Thou haſt ſucked the poiſon of aſps, and the viper's tongue ſhall ſlay thee; ver. 16. Thou ſhalt not ſee the rivers, the ſtreaming floods, the brooks of butter and honey, ver. 17. All darkneſs ſhall be hid in thy ſecret places, a fire not blown ſhall conſume thee, *&c.* This is the portion of a wicked man from God, and the heritage appointed to him by God, ver. 26,—29.

And as they predict or prophecy what ſhall become of the Wicked; ſo alſo they plentifully foretel what ſhall happen to the Righteous, when he ſaith, Their deſire ſhall be granted: Of which more anon.

Only here I will drop this ſhort hint, That the righteous have great cauſe to rejoice; for what more pleaſing, what more comfortable to a man, than to be aſſured, and that from the ſpirit of truth, that what he deſireth ſhall be granted? And this the Righteous are aſſured of here, for he ſaith it in words at length: *The deſire of the Righteous ſhall be granted.*

This then ſhould comfort them againſt their fears, and the ſenſe of their unworthineſs; it ſhould alſo make them hold up their heads under all their temptations, and the affronts that is uſual for them to meet with in the world. The Righteous! who ſo vilified as the Righteous? He, by the wiſemen of the world is counted a very Abraham, a fool; like to him who is the father of us all.

But as he left all for the deſire that he had of a better country, and at laſt obtained his deſire; for after he had patiently endured, he obtained the promiſe; ſo thoſe that walk in the ſteps of that faith, which our father Abraham had, even thoſe alſo in the end, ſhall find place in Abraham's boſom: Wherefore it is meet that we ſhould chear up and be glad, becauſe what we deſire ſhall be granted unto us.

But I ſhall here leave off this ſhort way of paraphrazing upon the text, and ſhall come more diſtinctly to enquire into the nature of the words; but my ſubject matter ſhall be the laſt part of the verſe, *The deſire of the Righteous ſhall be granted:* From which words there are theſe things to be enquired into.

Firſt, What or who is the righteous man?

Secondly, What are the deſires of a righteous man?

Thirdly, What is meant or to be underſtood, by the granting of the deſires of the Righteous; *The deſires of the Righteous ſhall be granted.*

1. For the firſt of theſe, namely, What or who is the righteous man?

My way of proſecuting this head, ſhall be to ſhew you firſt, that I intend a righteous man, not in every ſenſe, but in that which is the beſt; otherwiſe I ſhall miſcarry as to the intendment of the Holy Ghoſt; for it may not be ſuppoſed that theſe words reach to them that are righteous in a general, but in a ſpecial ſenſe; ſuch I mean that are ſo in the judgment of God. For, as I hinted, there are ſeveral ſorts of righteous men, that yet have nothing to do with this bleſſed promiſe, or that ſhall never, as ſuch, have their deſires granted.

1. There is one that is righteous in his own eyes, and is yet far enough off from the bleſſing of the text: There is a generation that are pure or righteous in their own ſight, yet are not purged from their filthineſs.

Theſe are they that you alſo read of in the evangeliſt Luke, that are ſaid to truſt in themſelves that they were righteous, and deſpiſed others.

Theſe are ſet ſo low, by this their fooliſh confidence, in the eyes of Jeſus Chriſt, that he even preferred a praying publican before them. Wherefore theſe cannot be the men, I mean thoſe righteous men, to whom this promiſe is made.

2. There are thoſe that by others are counted righteous. I mean they are ſo accounted by their neighbours. Thus Corah and his company are called the people of the Lord, and all the congregation by them alſo, called holy, every one of them, Numb. 16. 3, 41. But as he who commends himſelf is not approved; ſo it is no great matter if all the world ſhall count us righteous, if God eſteemeth us not for ſuch. For not he that commendeth himſelf is approved, but whom the Lord commends.

3. There are thoſe, that indeed are righteous when compared with others. I came not to call the righteous. For ſcarcely for a righteous man will one die, and the like, are texts thus to be underſtood. For ſuch as theſe, are as to life mortal, better than others. But theſe, if they are none otherwiſe righteous, than by acts and works of righteouſneſs of their own, are not the perſons contained in the text, that are to have their deſires granted.

4. The righteous man therefore in the text, is, and ought to be thus deſcribed.

1. He is one whom God make righteous by reckoning him ſo.

2. He is one that God makes righteous, by poſſeſſing of him with a principle of righteouſneſs.

3. He is one that is practically righteous.

Firſt, He is one that God makes righteous. Now if God makes him righteous, his righteouſneſs is not his own; I mean this ſort of righteouſneſs. Their righteouſneſs is of me, ſaith the Lord.

God then makes a man righteous by putting righteouſneſs upon him; by putting the righteouſneſs of God upon him. Hence we are ſaid to be made the righteouſneſs of God in Chriſt. For God hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.

Thus God, therefore, reckoneth one righteous, even by imputing that unto us, which is able to make us ſo; he is made unto us of God righteouſneſs. Wherefore he ſaith again, in the Lord ſhall all the ſeed of Iſrael be juſtified and ſhall glory.

The righteouſneſs then by which a man is made righteous, with righteouſneſs to juſtification of life before God, (for that is it we are ſpeaking of now) is the righteouſneſs of another than is he who is juſtified thereby. Hence it is ſaid again, by the ſoul thus juſtified, and made righteous, The Lord hath cloathed me with the garment of ſalvation, and covered me with the robe of righteouſneſs. As he alſo ſaith in another place, I ſpread my ſkirt over thee, and covered thy nakedneſs.

This we call a being made righteous by reckoning; by the reckoning of God; for none is of power to reckon one righteous, but God; becauſe none can make one ſo to be, but him.

He that can make me rich, though I am, in myſelf, the pooreſt of men, may reckon me rich, if together with his ſo reckoning, he indeed doth make me rich. This is the caſe, God makes a man righteous by beſtowing of righteouſneſs upon him, by counting the righteouſneſs of his Son for his. He gives him righteouſneſs, a righteouſneſs already performed, and compleated by the obedience of his Son.

Not that this righteouſneſs, by being beſtowed upon us, is ſevered from Jeſus Chriſt; for it is ſtill his, and in him. How then, may ſome ſay, doth it become ours?

I anſwer, by our being put into him. For of God are we in Chriſt Jeſus, who is made unto us, of him, righteouſneſs. And again, we are made the righteouſneſs of God in him. So then, the righteouſneſs of Chriſt covereth his, as a man's garments cover the members of his body, (for we are the body of Chriſt, and members in particular). The righteouſneſs therefore is Chriſt's; reſideth ſtill in him, and covereth us, as the child is lapped up in its father's ſkirts, or as the chicken is covered with the feathers of the hen.

I make uſe of all theſe ſimilitudes thereby to inform you of my meaning, for by all theſe things are ſet forth the way of our being made righteous to juſtification of law.

Now thus a man is made righteous, without any regard to what he has, or to what is of him: for as to him, it is utterly another's. Juſt as if I ſhould with the ſkirts of my garment take up and cloath ſome poor and naked infant, that I find caſt out into the open field. Now if I cover the perſon, I cover ſcabs, and ſores, and ulcers, and all blemiſhes. Hence God by putting this righteouſneſs upon us, is ſaid to hide and cover our ſins, Bleſſed is the man whoſe tranſgreſſions are forgiven, and whoſe ſin is covered. Bleſſed is the man to whom the Lord will not impute ſin.

For ſince this righteouſneſs is Chriſt's, and counted or reckoned ours by the grace of God, it is therefore beſtowed upon us, not becauſe we are, but to make us righteous before the face of God. Hence, as I ſaid, it is ſaid to make us righteous, even as gay cloaths do make a naked body fine. He hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.

This is of abſolute neceſſity to be known, and to be believed. For without this, no man can be counted righteous before God, and if we ſtand not righteous before God, it will benefit us nothing as to life eternal, though we ſhould be counted righteous by all the men on earth. Beſides, if God counts me righteous, I am ſafe, though in, and of myſelf I am nothing but a ſinner, and ungodly. The reaſon is, becauſe God has a right to beſtow righteouſneſs upon me; for he has righteouſneſs to ſpare, he has alſo a right to forgive, becauſe ſin is the tranſgreſſion of the law. Yea, he has therefore ſent his Son into the world to accompliſh righteouſneſs for ſinners, and God of his mercy beſtows it upon thoſe that ſhall receive it by faith. Now if God ſhall count me righteous, who will be ſo hardy as to conclude, I yet ſhall periſh? It is God that juſtifies, who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again; who is even at the right hand of God, who alſo maketh interceſſion for us. Who ſhall ſeparate us from the love of Chriſt?

Thus therefore is a man made righteous, even of God by Chriſt, or through his righteouſneſs. Now if, as we ſaid, a man is thus made righteous, then in this ſenſe, he is good before God before he has done any thing of that which the law calls good before men, for God maketh not men righteous with this righteouſneſs, becauſe they have been, or have done good, but before they are capable of doing good at all. Hence we are ſaid to be juſtified while ungodly, even as an infant is cloathed with the ſkirt of another while naked as touching itſelf.

Works therefore do not proceed, but follow after this righteouſneſs; and even thus it is in nature, the tree muſt be good before it bear good fruit, and ſo alſo muſt a man. It is impoſſible to make a man bring forth good fruit to God before he is of God made good; as it is for a thorn or bramble-buſh, to bring forth figs, or grapes.

But again, a man muſt be righteous before he can be good; righteous by imputation, before his perſon, his intellectuals can be qualified with good, as to the principle of good. For faith, the Spirit, nor any grace is given unto the ſinner before God has made him righteous with this righteouſneſs of Chriſt. Wherefore it is ſaid, that after he had ſpread his ſkirt over us, he waſhed us with water; that is, with the waſhing of ſanctification.

And to conclude otherwiſe, is as much as to ſay, that an unjuſtified man has faith, the Spirit and the graces thereof, which to ſay, is to overthrow the goſpel. For what need of Chriſt's righteouſneſs, if a man may have faith and the Spirit of Chriſt without it, ſince the Spirit is ſaid to be the earneſt of our inheritance, and that by which we are ſealed unto the day of redemption?

But the truth is, the Spirit which makes our perſon good, I mean that which ſanctifies our natures, is the fruit of the righteouſneſs which is by Jeſus Chriſt. For as Chriſt died and roſe again, before he ſent the Holy Ghoſt from heaven to his; ſo the benefit of his death and reſurrection is by God beſtowed upon us, in order to the Spirit's poſſeſſing of our ſouls.

2. And this leads me to the ſecond thing, namely, That God makes a man righteous by poſſeſſing of him with a principle of righteouſneſs, even with the Spirit of righteouſneſs. For though, as to juſtification before God from the curſe of the law, we are made righteous while we are ungodly, and yet ſinners; yet being made free from ſin, thus, we forthwith become thro' a change which the Holy Ghoſt works in our minds, the ſervants of God. Hence, it is ſaid, There is therefore now no condemnation to thoſe that are in Chriſt Jeſus, who walk not after the fleſh but after the Spirit. For though, as the apoſtle alſo inſinuates here, that being in Chriſt Jeſus is antecedent to our walking after the Spirit; yet a man can make no demonſtration of his being in Chriſt Jeſus, but by his walking in the Spirit; becauſe the Spirit is an inſeparable companion of imputed righteouſneſs, and immediately follows it to dwell with whoſoever it is beſtowed upon.

Now it dwelling in us, principles us in all the powers of our ſouls, with that which is righteouſneſs in the habit and nature of it. Hence the fruits of the Spirit are called, The fruits of goodneſs and righteouſneſs, as the fruits of a tree are called the fruit of that tree.

And again, He that doth righteouſneſs is righteous, not only in our firſt ſenſe, but even in this alſo. For who can do righteouſneſs without he be principled ſo to do? who can act reaſon, that hath not reaſon? So none can bring forth righteouſneſs that hath not in him the root of righteouſneſs, which is the Spirit of God, which comes to us by virtue of our being made ſon's of God. Hence the fruits of the Spirit, are called the fruits of righteouſneſs, which are by Jeſus Chriſt to the praiſe and glory of God.

This then is the thing we ſay, to wit, That he that is made righteous unto juſtification of life before God, is alſo habituated with a principle of righteouſneſs, as that which follows that righteouſneſs by which he ſtands juſt before. I ſay as that which follows it, for it comes by Jeſus Chriſt, and by our being juſtified before God, and made righteous through him.

This ſecond then, alſo comes to us before we do any act ſpiritually good. For how can a man act righteouſneſs but from a principle of righteouſneſs? And ſeeing this principle is not of, or by nature, but of, and by grace, through Chriſt, it follows, that as no man is juſt before God, that is not covered with the righteouſneſs of Chriſt; ſo no man can do righteouſneſs but by the power of the Spirit of God which muſt dwell in him. Hence we are ſaid by the Spirit to mortify the deeds of the body, which works are preparatory to fruitful actions. The huſbandman, ſays Paul, that laboureth, muſt firſt be partaker of the fruit. So he that worketh righteouſneſs, muſt firſt be bleſſed with a principle of righteouſneſs.

Men muſt have eyes before they ſee, tongues before they ſpeak, and legs before they go; even ſo muſt a man be made habitually good and righteous before he can work righteouſneſs. This then is the ſecond thing. God makes a man righteous by poſſeſſing him with a principle of righteouſneſs: which principle is not of nature, but of grace; not of man, but God.

Thirdly, The man in the text, is practically righteous, or one that declared himſelf by works that are good, a virtuous, a righteous man, even as the tree declares by the apple or plumb it beareth, what manner of tree it is: You ſhall know them by their fruits.

Fruits ſhew outwardly what the heart is principled with; ſhew me then thy faith which abideth in the heart, by thy works in a well-ſpent life.

Mark how the apoſtle words it, We being, ſaith he, made free from ſin, and become the ſervants of God, have our fruit unto holineſs, and the end everlaſting life.

Mark his order, firſt we are made free from ſin; now that is by being juſtified freely by the grace of God through the redemption which is in Jeſus Chriſt, whom God has ſet forth to be a propitiation thro' faith in his blood. Now this is God's act without any regard at all to any good that the ſinner has or can accompliſh; not by works of righteouſneſs which we have done, but according to his mercy thus he ſaveth us.

Now being made free from ſin, what follows? We become the ſervants of God, that is, by that turn which the Holy Ghoſt makes upon our heart, when it reconciles it to the word of God's grace. For that, as was ſaid afore, is the effect of the indwelling and operation of the Holy Ghoſt. Now having our hearts thus changed by God and his word, the fruits of righteouſneſs, put forth themſelves by us. For as when we were in the fleſh, the motions of ſin which is in our members did bring forth fruit unto death; ſo now, if we are in the Spirit, (And we are not in the fleſh but in the Spirit, if ſo be the Spirit of Chriſt dwells in us,) by the motions and workings of that, we have our fruit unto holineſs, and the end everlaſting life.

But now by theſe fruits, we are neither made righteous, nor good; for the apple maketh not the tree good, it only declares it ſo to be. Here therefore all thoſe are miſtaken that think to be righteous by doing of righteous actions, or good by doing good. A man muſt firſt be righteous or he cannot do righteouſneſs, to wit, that which is evangelically ſuch. Now if a man is, and muſt be righteous, before he acts righteouſneſs; than all his works are born too late to make him juſt before God; for his works if they be right, flow from the heart of a righteous man, of a man that had, before he had any good work, a two-fold righteouſneſs beſtowed on him; one to make him righteous in the ſight of God, the other to principle him to be righteous before the world. That he might be called a tree of righteouſneſs, the planting of the Lord, that he might be glorified.

The want of underſtanding of this, is that which keeps ſo many in a miſt of darkneſs about the way of ſalvation; for they, poor hearts, when they hear of the need that they have of a righteouſneſs to commend them to God, being ignorant of the righteouſneſs of God, that is, of that which God imputeth to a man, and that by which he counteth him righteous, have it not in their thoughts to accept of that unto juſtification of life, but preſently betake themſelves to the law of works, and fall to work there for the performing of a righteouſneſs, that they may be accepted of God for the ſame, and ſo ſubmit not themſelves to the righteouſneſs of God, by which, and by which only, the ſoul ſtands juſt before God.

Wherefore I ſay, it is neceſſary that this be diſtinctly laid down; That a man muſt be righteous firſt, even before he doth righteouſneſs; the argument is plain from the order of nature, For a corrupt tree cannot bring forth good fruit: wherefore make the tree good, and ſo his fruit good; or the tree corrupt, and his fruit corrupt.

Reaſon alſo ſays the ſame; for how can blacks beget white children, when both father and mother are blacks? How can a man without grace, and the ſpirit of grace, do good; nature is defiled even to the mind and conſcience; how then can good fruit come from ſuch a ſtock?

Beſides, God accepteth not any work of a perſon, which is not firſt accepted of him; The Lord had reſpect to Abel and to his offering; to Abel firſt, that is, before that Abel offered. But how could God have reſpect to Abel, if Abel was not pleaſing in his ſight; and how could Abel be yet pleaſing in his ſight, for the ſake of his own righteouſneſs, when 'tis plain that Abel had not yet done good works? he was therefore firſt made acceptable in the ſight of God, by and for the ſake of that righteouſneſs, which God of his grace, had put upon him to juſtification of life; through and by which alſo, the Holy Ghoſt in the graces of it, dwelt in Abel's ſoul: now Abel being juſtified, and alſo poſſeſſed with this holy principle, he offers his ſacrifice to God. Hence 'tis ſaid that he offered by faith, by the faith which he had precedent to his offering; for if through faith he offered, he had that faith before he offered, that is plain. Now his faith looked not for acceptance for the ſake of what he offered, but for the ſake of that righteouſneſs, which it did apprehend God had already put upon him, and by which he was made righteous; wherefore his offering was the offering of a righteous man, of a man made righteous firſt; and ſo the text ſaith; By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous, that is antecedent to his offering: for he had faith in Chriſt to come, by which he was made righteous; he alſo had the ſpirit of faith, by which he was poſſeſſed with a righteous principle; and ſo being in this manner made righteous, righteous before God, and alſo principled to work, he comes and offereth his more acceptable ſacrifice to God. For this all will grant, namely that the works of a righteous man, are more excellent than are even the beſt works of the Wicked. Hence Cain's works came behind, for God had not made him righteous, had no reſpect unto his perſon, had not given him the Spirit and faith, whereby alone men are made capable to offer acceptably: But to Cain and to his offering, the Lord had not reſpect.

From all which 'tis manifeſt, that the perſon muſt be accepted, before the duty performed can be pleaſing unto God: and if the perſon muſt firſt be accepted, 'tis evident that the perſon muſt firſt be righteous; but if the perſon be righteous before he doth good, then it follows, that he is made righteous by righteouſneſs that is none of his own, that he hath had no hand in, further than to receive it as the gracious gift of God: deny this, and it follows that God accepteth men without reſpect to righteouſneſs, and then what follows that, but that Chriſt is dead in vain?

We muſt not therefore be deceived, He that doth righteouſneſs is righteous, even as the Lord is righteous: he doth not ſay, he that doth righteouſneſs ſhall be righteous; as if his doing works would make him ſo before God: but he that doth righteouſneſs is righteous, antecedent to his doing righteouſneſs. And it muſt be thus underſtood, elſe that which follows ſignifies nothing; for he ſaith; He that doth righteouſneſs is righteous, even as the Lord his God is righteous. But how is the Lord righteous? even antecedent to his works. The Lord was righteous before he wrought righteouſneſs in the world; and even ſo are we, to wit, every child of God. As he is, ſo are we, in this world.

But we muſt in this, admit of this difference; the Lord was eternally and eſſentially righteous before he did any work, but we are imputatively righteous, and alſo made ſo by a ſecond work of creation, before we do good works. It holds therefore only as to order; God was righteous before he made the world, and we are Righteous before we do good works.

Thus therefore we have deſcribed the Righteous man.

1. He is one whom God makes righteous by reckoning or imputation.
2. He is one that God makes righteous by poſſeſſing of him with a principle of righteouſneſs.
3. He is one that is practically righteous.

Nor dare I give a narrower deſcription of a righteous man, than this; nor otherwiſe than thus.

1. I dare not give a narrower deſcription of a righteous man than this, becauſe whoever pretends to juſtification, if he be not ſanctified, pretends to what he is not; and whoever pretends to ſanctification, if he ſhews not the fruits thereof by a holy life, he deceiveth his own heart, and profeſſeth but in vain.

2. Nor dare I give this deſcription otherwiſe than thus, becauſe there is a real diſtinction to be put between that righteouſneſs by which we ſhould be juſt before God, and that which is in us a principle of ſanctification; the firſt being the obedience of the Son of God without us, the ſecond being the work of the Spirit in our hearts.

There is alſo a difference to be put betwixt the principle by which we work righteouſneſs, and the works themſelves; as a difference is to be put betwixt the cauſe and the effect; the tree and the apple.

I came now to the ſecond thing into which we are to enquire, and that is,

What are the deſires of a righteous man?

My way of handling this queſtion ſhall be,

1. To ſpeak of the nature of deſire in the general.

2. And then to ſhew you more particularly, What are the deſires of the Righteous.

1. For the firſt: deſires in general may be thus deſcribed, They are the workings of the heart or mind, after that of which the ſoul is perſuaded that it is good to be enjoyed: this, I ſay, is ſo, without reſpect to regulation; for we ſpeak not now of good deſires, but of deſires themſelves, even as they flow from the heart of a human creature; I ſay deſires are, or may be called, the working of the heart after this or that; the ſtrong motions of the mind unto it.

1. Hence the love of women to their huſbands, is called, their deſires; and the wife alſo is called, The deſire of the huſband's eye. Alſo love to woman, to make her ones wife, is called by the name of deſire. Now how ſtrong the motions or paſſions of love are, who is there that is an utter ſtranger thereto?

2. Hunger is alſo a moſt vehement thing; and that which is called hunger in one place, is called deſire in another: and he deſired to be fed with the crumbs which fell from the rich man's table.

3. Exceeding luſtings are called deſires, to ſhew the vehemency of deſires.

4. Longings, pantings, thirſtings, prayers, &c. if there be any life in them, are all fruits of a deſirous ſoul.

5. Deſires therefore, flow from the conſideration of the goodneſs, or profitableneſs, or pleaſureableneſs of a thing; yea, all deſires flow from thence: for a man deſires not that about which he has had no conſideration, nor that neither on which he has thought, if he doth not judge it will yield him ſomething worth deſiring.

When Eve ſaw the forbidden fruit was a beautiful tree (though her ſight deceived her) then ſhe deſired it, and took thereof herſelf and gave to her huſband, and he did eat: yea, ſaith the text, when ſhe ſaw that it was a tree to be deſired, to make one wiſe, ſhe took.

6. Hence that which is called coveting in one place, is called deſiring in another, for deſires are craving; and by deſires a man ſeeks to enjoy what is not his.

From all theſe things therefore we ſee what deſire is; It is the working of the heart, after that, which the ſoul is perſuaded that it is good to be enjoyed: and of them there are theſe two effects.

1. One is (on a ſuppoſition that the ſoul is not ſatisfied with what it has) to cauſe the ſoul to range and hunt through the world for ſomething that may fill up that vacancy, that yet the ſoul finds in itſelf, and would have ſupplied. Hence deſires are ſaid to be wandring, and the ſoul ſaid to walk by them: Better is the ſight of the eyes than the wandring of the deſire, or than the walking of the ſoul. Deſires are hunting things, and how many things do ſome empty ſouls ſeek after, both as to the world, and alſo as to religion, who have deſirous minds?

2. The ſecond effect is; if deſires be ſtrong they carry all away with them, they are like Samſon, they will pull down the gates of a city, but they will go out abroad; nothing can ſtop the current of deſires, but the enjoyment of the thing deſired, or a change of opinion as to the worth, or want of worth of the thing that is deſired.

But we will now come to the thing more particularly intended, which is,

To ſhew, what are the deſires of the Righteous; this is that which the text calls us to the conſideration of, becauſe it ſaith, *The deſire of the Righteous ſhall be granted.*

We have hitherto ſpoken of deſires, as to the nature of them, without reſpect to them as good or bad? but now we ſhall ſpeak to them, as they are the effects of a ſanctified mind, as they are the breathings, pantings, luſtings, hungerings and thirſtings of a righteous man.

The text ſays, *The deſires of the Righteous ſhall be granted*; what then are the deſires of the Righteous? now I will,

1. Speak to their deſires in the general, or with reference to them as to their bulk.

2. I will ſpeak to them more particularly as they work this way, and that.

Firſt, for their deſires in the general: the ſame Solomon that ſaith, *The deſire of the Righteous ſhall be granted* ſaith alſo, *The deſire of the Righteous is only good.*

This text giveth us, in the general, a deſcription of the deſires of a righteous man, and a ſharp and ſmart deſcription it is: for where, may ſome ſay, is then the righteous man, or the man that hath none but good deſires? and if it be anſwered, they are good in the main, or good in the general, yet that will ſeem to come ſhort of an anſwer; for in that he ſaith, *The deſires of the Righteous are only good*, it is as much as to ſay, that a righteous man has none but good deſires, or deſireth nothing but things that are good,

Wherefore, before we go any further; I muſt labour to reconcile the experience of good men with this text, which thus gives us a deſcription of the deſires of the Righteous.

Firſt then, a righteous man, is to be

conſidered more generally, or more ſtrictly.

1. More generally, as he conſiſteth of the whole man, of fleſh and ſpirit, of body and ſoul, of grace and nature; now conſider him thus, and you can by no means reconcile the text with his experience, nor his experience with the text. For as he is body, fleſh and nature (for all theſe are with him, though he is a righteous man) ſo he has deſires vaſtly different from thoſe deſcribed by this text, vaſtly differing from what is good; yea, what is it not, that is naught, that the fleſh and nature even of a righteous man will not deſire? Do you think that the ſcripture ſpeaketh in vain, the Spirit that dwelleth in us luſteth to envy? And again, In me, that is, in my fleſh, dwelleth no good thing: And again, The fleſh luſteth againſt the ſpirit: And again, The luſts thereof do war againſt the ſoul.

From all theſe texts we find, that a righteous man has other workings, luſts and deſires, than ſuch only that are good; here then, if we conſider of a righteous man thus generally, is no place of agreement betwixt him and this text.

We muſt then conſider of him in the next place more ſtrictly, as he may and is to be diſtinguiſhed from his fleſh, his carnal luſts, and ſinful nature.

Secondly, Then a righteous man is taken ſometimes as to, or for his beſt part, or as he is a ſecond creation; and ſo, or as ſo conſidered, *His deſires are only good.*

1. He is taken ſometimes as to, or for his beſt part, or as he is a ſecond creation, as theſe ſcriptures declare: If any man is in Chriſt, he is a new creature, all things are become new; created in Chriſt Jeſus, born of God, become heavenly things, renewed after the image of him that created them: and the like.

By all which places, the ſinful fleſh, the old man, the law of ſin, the outward man, all which are corrupt according to the deceitful luſts, are excluded, and ſo pared off from the man, as he is righteous; for his delight in the law of God is after the inward man.

And Paul himſelf was forced thus to diſtinguiſh of himſelf, before he could come to make a right judgment in this matter; ſaith he, That which I do, I allow not; what I would, I do not; but what I hate, that do I. See you not here how he cleaves himſelf in twain, ſevering himſelf as he is ſpiritual, from himſelf as he is carnal; and aſcribeth his motions to what is good to himſelf only, as he is ſpiritual, or the new man; If then I do that which I would not, I conſent to the law that it is good.

But I trow Sir, your conſenting to what is good, is not by that part which doth do what you would not; no, no, ſaith he, That which doth do what I would not, I diſown, and count it no part of ſanctified Paul: Now then it is no more I that do it, but ſin that dwells in me; for in me (that is, in my fleſh) dwells no good thing, for to will is preſent with me; but how to perform that which is good, I find not: For the good that I would, I do not, but the evil that I would not, that I do: Now if I do that I would not, it is no more I that do it, but ſin that dwells in me. Thus you ſee, Paul is forced to make two men of himſelf, ſaying, I and I; I do, I do not; I do, I would not do; what I hate, that I do: Now it cannot be the ſame I, unto whom theſe contraries are applied, but his ſinful fleſh is one I, and his godly mind the other: And indeed ſo he concludes it in this chapter, ſaying, So then with the mind I myſelf ſerve the law of God, but with the fleſh the law of ſin.

Thus therefore the chriſtian man muſt diſtinguiſh concerning himſelf; and doing ſo, he ſhall find, though he has fleſh, and as he is ſuch, he hath luſts contrary to God; yet as he is a new creature, he allows not, but hates the motions and deſires of the fleſh, conſents to, and wills and delights in the law of God.

Yea, as a new creature, he can do nothing elſe; for the new man, inward man, or hidden man of the heart, being the immediate work of the Holy Ghoſt, and conſiſting only of that which is divine and heavenly; cannot breath, or act, or deſire to act, in ways and courſes, that are carnal. Wherefore in this ſenſe, or as the righteous man is thus conſidered, *his deſires are only good,*

Secondly, As the righteous man muſt here be taken for the beſt part, for the I that would do good, for the I that hates the evil; ſo again, we muſt conſider of the deſires of this righteous man, as they flow from that fountain of grace, which is the Holy Ghoſt within him, and as they are immediately mixed with thoſe foul channels, in and through which they muſt paſs, before they can be put forth into acts.

For though the deſire, as to its birth, and firſt being, is only good, yet before it comes into much motion, it gathers that from the defilements of the paſſages thro' which it comes, as makes it to bear a tang of fleſh, and weakneſs in the ſkirts of it; and the evil that dwells in us is ſo univerſal, and alſo always ſo ready, that as ſure as there is any motions to what is good, ſo ſure evil is preſent with it; for when or whenever I would do good, ſays Paul, evil is preſent with me.

Hence it follows that all our graces, and ſo our deſires receive diſadvantage by our fleſh, that mixing itſelf with what is good, and ſo abates the excellency of the good.

There is a ſpring that yieldeth water good and clear, but the channels through which this water comes to us are muddy, foul or dirty; now of the channels, the waters receive a diſadvantage, and ſo come to us as ſavouring of what came not with them, from the fountain, but from the channels.

This is the cauſe of the coolneſs, and of the weakneſs, of the flatneſs, and of the many extravagancies that attend ſome of our deſires; they come warm from the Spirit and grace of God in us; but as hot water running through cold pipes, or as clear water running through dirty conveyances, ſo our deſires gather ſoil.

You read in Solomon's Eccleſiaſtes, of a time when deſires fail, For that man goeth to his long home: And as to good deſires, there is not one of them, when we are in our prime, but they fail alſo as to the perfecting of that which a man deſires to do, To will is preſent with me, ſays Paul; but how to perform that which is good I find not.

To will or to deſire, that is preſent with me, but when I have willed or deſired to do, to perform is what I cannot attain to: But why not attain to a performance? Why ſays he, I find a law in my members warring againſt the law of my mind; and this law takes me priſoner, and brings me into captivity to the law of ſin, which is in my members.

Now where things willed and deſired meet with ſuch obſtructions, no marvel if our willing and deſiring, though they ſet out luſtily at the beginning, come yet lame home in concluſion.

There is a man when he firſt proſtrates himſelf before God, doth it with deſires as warm as fire-coals; but ere while he finds, for all that, that the mettle of thoſe deſires, were it not revived with freſh ſupplies, would be quickly ſpent and grow cold.

But yet the deſire is good, and only good, as it comes from the breathing of the Spirit of God within us.

We muſt therefore, as I ſaid, diſtinguiſh betwixt what is good, and that which doth annoy it, as gold is to be diſtinguiſhed from the earth and droſs that doth attend it.

The man that believed, deſired to believe better, and ſo cries out, Lord help my unbelief: The man that feared God, deſired to fear him better, ſaying, I deſire to fear thy name.

But theſe deſires failed, as to the performance of what was begun, ſo that they were forced to come off but lamely, as to their faith and fear they had; yet the deſires were true, good, and ſuch as was accepted of God by Chriſt; not according to what they had not, but as to thoſe good motions which they had. Diſtinguiſh then the deſires of the Righteous in the nature of them, from that corruption and weakneſs of ours that cleaveth to them, and then again, *They are only good.*

3. There is another thing to be conſidered, and that is, The different frames that our inward man is in, while we live as pilgrims in the world. A man, as he is not always well without, ſo neither is he always well within. Our inward man is ſubject to tranſient, though not to utter decays.

And as it is when the outward man is ſick, ſtrength and ſtomach, and luſt or deſire, fails; ſo it is when our inward man has caught a cold likewiſe.

The inward man, I call the new creature; of which the Spirit of God is the ſupport, as my ſoul ſupports my body. But, I ſay, this new man, is not always well; he knows nothing that knows not this. Now being ſick, things fail. As when a man is not in health of body, his pulſe beats ſo as to declare that he is ſick; ſo when a man is not well within; his inward pulſe, which are his deſires; for I count the deſires, for the pulſe of the inward man, they alſo declare that the man is not well within. They beat too little after God, weak and faintly after grace; they alſo have their halts; they beat not evenly, as when the ſoul is well, but ſo as to manifeſt all is not well there.

We read that the church of Sardis was under ſore ſickneſs, inſomuch that ſome of her things were quite dead, and they that were not ſo, were yet ready to die; yet life is life we ſay; and as long as there is a pulſe, or breath, though breath ſcarce able to ſhake a feather, we caſt not away all hope of life. Deſires then, though they be weak, are notwithſtanding true deſires, if they be the deſires of the Righteous thus deſcribed, and therefore are *truly good*, according to our text.

David ſays, He opened his mouth and panted, for he longed for God's commandments. This was a ſickneſs, but not ſuch a one as we have been ſpeaking of: The ſpouſe alſo cried out, That ſhe was ſick of love. Such ſickneſs would do us good, for in it the pulſe beats ſtrongly-well.

Object. But it may be objected: I am yet in doubt of the goodneſs of my deſires, both becauſe my deſires run both ways, and becauſe thoſe that run toward ſin and the world, ſeem more and ſtronger, than thoſe that run after God, and Chriſt, and grace.

Anſw. There is not a chriſtian under heaven, but has deſires run both ways, as is manifeſt from what hath been ſaid already. Fleſh will be fleſh, grace ſhall not make it otherwiſe. By fleſh, I mean that body of ſin and death that dwelleth in the godly. As grace will act according to its nature, ſo ſin will act according to the nature of ſin. Now the fleſh has deſires, and the deſires of the fleſh and of the mind are both one in the ungodly, thank God it is not ſo in thee.

The fleſh, I ſay, hath its deſires in the godly; hence it is ſaid to luſt enviouſly, it luſts againſt the Spirit. The fleſh luſteth againſt the Spirit. And if it be ſo audacious as to fly in the face of the Holy Ghoſt; wonder that thou art not wholly carried away with it.

But thoſe deſires that run to the world and ſin, ſeem moſt and ſtrongeſt in me.

Anſw. The works of the fleſh are manifeſt; that is, more plainly diſcovered even in the godly, than are the works of the Holy Ghoſt.

And this their manifeſtation ariſeth from theſe following particulars.

1. We know the leaſt appearance of a ſin, better by its native hue, than we know a grace of the Spirit.

2. Sin is ſooner felt in its bitterneſs to, and upon a ſanctified ſoul, than is the grace of God. A little aloes will be ſooner taſted, than will much ſweet, though mixt therewith.

3. Sin is dreadful and murderous, in the ſight of a ſanctified ſoul: Wherefore the apprehending of that, makes us often forget, and often queſtion, whether we have any grace or no.

4. Grace lies deep in the hidden part, but ſin lies high and floats above in the fleſh; wherefore, it is eaſier oftner ſeen, than is the grace of God. The little fiſhes ſwim on the top of the water, but the biggeſt and beſt keep down below, and ſo are ſeldomer ſeen.

5. Grace, as to quantity, ſeems leſs than ſin: What is leaven, or a grain of muſtard-ſeed, to the bulky lump of a body of death?

6. Sin is ſeen by its own darkneſs, and alſo in the light of the Spirit; but the Spirit itſelf neither diſcovers itſelf, nor yet its graces, by every glance of its own light.

7. A man may have the Spirit buſily at work in him; he may alſo have many of his graces in their vigorous acts, and yet may be greatly ignorant of either: Wherefore we are not competent judges in this caſe. There may a thouſand acts of grace paſs through thy ſoul, and thou be ſenſible of few, if any of them.

8. Do you think that he that repents, believes, loves, fears, or humbles himſelf before God, and acts in other graces too, doth always know what he doth? No, no. Grace many times, even in a man, is acted by him, unawares unto him. Did Gideon, think you, believe that he was ſo ſtrong in grace as he was? Nay, was he not ready to give the lie to the angel, when he told him, God was with him? Or, what do you think of David, when he ſaid he was caſt off from God's eyes; or of Heman, when he ſaid, he was free among them whom God remembered no more. Did theſe then ſee their graces ſo clear, as they ſaw themſelves by their ſins to be unworthy ones?

9. I tell you it is a rare thing for ſome chriſtians to ſee their graces; but a thing very common for ſuch to ſee their ſins; yea, and to feel them too in their luſts and deſires, to the ſhaking of their ſouls.

Queſt. But ſince I have luſts and deſires both ways, How ſhall I know to which my ſoul adheres?

Anſw. This may be known thus.

1. Which wouldeſt thou have prevail, the deſires of the fleſh, or the luſts of the Spirit, whoſe ſide art thou of? Doth not thy ſoul now inwardly ſay, and that with a ſtrong indignation? O let God, let grace, let my deſires that are good prevail againſt my fleſh, for Jeſus Chriſt his ſake.

2. What kind of ſecret wiſhes haſt thou in thy ſoul, when thou feeleſt the luſts of thy fleſh to rage? Doſt thou not inwardly, and with indignation againſt ſin, ſay, O that I might never, never, feel one ſuch motion more! O that my ſoul were ſo full of grace, that there might be no longer room for ever the leaſt luſt to come into my thoughts!

3. What kind of thoughts haſt thou of thyſelf, now thou ſeeſt theſe deſires of thine that are good, ſo briſkly oppoſed by thoſe that are bad? Doſt thou not ſay, Oh! I am the baſeſt of creatures, I could even ſpew at myſelf: There is no man in all the world, in my eyes, ſo loathſome as myſelf is. I abhor myſelf, a toad is not ſo vile as I am. O Lord let me be any thing but a ſinner, any thing ſo thou ſubdueſt mine iniquities for me!

4. How doſt thou like the diſcovery of that which thou thinkeſt is grace in other men? Doſt thou not cry out, Oh I bleſs them in my heart! O methinks grace is the greateſt beauty in the world! Yea, I could be content to live and die with thoſe people that have the grace of God in their ſouls. A hundred times, and a hundred, when I have been upon my knees before God, I have deſired, were it the will of God, that I might be in their condition.

5. How art thou, when thou thinkeſt that thou thyſelf haſt grace! O then, ſays the ſoul, I am as if I could leap out of myſelf; joy, joy, joy then is with my heart. It is methinks the greateſt mercy under heaven to be made a gracious man.

And is it thus with thy ſoul indeed? Happy man! It is grace that has thy ſoul, though ſin at preſent works in thy fleſh. Yea, all theſe breathings are the very actings of grace, even of the grace of deſire, of love, of humility, and of the fear of God within thee. Be of good courage, thou art on the right ſide. Thy deſires are only good; for that thou haſt deſired againſt thy ſin, thy ſinful ſelf; which indeed is not thyſelf, but ſin that dwells in thee.

I come next to ſpeak of deſires more diſtinctly, or particularly, as they work this way, and that.

Firſt then, the deſires of the Righteous are either ſuch as they would have accompliſhed here, or elſe ſuch as they know they cannot come at the enjoyment of, till after death.

For the firſt of theſe, the deſires of the Righteous are for ſuch good things as they would have accompliſhed here; that is, in this world, while they are on this ſide glory. And they, in general, are compriſed under theſe two general heads.

1. Communion with their God in ſpirit, or ſpiritual communion with him.

2. The liberty of the enjoyment of his holy ordinances. And, indeed, this ſecond is, that they may both attain to, and have the firſt maintained with them. But for the firſt,

1. They deſire now communion with God. With my ſoul, ſaid ſhe, have I deſired thee in the night, and with my ſpirit within me will I ſeek thee early.

The reaſon of this ſhe renders in the verſe foregoing, ſaying, The deſire of our ſoul is to thy name, and to the remembrance of thee.

Now thus to deſire, declares one already made righteous. For herein there appears a mind reconciled to God. Wherefore the Wicked are ſet on the other ſide, even in that oppoſition to theſe; they ſay unto God depart from us, for we deſire not the knowledge of thy ways. They neither love his preſence, nor to be frequenters of his ordinances. What's the Almighty that we ſhould ſerve him, and what profit ſhall we have if we pray unto him? So again, ſpeaking of the Wicked, he ſaith, Ye have ſaid it is in vain to ſerve God, and what profit is it that we have kept his ordinances?

This then to deſire truly, to have communion with God, is the property of a righteous man, of a righteous man only; for this deſire ariſeth from a ſuitableneſs which there is in the righteous unto God. Whom, ſaid the Pſalmiſt, have I in heaven but thee? and there is none upon earth that I deſire beſides thee. This could never be the deſire of a man, were he not a righteous man, a man with a truly ſanctified mind. The carnal mind is enmity againſt God, for it is not ſubject to the law of God, neither indeed can be.

When Moſes the man of God was with the Children of Iſrael in the Wilderneſs, he prays that God would give them his preſence unto Canaan, or elſe to let them die in that place. It was death to him to think of being in the wilderneſs without God. And he ſaid unto God, If thy preſence go not with me, carry us not hence.

Here then are the deſires of a righteous man, namely, after communion with God. He chuſes rather to be a ſtranger with God in the world, than to be a citizen of the world and a ſtranger to God. For I am, ſaid David, a ſtranger with thee, and a ſojourner as all my fathers were.

Indeed he that walketh with God, is but a ſtranger to this world: And the righteous man's deſires are to, for, and after communion with God, though he be ſo.

The reaſons of theſe deſires are many.

1. In communion with God, is life, and favour; yea, the very preſence of God with a man is a token of it.

For by his preſence he helps, ſuccours, relieves, and ſupports the hearts of his people, and therefore is communion with him deſired, I will, ſaid David, behave myſelf wiſely in a perfect way; O when wilt thou come unto me?

2. The pleaſures that ſuch a ſoul finds in God that has communion with him, are ſurpaſſing all pleaſures and delights, yea, infinitely ſurpaſſing them. In thy preſence is fulneſs of joy, and at thy right hand are pleaſures for ever more: Upon this account he is called, The deſire of all nations, of all in all nations that know him.

3. Job deſired God's preſence that he might reaſon with God; ſurely, ſaid he, I would ſpeak to the Almighty, and I deſire to reaſon with God. And again, O that he would hear me! Behold my deſire is that the Almighty would anſwer me.

But why doth Job thus deſire to be in the preſence of God? Oh! he knew that God was good, and that he would ſpeak to him that which would do him good. Would he plead againſt me with his great power? no, but he would put ſtrength into me. There the Righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.

4. God's preſence is the ſafety of a man: If God be with one who can hurt one? As He ſaid, If God be for us, who can be againſt us? Now if ſo much ſafety flows from God's being for one, how ſafe are we when God is with us? The beloved of the Lord, ſaid Moſes, ſhall dwell in ſafety by him, and the Lord ſhall cover him all the day long, and he ſhall dwell between his ſhoulders.

5. God's preſence keeps the heart awake to joy, and will make a man ſing in the night: Can the children of the bridechamber mourn, while the bridegroom is with them? God's preſence is feaſting, and feaſting is made for mirth.

6. God's preſence keeps the heart tender, and makes it ready to fall in with what is made known, as duty or privilege. I will run the ways of thy commandments, ſaid the Pſalmiſt, when thou ſhalt enlarge my heart.

7. The preſence of God makes a man affectionately, and ſincerely good; yea, makes him willing to be ſearched and ſtript from all the remains of iniquity.

8. What ſhall I ſay? God's preſence is renewing, transforming, ſeaſoning, ſanctifying, commanding, ſweetening and lightening to the ſoul. Nothing like it in all the world; his preſence ſupplies all wants, heals all maladies, ſaves from all dangers; is life in death, heaven in hell, all in all.

No marvel then if the preſence of, and communion with God, is become the deſire of a righteous man.

9. To conclude this, by the preſence of God being with us, it is known to ourſelves, and to others what we are. If thy preſence, ſaid Moſes, go not with me, carry us not hence; for wherein ſhall it be known, that I and thy people have found grace in thy ſight, is it not in that thou goeſt with us? So ſhall we be ſeparate, I and thy people from all the people that are upon the face of the earth.

1. They are then beſt known to themſelves. They know they are his people becauſe God's preſence is with them. Therefore he ſaith, My preſence ſhall go with thee, and I will give thee reſt. That is, let thee know that thou haſt found grace in my ſight, and art accepted of me. For if God withdraws himſelf, or hides his preſence from his people, it is hard for them to bear up in the ſtedfaſt belief that they belong to him. Be not ſilent unto me, O Lord, ſaid David, leſt I be like unto them that go down into the pit. Be not ſilent unto me, that is, as he has it in another place, Hide not thy face from me. Hear me ſpeedily, O Lord, ſaith he, my ſpirit faileth; hide not thy face from me, leſt I be like unto them that go down into the pit.

So that God's preſence is the deſire of the Righteous for this cauſe alſo, even for that by it they gather, that God delighteth in them. By this I know thou favoureſt me, becauſe mine enemies do not triumph over me. And is this all? No, And as for me, thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever.

2. As by the preſence of God being with us, we know ourſelves to be the people of God: So by this preſence of God, the world themſelves are ſometimes convinced who we are alſo.

1. Thus Abimelech ſaw that God was with Abraham.

2. Thus Abimelech ſaw that God was with Iſaac.

3. Pharoah knew that God was with Joſeph.

4. Saul ſaw and knew that the Lord was with David.

5. Saul's ſervant knew that the Lord was with Samuel.

6. Belſhazzar's queen knew alſo that God was with Daniel.

7. Darius knew alſo that God was with Daniel.

8. And when the enemy ſaw the boldneſs of Peter and John, they took knowledge of them that they had been with Jeſus.

9. The girl that was a witch, knew that Paul was a ſervant of the moſt high God.

There is a glory upon them that have God with them, a glory that ſometimes glances and flaſhes out into the faces of thoſe that behold the people of God. And all they that ſat in the counſel, looking ſtedfaſtly upon him, ſaw Stephen's face, as if it had been the face of an angel. Such rays of divine majeſty did ſhew themſelves therein.

The reaſon is, for that,

1. Such have with them the wiſdom of God.

2. Such alſo have ſpecial bowels and compaſſions of God for others.

3. Such have more of his majeſty upon them than others.

4. Such their words and ways, their carriages and doings are attended with that of God that others are deſtitute of.

5. Such are holier, and of more convincing lives in general, than other people are.

Now there is both comfort and honour in this: For what comfort like that of being a holy man of God? And what honour like that of being a holy man of God?

This therefore is the deſire of the Righteous, to wit, To have communion with God. Indeed none like God, and to be deſired as he, in the thoughts of a righteous man.

And this leads me to the ſecond thing, namely,

The liberty of the enjoyment of his holy ordinances. For next to God himſelf, nothing is ſo dear to a righteous man as the enjoyment of his holy ordinances.

One thing, ſaid David, have I deſired of the Lord, and that will I ſeek after (namely,) that I may dwell in the houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

The temple of the Lord was the dwelling-houſe of God, there he recorded his name, and there he made known himſelf unto his people. Wherefore this was the cauſe why David ſo earneſtly deſired to dwell there too, To behold, ſaith he, the beauty of the Lord, and to enquire in his temple.

There he had promiſed his preſence to his people, yea, and to bring thither a bleſſing for them. In all places where I record my name I will come unto thee, and I will bleſs thee.

For this cauſe therefore, as I ſaid, it is why the Righteous do ſo deſire that they may enjoy the liberty of the ordinances and appointments of their God; to wit, that they may attain to, and have communion maintained with him.

Alas! the Righteous are as it were undone, if God's ordinances be taken from them. How amiable are thy tabernacles, O Lord of hoſts. My ſoul longeth, yea, even fainteth for the courts of the Lord, my heart and my fleſh crieth out for the living God. Behold what a taking the good man was in, becauſe at this time he could not attain to ſo frequent a being in the temple of God as his ſoul deſired. It even longed and fainted; yea, and his heart and his fleſh cried out for the God that dwelt in the temple at Jeruſalem.

Yea, he ſeems in the next words to envy the very birds that could more commonly frequent the temple than he.

The ſparrow, ſaith he, hath found her a houſe, and the ſwallow a neſt for herſelf, where ſhe may lay her young, even thine altars, O Lord my King, and my God.

And then bleſſed all them that had the liberty of temple worſhip, ſaying, Bleſſed are they that dwell in thine houſe, they will be ſtill praiſing thee.

Then he cries up the happineſs of thoſe that in Zion do appear before God.

After this he cries out unto God, that he would grant him to be partaker of this high favour, ſaying, O Lord God of hoſts hear my prayer, &c. For a day in thy courts is better than a thouſand: I had rather be a door-keeper in the houſe of my God, than to dwell in the tents of wickedneſs.

But why is all this! what aileth the man thus to expreſs himſelf? Why, as I ſaid, The temple was the great ordinance of God; there was his true worſhip performed, there God appeared, and there his people was to find him. This was, I ſay, the reaſon why the Pſalmiſt choſe out, and deſired this one thing, above all the things that were under heaven, even to behold there the beauty of the Lord, and to enquire in his temple.

There was to be ſeen the ſhadows of things in the heavens; the candleſtick, the table of ſhew-bread, the holieſt of all, where was the golden cenſor, the ark of the covenant overlaid round about with gold, the golden pot that had manna, Aaron's rod that budded, the tables of the covenant, and the cherubims of glory over-ſhadowing the mercy-ſeat, which were all of them then, things by which God ſhewed himſelf merciful to them.

Do you think that love-letters are not deſired between lovers? Why theſe, God's ordinances, they are his love-letters, and love-tokens too: No marvel then if the Righteous do ſo deſire them. More to be deſired are they than gold; yea, than much fine gold: Sweeter alſo than the honey and the honey-comb.

Yea, this judgment, wiſdom itſelf paſſes upon theſe things. Receive, ſaith he, my inſtruction, and not ſilver, and knowledge rather than fine gold. For wiſdom is better than rubies; and all the things that may be deſired, are not to be compared to it.

For this cauſe therefore are the ordinances of God ſo much deſired by the righteous. In them they meet with God; and by them they are builded, and nouriſhed up to eternal life.

As new-born babes, ſays Peter, deſire the ſincere milk of the word that ye may grow thereby. As milk is nouriſhing to children, ſo is the word, heard, read, and meditated on, to the Righteous. Therefore it is their deſire.

He made himſelf known to them in breaking of bread: Who would not then, that loves to know him, be preſent at ſuch an ordinance?

Oft-times the Holy Ghoſt, in the comfortable influence of it, has accompanied the baptized in the very act of adminiſtering it. Therefore in the way of thy judgments, or appointments, O Lord, thy people have waited for thee, The deſire of their ſoul is to thy name, and to the remembrance of thee.

Church-fellowſhip, or the communion of ſaints, is the place where the Son of God loveth to walk; his firſt walking was in Eden; there he converted our firſt parents. And come my beloved, ſays he, let us go early to the vineyards, let us ſee if the vine flouriſh, whether the tender grapes appear, and the pomegranates bud forth: there will I give thee my loves.

Church-fellowſhip rightly managed, is the glory of all the world. No place, no community, no fellowſhip adorned and beſpangled with thoſe beauties as is a church rightly knit together to their head, and lovingly ſerving one another. In his temple every one ſpeaks of his glory. Hence the church is called the place of God's deſire on earth. This is my reſt, here I will dwell for ever, for I have deſired it. And again. Thus the church confeſſeth, when ſhe ſaith, I am my beloved's, and his deſire is towards me.

No marvel then if this be the one thing that David deſired, and that which he would ſeek after, namely, to dwell in the houſe of the Lord all the days of his life.

And this alſo ſhews you the reaſon why God's people of old uſed to venture ſo hardly for ordinances, and to get to them with the peril of their lives, becauſe of the ſword of the wilderneſs.

They was their bread, they was their water, they was their milk, they was their honey. Here the ſanctuary was called the deſire of their eyes, and that which their ſoul pitied, or the pity of their ſoul. They had rather have died than loſt it, or than that it ſhould have been burned down as it was.

When the children of Iſrael had loſt the ark, they counted the glory was departed from Iſrael. But when they had loſt all, what a complaint made they then! He hath violently taken away his tabernacle, as if it were of a garden, he hath deſtroyed the places of the aſſembly: The Lord hath cauſed the ſolemn feaſts and ſabbaths to be forgotten in Sion, and hath deſpiſed in the indignation of his anger, the king and the prieſt.

Wherefore upon this account it was that the church in thoſe days counted the puniſhment of her iniquity greater than the puniſhment of Sodom.

By theſe few hints you may perceive, what is the *deſire of the righteous*. But this is ſpoken of reference to things preſent; to things that the righteous deſire to enjoy while they are here: communion with God while here, and his ordinances in their purity while here. I come therefore in the ſecond place to ſhew you that the righteous have deſires that reach further, deſires that have ſo long a neck as to look into the world to come.

Secondly, then the deſires of the righteous, are after that, which, yet they know, cannot be enjoyed till after death. And thoſe are comprehended under theſe two heads.

1. They deſire that preſence of their Lord, which is perſonal.

2. They deſire to be in that country where their Lord perſonally is.

That heavenly country.

For the firſt of theſe, ſays Paul,

I have a deſire to depart and to be with Chriſt. Thus you have it in Philippians 1. 23. I have a deſire to be with Chriſt.

In our firſt ſort of deſires, I told you that the righteous deſired ſpiritual communion with God; and now I tell you they deſire to be with Chriſt's perſon; I have a deſire to be with Chriſt. That is, with his perſon, that I may enjoy his perſonal preſence; ſuch a preſence of his, as we are not capable to enjoy while here. Hence he ſays, I have a deſire to depart that I might be with him. Knowing, as he ſays in another place, that while we are at home in the body, we are (and cannot but be) abſent from the Lord.

Now this deſire, as I ſaid, is a deſire that hath a long neck, for it can look over the brazen wall of this, quite into another world. And as it hath a long neck, ſo it is very forceable, and mighty in its operation.

1. This deſire breeds a divorce, a compleat divorce betwixt the ſoul and all inordinate love and affections to relations and worldly enjoyments. This deſire makes a married man live as if he had no wife, a rich man live as if he poſſeſſed not what he has, &c.

This is a ſoul ſequeſtring deſire; This deſire makes a man willing rather to be abſent from all enjoyments, that he may be preſent with the Lord. This is a famous deſire; none hath this deſire, but a righteous man.

There are that profeſs much love to Chriſt, that yet never had ſuch a deſire in them, all their life long. No, the relation that they ſtand in to the world, together with thoſe many fleſh-pleaſing accommodations with which they are ſurrounded, would never yet ſuffer ſuch a deſire to enter into their hearts.

2. The ſtrength of this deſire is ſuch, that it is ready, ſo far forth as it can, to diſſolve that ſweet knot of union that is betwixt body and ſoul, a knot more dear to a reaſonable creature than that can be which is betwixt wife and huſband, parent and child, or a man and his eſtate. For even all that a man has will he give for his life, and to keep body and ſoul firmly knit together. But now, when this deſire comes, this ſilver cord is looſed, is looſed by conſent. This deſire grants to him that comes to diſſolve this union, leave to do it delightfully. We are confident and willing rather to be abſent from the body and to be preſent with the Lord.

Yea, this deſire makes this fleſh, this mortal life, a burden. The man that has this deſire, exerciſes ſelf-denial, while he waits till his deſired change comes. For were it not, that the will of God is that he ſhould live; and did he not hope that his life might be ſerviceable to the truth and church of God; he would not have wherewith to cool the heart of this deſire: but would rather in a holy paſſion with holy Job cry out, I loath, or I abhor it, I would not live always; let me alone (that I may die) for my days are vanity.

3. The ſtrength of this deſire ſhews itſelf in this alſo, namely, in that it is willing to grapple with the king of terrors, rather than to be detained from that ſweet communion, that the ſoul looks for when it comes into the place where its Lord is. Death is not to be deſired for itſelf, the Apoſtle choſe rather to be cloathed upon with his houſe which is from heaven, that mortality might be ſwallowed up of life.

But yet rather than he would be abſent from the Lord, he was willing to be abſent from the body. Death in the very thoughts of it is grievous to fleſh and blood; and nothing can ſo maſter it in our apprehenſions, as that by which we attain to theſe deſires. Theſe deſires do deal with death, as Jacob's love to Rachel did deal with the ſeven long years, which he was to ſerve for her. It made them ſeem few, or but a little time; now ſo I ſay, doth theſe deſires deal with death itſelf. They make it ſeem little, nay a ſervant, nay a privilege; for that by that a man may come to enjoy the preſence of his beloved Lord. I have a deſire to depart, to go from the world and relations, to go from my body, that great piece of myſelf; I have a deſire to venture the tugs and pains and the harſh handling of the king of terrors, ſo I may be with Jeſus Chriſt. Theſe are deſires of the Righteous.

Are not theſe therefore ſtrong deſires? is there not life and mettle in them? have they not in them power to looſe the bands of nature, and to harden the ſoul againſt ſorrow? flow they not, think you, from faith of the fineſt ſort, and are they not bread in the boſom of a truly mortified ſoul? are theſe the effects of a purblind ſpirit? are they not rather the fruits of an eagle ey'd confidence? Oh theſe deſires! they are peculiar to the Righteous, they are none others, but the deſires of the Righteous.

Queſt. But why do the Righteous deſire to be with Chriſt?

Anſw. And I aſk, why doth the wife, that is as the loving hind, love to be in the preſence of her huſband?

1. Chriſt in glory is worth the being with; if the man out of whom the Lord Jeſus did caſt a legion prayed that he might be with him, notwithſtanding all the trials that attended him in this life; how can it be but that a righteous man, muſt deſire to be with him now he is in glory?

2. What we have heard concerning the excellency of his perſon, the unſpeakableneſs of his love, the greatneſs of his ſufferings, and the things that he ſtill is doing for us, muſt needs command our ſouls into a deſire to be with him.

3. When we have heard of a man among us, that has done for us ſome excellent thing: the next thing that our hearts doth pitch upon, is, I would I could ſet mine eyes upon him; but was ever heard the like, to what Jeſus Chriſt has done for ſinners? who then that hath the faith of him, can do otherwiſe, but deſire to be with him? 'twas that which ſometime comforted John, that the time was coming that he ſhould ſee him.

But that conſideration made him bray like a hart, to haſten the time that he might ſet his eyes upon him quickly.

To ſee Jeſus Chriſt then, to ſee him as he is, to ſee him as he is in glory, is a ſight that is worth going from relations, and out of the body, and through the jaws of death to ſee; for this is to ſee him head over all, to ſee him poſſeſſed of heaven for his church, to ſee him preparing of manſion-houſes for thoſe his poor ones, that are now by his enemies kickt too and fro, like foot-balls in the world; and is not this a bleſſed ſight?

Secondly, I have a deſire to be with him, to ſee myſelf with him; this is more bleſſed ſtill; for a man to ſee himſelf in glory, this is a ſight worth ſeeing: ſometimes I look upon myſelf, and ſay where am I now? and do quickly return anſwer to myſelf again, why I am in an evil world, a great way from heaven, in a ſinful body, among devils and wicked men; ſometimes benighted, ſometimes beguiled, ſometimes fearing, ſometimes hoping, ſometimes breathing, ſometimes dying, and the like. But then I turn the tables, and ſay, but where ſhall I be ſhortly? where ſhall I ſee myſelf anon, after a few times more have paſſed over me? and when I can but anſwer this queſtion thus, I ſhall ſee myſelf with Jeſus Chriſt? this yields glory, even glory to ones ſpirit now; no marvel then, if the righteous deſire to be with Chriſt.

Thirdly, I have a deſire to be with Chriſt; there the ſpirits of the juſt are perfected: there the ſpirits of the Righteous are as full as they can hold; a ſight of Jeſus in the word, ſome know how 'twill change them from glory to glory; but how then ſhall we be changed and filled, when we ſhall ſee him as he is? when he ſhall appear we ſhall be like him, for we ſhall ſee him as he is.

Moſes and Elias appeared to Peter and James and John, at the transfiguration of Chriſt in glory: how ſo? why they had been in the heavens, and came thence with ſome of the glories of heaven upon them. Gild a bit of wood, yea, gild it ſeven times over and it muſt not compare in difference to wood not gilt, to the ſoul, that but a little while has been dipt in glory.

Glory is a ſtrange thing to men that are on this ſide of the heavens; 'tis that which eye hath not ſeen, nor ear heard, nor entered into the heart of man to conceive of; only the chriſtian has a word and ſpirit, that at times doth give a little of the glimmering thereof unto him.

But oh when he is in the ſpirit, and ſees in the ſpirit, do you think his tongue can tell! But I ſay, if the ſight of heaven, at ſo vaſt a diſtance, is ſo excellent a proſpect, what will it look like when one is in it?

No marvel then, if the deſires of the Righteous are to be with Chriſt.

Object. But if this be the character of a righteous man, to deſire to depart and to be with Chriſt, I am none of them; for I never had ſuch a deſire in my heart; no, my fears of periſhing will not ſuffer me either to deſire to die to be with Chriſt, nor that Chriſt ſhould come to judge the world,

Anſw. Though thine is a caſe that muſt be excepted, for that thy deſires may not as yet be grown ſo high; yet if thou art a righteous man, thy heart has in it the very ſeeds thereof.

There are therefore deſires, and deſires to deſires, as one child can reach ſo high, and the other can but deſire to do ſo: thou, if thou art a Righteous man, haſt deſires, theſe deſires ready to put forth into act, when they are grown a little ſtronger, or when their impediment is removed.

Many times it is with our deſires, as it is with ſaffron, it will bloom and bloſſom, and be ripe, and all in a night. Tell me, doſt thou not deſire to deſire? Yea, doſt thou not vehemently deſire to deſire to depart and to be with Chriſt? I know if thou art a righteous man thou doſt. There is a man ſows his field with wheat, but as he ſows, ſoon it is covered with great clods: now that grows as well as the reſt, though it runs not upright as yet; it grows, and yet is kept down, ſo do thy deſires; and when one ſhall remove the clod, the blade will ſoon point upwards.

I know thy mind; that which keeps thee that thou canſt not yet arrive to this, To deſire to depart and to be with Chriſt, is becauſe ſome ſtrong doubt or clod of unbelief, as to thy eternal welfare, lies hard upon thy deſiring ſpirit; now let but Jeſus Chriſt remove this clod, and thy deſires will quickly ſtart up to be gone.

I ſay, let but Jeſus Chriſt give thee one kiſs, and with his lips as he kiſſes thee, whiſper to thee the forgiveneſs of thy ſins, and thou wilt quickly break out and ſay, Nay, then Lord let me die in peace, ſince my ſoul is perſuaded of thy ſalvation.

There is a man upon the bed of languiſhing, but oh! he dares not die, for all is not as he would have it betwixt God and his poor ſoul; and many a night he lies thus in great horror of mind; but do you think, that he doth not deſire to deſire to depart? Yes, yes, he alſo waits and cries to God to ſet his deſires at liberty: At laſt the viſitor comes and ſets his ſoul at eaſe, by perſuading of him that he belongs to God; and what then? Oh! now let me die, welcome death.

Now he is like the man in Eſſex, who when his neighbour at his bedſide prayed for him, that God would reſtore him to health, ſtarted up in his bed, and pulled him by the arm, and cried out, No, no, pray that God will take me away, for to me it is beſt to go to Chriſt.

The deſires of ſome good chriſtians are pinioned and cannot ſtir, eſpecially theſe ſort of deſires; but Chriſt can and will cut the cord ſome time or other; and then thou that wouldſt, ſhalt be able to ſay, I have a deſire to depart, and to be with Jeſus Chriſt.

Mean time be thou earneſt to deſire to know thy intereſt in the grace of God, for there is nothing ſhort of the knowledge of that, can make thee deſire to depart, that thou mayſt be with Chriſt; this is that that Paul laid as the ground of his deſires to be gone: We know, ſays he, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens. For in this we groan earneſtly, deſiring to be cloathed upon with our houſe, which is from heaven.

And know that if thy deſires be right, they will grow as other graces do, from ſtrength to ſtrength; only in this they can grow no faſter, than faith grows as to juſtification, and than hope grows as to glory.

But we will leave this, and come to the ſecond thing.

Secondly, As the righteous men deſire to be preſent with Jeſus Chriſt, ſo they deſire to be with him in that country where he is; But now they deſire a better country, that is, an heavenly; wherefore God is not aſhamed to be called their God, for he hath prepared for them a city. But now they deſire a better country; here is a compariſon: There was another country, to wit, their native country, the country from whence they came out; that in which they left their friends and their pleaſures, for the ſake of another world, which indeed is a better country, as is manifeſt from its character, It is an heavenly: As high as heaven is above the earth, ſo much better is that country which is an heavenly, than is this in which now we are.

A heavenly country, where there is a heavenly Father, a heavenly hoſt, heavenly things, heavenly viſions, heavenly places, a heavenly kingdom, and the heavenly Jeruſalem, for them that are partakers of the heavenly calling, and that are the heavenly things themſelves.

This is a country to be deſired, and therefore no marvel if any, except thoſe that have loſt their wits and ſenſes, refuſe to chuſe themſelves an habitation here. Here is the mount Zion, the city of the living God, the heavenly Jeruſalem, and an innumerable company of angels; here is the general aſſembly and church of the firſt-born, and God the judge of all; and Jeſus, and the ſpirits of juſt men made perfect: Who would not be here?

This is the country that the Righteous deſire for a habitation; But now they deſire a better country, that is, an heavenly; wherefore God is not aſhamed to be called their God, for he hath prepared for them a city.

Mark, they deſire a country, and God prepareth for them a city; he goes beyond their deſires, beyond their apprehenſions, beyond what their hearts could conceive to aſk for.

There is none that are weary of this world from a gracious diſpoſition that they have to an heavenly; but God will take notice of them, will own them, and not be aſhamed to own them; yea, ſuch ſhall not loſe their longing: They deſire a handful, God gives them a ſea-ful; they deſire a country, God prepares for them a city: A city that is an heavenly; a city, that has foundation; a city, whoſe builder and maker is God. And all this is, that the promiſe to them might be fulfilled: *The deſire of the Righteous ſhall be granted*; and this is the laſt thing propounded to be ſpoken to from the text. Therefore, Thirdly, We then in concluſion come to enquire into what is meant, or to be underſtood by the granting of the Righteous their deſires: *The deſires of the Righteous ſhall be granted.*

1. To grant, is to yield to what is deſired, to conſent that it ſhall be even ſo as is requeſted; The Lord hear thee in the time of trouble, the name of the God of Jacob defend thee; ſend thee help from his ſanctuary, and ſtrengthen thee out of Zion, remember all thy ſacrifices; grant thee according to thine own heart, and fulfil all thy counſel.

2. To grant, is to accompliſh what is promiſed; thus God granted to the Gentiles repentance unto life, namely, for that he had promiſed it by the prophets from the days of old.

3. To grant therefore, is an act of grace and condeſcending favour; for if God is ſaid to humble himſelf when he beholds things in heaven, what condeſcention is it for him to hearken to a ſinful wretch on earth, and to tell him, have the thing which thou deſireſt? A wretch I call him, if compared to him that hears him, tho' he is a righteous man when conſidered as the new creation of God.

4. To grant then, is not to part with the thing deſired, as if a deſire merited, purchaſed, earned or deſerved it, but of bounty and good will, to beſtow the thing deſired upon the humble: Hence God's grants are ſaid to be gracious ones.

5. I will add, That to grant, is ſometimes taken for giving one authority or power to do, or poſſeſs, or enjoy ſuch and ſuch privileges; and ſo it may be taken here: For the Righteous has a right to a power, to enjoy the things beſtowed on them by their God.

So then, to grant is to give, to accompliſh, even of free grace, the deſires of the Righteous.

1. This is acknowledged by David, where he ſaith to God, Thou haſt given him his hearts deſire, and haſt not withholden the requeſts of his lips.

2. And this is promiſed to all that delight themſelves in God; Delight thyſelf in the Lord and he ſhall give thee the deſire of thy heart. And again,

3. He will fulfil the deſires of them that fear him: he alſo will hear their cry and will ſave them.

By all theſe places it is plain, that the promiſe of granting deſires, is entailed to the Righteous, and alſo the grant to them is an act of grace and mercy.

But it alſo follows, that tho' the deſires of the righteous are not meritorious, yet they are pleaſing in his ſight; and this is manifeſt ſeveral ways, beſides the promiſe of a grant of them.

Firſt, In that the deſires of God, and the deſires of the Righteous jump, or agree in one; they are of one mind in their deſires: God's deſire is to the work of his hands, and the Righteous are for ſurrendering that up to him.

1. In giving up the heart unto him: My ſon, ſays God, give me thy heart: I lift my heart to thee, ſays the righteous man.

Here therefore there is an agreement between God and the Righteous; it is I ſay, agreed on both ſides, that God ſhould have the heart: God deſires it, the righteous man deſires it; yea, he deſires it with a groan, ſaying, Incline my heart unto thy teſtimony; let my heart be found in thy ſtatutes.

2. They are alſo agreed about the diſpoſing of the whole man? God is for body, and ſoul, and ſpirit: and the Righteous deſires that God ſhould have it all: Hence they are ſaid to give themſelves to the Lord, and to addict themſelves to his ſervice.

3. God deſireth truth in the inward parts, that is, that truth may be at the bottom of all; and this is the deſire of the righteous man likewiſe; I have hid thy word in my heart, ſaid David, that I might not ſin againſt thee.

4. They agree in the way of juſtification, in the way of ſanctification, in the way of preſervation, and in the way of glorification; to wit, which way to come at and enjoy all: Wherefore, who ſhould hinder the righteous man, or keep him back from enjoying the deſire of his heart.

5. They alſo agree about the ſanctifying of God's name in the world; ſaying, Thy will be done on earth as it is in heaven: There is a great agreement between God and the Righteous; he that is joined to the Lord is one ſpirit; no marvel then if their deſires in the general, ſo far as the righteous man doth know the mind of his God, is one; conſequently their deſires muſt be granted, or God muſt deny himſelf.

Secondly, The deſires of the Righteous are the life of all their prayers; and it is ſaid, the prayer of the upright is God's delight.

1. Jeſus Chriſt put a difference betwixt the form and ſpirit that is in prayer, and intimates, the ſoul of prayer is in the deſires of a man, Therefore, ſaith he, I ſay unto you, what things ſoever you deſire when ye pray, believe that ye receive them, and ye ſhall have them.

2. If a man prays never ſo long, and has never ſo many brave expreſſions in prayer, yet God counts it prayer no further, than there are warm and fervent deſires in it after thoſe things the mouth maketh mention of. In Pſalm 38. 9. ſaith David, Lord all my deſires are before thee, and my groanings are not hid from thee.

3. Can you ſay you deſire, when you pray? or that your prayers come from the braying, panting and longing of your hearts? If not, they ſhall not be granted;

for God looks when men are at prayer, to ſee if their heart and ſpirit is in their prayers; for he counts all other but vain ſpeaking. Ye ſhall ſeek me, and find me, ſays he, when you ſhall ſearch for me with all your heart. The people that you read of in 2 Chron. 15. are there ſaid to do what they did, with all their heart, and with all their ſoul. For they ſought God with their whole deſire, ver. 11, 12, 13, 14, 15.

When a man's deſires put him upon prayer, run along with him in his prayer, break out of his heart, and aſcend up to heaven with his prayers, it is a good ſign that he is a righteous man, and that his deſires ſhall be granted.

Thirdly, By deſires a righteous man ſhews more of his mind for God, than he can by any manner of ways beſides; hence it is ſaid, The deſire of a man is his kindneſs, and that a poor man (that is ſincere in his deſires) is better than (he that with his mouth ſhews much love, if he be) a liar.

1. Deſires, deſires, are copious things; you read that a man may enlarge his deſires as hell, that is, if they be wicked: Yea, and a righteous man may enlarge his deſires as heaven.

2. No grace is ſo extenſive as deſires. Deſires out-go all; who believes, as he deſires to believe? and loves as he deſires to love? and fears as he deſires to fear God's name? Might it be as a righteous man doth ſometimes deſire it ſhould be, both with God's church, and alſo with his own ſoul, ſtranger things would be than there are; faith, and love, and holineſs would flouriſh more than it does. Oh! what does a righteous man deſire? What do you think the Prophet deſired, when he ſaid O that thou wouldſt rent the heavens and come down? And Paul when he ſaid, He could wiſh that himſelf were accurſed from Chriſt, for the vehement deſire that he had that the Jews might be ſaved? Yea, what do you think John deſired, when he cried out to Chriſt to come quickly?

3. Love to God, as I ſaid, is more ſeen in deſires than in any chriſtian act: Do you think that the woman with her two mites, caſt in all that ſhe deſired to caſt into the treaſury of God? Or do you think, when David ſaid that he had prepared for the houſe of God with all his might, that his deſires ſtinted when his ability was at its utmoſt? No, no, deſires go beyond all actions: therefore I ſaid, it is the deſires of a man that are reckoned for his kindneſs.

4. Kindneſs is that which God will not forget, I mean the kindneſs which his people ſhew to him; eſpecially in their deſires to ſerve him in the world. When Iſrael was come out of Egypt, you know how many ſtumbles they had before they got to Canaan. But foraſmuch as they were willing, or deſirous to follow God, he paſſes by all their failures, ſaying, I remember thee (and that almoſt a thouſand years after) the kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs, in a land that was not ſown: Iſrael was holineſs to the Lord, and the firſt fruits of his increaſe.

5. There is nothing that God likes of ours, better than he likes our true deſires. For indeed, true deſires they are the ſmoke of our incenſe, the flower of our graces, and the very vital part of our new man. They are our deſires that aſcend, and them that are the ſweet of all the ſacrifices that we offer to God. The man of deſires is the man of kindneſs.

Fourthly, Deſires! true and right deſires, they are they by which a man is taken up from the ground and brought away to God in ſpite of all oppoſers. A deſire will take a man upon its back, and carry him away to God if ten thouſand men ſtand by and oppoſe it. Hence it is ſaid, That through deſire a man ſeparates himſelf, to wit, from what is contrary to the mind of God, and ſo ſeeketh and intermeddleth with all wiſdom.

1. All convictions, converſions, illuminations, favours, taſtes, revelations, knowledge, and mercies will do nothing, if the ſoul abides without deſires. All I ſay, is but like rain upon ſtones, or favours beſtowed upon a dead dog. Oh! But a poor man with deſires, a man that ſees but little, that knows but little, that finds in himſelf but little, if he has but ſtrong deſires, they will ſupply all. His deſires take him up from his ſins, from his companions, from his pleaſures, and carry him away to God.

2. Suppoſe thou waſt a miniſter, and waſt ſent from God with a whip whoſe cords was made of the flames of hell, thou mighteſt laſh long enough, before thou couldeſt ſo much as drive one man that abides without deſires, to God, or to his kingdom, by that thy ſo ſore a whip.

3. Suppoſe again that thou waſt a miniſter, and waſt ſent from God to ſinners with a crown of glory in thy hand, to offer to him that firſt comes to thee for it; yet none can come without deſires; but deſire takes the man upon its back, and ſo brings him to thee.

4. What's the reaſon, that men will with mouth commend God, and commend Chriſt, and commend and praiſe both heaven and glory, and yet all the while, fly from him, and from his mercy, as from the worſt of enemies? Why, They want good deſires; their deſires being miſchievous, carry them another way. Thou entreateſt thy wife, thy huſband, and the ſon of thy womb, to fall in with thy Lord and thy Chriſt, but they will not. Aſk them the reaſon why they will not, and

they know none, only they have no deſires. When we ſhall ſee him, there is no beauty in him that we ſhould deſire him. And I am ſure if they do not deſire him, they can by no means be made to come to him.

But now, Deſires! deſires that are right, will carry a man quite away to God, and to do his will, let the work be never ſo hard. Take an inſtance or two for this.

1. You may ſee it in Abraham, Iſaac, and Jacob. The text ſays plainly, They were not mindful of that country from whence they came out, through their deſires of a better.

God gave them intimation of a better country, and their minds did cleave to it with deſires of it, and what then? Why they went forth, and deſired to go, tho' they did not know whither they went. Yea, they all ſojourned in the land of promiſe, becauſe it was but a ſhadow of what was deſigned for them by God, and looked to by their faith, as in a ſtrange country; wherefore they alſo caſt that behind their back, looking for that city that had foundation, of which mention was made before.

Had not now theſe men deſires that were mighty! They were their deſires that thus ſeparated them from their deareſt and choice relations and enjoyments. Their deſires were pitched upon the heavenly country, and ſo they broke through all difficulties for that.

2. You may ſee it in Moſes, who had a kingdom at his foot, and was the alone viſible heir thereof; but the deſire of a better inheritance, made him refuſe it, and chuſe rather to take part with the people of God in their afflicted condition, than to enjoy the pleaſures of ſin for a ſeaſon.

You may ſay, The ſcripture attributes this to his faith. I anſwer, ſo it attributes to Abraham's faith, his leaving of his country. But his faith begat in him theſe deſires after the country that is above. So indeed Moſes ſaw theſe things by faith, and therefore his faith begat in him theſe deſires. For it was becauſe of his deſires that he did refuſe, and did chuſe, as you read. And here we may opportunely take an opportunity to touch upon the vanity of that faith that is not breeding, and that knows not how to bring forth ſtrong deſires of enjoying what is pretended to be believed; all ſuch faith is falſe. Abraham's, Iſaac's, Jacob's, and Moſes's faith, bred in them deſires, ſtrong deſires; yea, deſires ſo ſtrong as to take them up, and to carry them after what by their faith was made known unto them. Yea, their deſires were ſo mightily ſet upon the things made known to them by their faith, that neither difficulties nor dangers, nor yet frowns nor flatteries could ſtop them from the uſe of all lawful attempts of enjoying what they believed was to be had, and what they deſired to be poſſeſſed of.

3. The women alſo that you read of, and others, that would not upon unworthy terms, accept of deliverance from torments and ſundry trials, that they might (or becauſe they had a deſire to) be made partakers of a better reſurrection.

And others, ſaith he, had trial of cruel mockings and ſcourgings. Yea, moreover of bonds and impriſonments; they were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword; they wandered about in ſheep-ſkins and goat-ſkins, being deſtitute, afflicted, tormented: of whom the world was not worthy. They wandered in deſerts, in mountains and caves of the earth.

4. But we will come to the Lord Jeſus himſelf. Whither did his deſires bring him? Whither did they carry him, and to what did they make him ſtoop? For they were his deſires after us, and after our good, that made him humble himſelf to do as he did.

What was it, think you, that made him cry out, I have a baptiſm to be baptized with, and how am I ſtraitned until it is accompliſhed. What was that baptiſm, but his death? and why did he ſo long for it, but of deſire to do us good? Yea, the paſſover being to be eaten on the eve of his ſufferings, with what deſires did he deſire to eat it with his diſciples?

Yea, his deſires to ſuffer for his people, made him go with more ſtrength to lay down his life for them, than they for want of them, had to go to ſee him ſuffer. And they were in their way going up to Jeruſalem, he to ſuffer, and they to look on. And Jeſus went before them, and they were amazed, and as they followed they were afraid.

I tell you, deſires are ſtrange things if they be right; they jump with God's mind, they are the life of prayer; they are a man's kindneſs to God, and they which will take him up from the ground, and carry him away after God to do his will, let the work be never ſo hard. Is it any marvel then, if the deſires of the Righteous are ſo pleaſing to God as they are? and that God has ſo graciouſly promiſed, that the deſires of the Righteous ſhall be granted?

But we come now to the uſe and application.

Firſt Uſe is a Uſe of Information.

The firſt uſe ſhall be a uſe of information. You have heard what hath been ſaid of deſires, and what pleaſing things right deſires are unto God. But you muſt know, that they are the deſires of his people, of the Righteous that are ſo. No wicked man's deſires are regarded.

This men muſt be informed of, leſt their deſires become a ſnare to their ſouls. You read of a man whoſe deſire kills him. And why? but becauſe he reſts in deſiring, without conſidering what he is, whether ſuch a one unto whom the promiſe of granting deſires, is made: he coveteth greedily all the day long, but to little purpoſe. The grant of deſires, of the fulfilling of deſires, is entailed to the righteous man.

There are four ſorts of people that deſire, that deſire the kingdom of heaven; conſequently, deſires have a four-fold root from whence they flow.

Firſt, The natural man deſires to be ſaved, and to go to heaven when he dies. Aſk any natural man, and he will tell you ſo. Beſides, we ſee it is ſo with them, eſpecially at certain ſeaſons. As when ſome guilt, or conviction for ſin, takes hold upon them; or when ſome ſudden fear terrifies them; when they are afraid that the plague or peſtilence will come upon them, and break up houſe-keeping for them; or when death has taken them by the throat, and is halling them down ſtairs to the grave. Then, O then! Lord ſave me, Lord have mercy upon me; good people pray for me: Oh whither ſhall I go when I die, if ſweet Chriſt has not pity for my ſoul? And now the bed ſhakes, and the poor ſoul is as loth to go out of the body for fear the devil ſhould catch it, as the poor bird is to go out of the buſh, while it ſees the hawk waits there to receive her. But the fears of the wicked they muſt come upon the Wicked; they are the deſirous of the Righteous that muſt be granted. Pray take good notice of this. And to back this with the authority of God, conſider,

1. That ſcripture, The wicked travels with pain all his days, and the number of his years is hidden from the oppreſſor. A dreadful ſound is in his ears, in proſperity the deſtroyer ſhall come upon him. Trouble and anguiſh ſhall make him afraid, they ſhall prevail againſt him as a king ready to the battle.

Can it be imagined that when the wicked are in this diſtreſs but that they will deſire to be ſaved? Therefore he ſaith again,

2. Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night. The eaſt wind, that blaſting wind, carrieth him away and he departeth, and as a ſtorm hurrieth him out of (the world) his place. For God ſhall caſt upon him and not ſpare; in flying, he would fain fly out of his hand.

Their terrors and their fears muſt come upon them; their deſires and wiſhes for ſalvation muſt not be granted. They ſhall call upon me, ſays God, but I will not anſwer, they ſhall ſeek me early, but ſhall not find me.

Secondly, There is the hypocrite's deſire: Now his deſire ſeems to have life and ſpirit in it. Alſo he deſires in his youth, his health, and the like: Yet it comes to naught. You ſhall ſee him drawn to the life in Mark 10. 17. He comes running, and kneeling, and aſking, and that, as I ſaid, in youth and health; and that is more than men merely natural do. But all to no purpoſe; he went as he came, without the thing deſired. The conditions propounded were too hard for this hypocrite to comply withal.

Some indeed make a great noiſe with their deſires over ſome again do, but in concluſion all comes to one; they meet together there where they go, whoſe deſires are not granted.

For what is the hope of the hypocrite, tho' he has gained to a higher ſtrain of deſires, when God taketh away his ſoul? Will God hear his cry when trouble cometh upon him?

Did he not, even when he deſired life, yet break with God, in the day when conditions of life were propounded to him? Did he not, even when he aſked what good things were to be done that he might have eternal life, refuſe to hear or to comply with what was propounded to him? How then can his deſires be granted, who himſelf refuſed to have them anſwered?

No marvel then if he periſhes like his own dung, if they that have ſeen him ſhall ſay they miſs him among thoſe that are to have their deſires granted.

Thirdly, There are the deſires of the cold formal profeſſor. The deſires, I ſay, of him whoſe religion lies in a few of the ſhells of religion: even as the fooliſh virgins who were content with their lamps, but gave not heed to take oil in their veſſels. Theſe I take to be thoſe whom the wiſe man calls the ſlothful. The ſoul of the ſluggard deſireth and hath nothing, but the ſoul of the diligent ſhall be made fat. The ſluggard is one that comes to poverty thro' idleneſs, that contents himſelf with forms, That will not plough in winter by reaſon of the cold: therefore he ſhall beg in harveſt, or at the day of judgment, and have nothing.

Thus you ſee that there are many that deſire, the natural man, the hypocrite, the formaliſt; they all deſire. For heaven is a brave place, and no-body would go to hell. Lord, Lord, open to us, is the cry of many in this world, and will be the cry of more in the day of judgment.

Of this therefore thou ſhouldſt be informed, and that for theſe reaſons,

1. Becauſe ignorance of this may keep thee aſleep in ſecurity, and cauſe thee to fall under ſuch diſappointments as are the worſt and the worſt to be born. For, for a man to think to go to heaven becauſe he deſires it, and when all is done, to fall into hell, is a fruſtration of the moſt diſmal complexion. And yet thus it will be when deſires ſhall fail, when man goes to his long home, and when the mourners go about the city.

2. Becauſe, as was ſaid before, elſe thy deſires, and that which ſhould be for thy good, will kill thee.

1. They kill thee at death, when thou ſhalt find them every one empty.

2. And at judgment, when thou ſhalt be convinced, that thou oughteſt to go without what thou deſireſt, becauſe thou waſt not the man to whoſe deſires the promiſe was made, nor the man that didſt deſire a-right.

3. To be informed of this is the way to put thee upon ſuch ſenſe and ſight of thy caſe, as will make thee in earneſt betake thyſelf in that way to him, that is acceptable, who grants the deſires of the Righteous.

And then ſhalt thou be happy when thou ſhunneſt to deſire as the natural man deſireth, as the hypocrite deſireth, or as the formaliſt deſireth: When thou deſireſt as the Righteous do, thy deſires ſhall be granted.

Second Uſe is of Examination.

Secondly, If this be ſo, then what cauſe haſt thou that art conſcious to thyſelf that thou art a deſiring man, to examine thyſelf, whether thou art one whoſe deſires ſhall be granted. For to what purpoſe would a man deſire, or what fruits will deſires bring him whoſe deſires ſhall not be granted? Such a man is but like to her that longs, but loſes her longing; or like to him that looks for peace while evil overtakes him.

Thou haſt heard it over and over, that the grant of deſires belongs to the Righteous: Shouldeſt thou then not enquire into thy condition, and examine thyſelf whether thou art a righteous man or no? The apoſtle ſaid to the Corinthians, Examine yourſelves whether you be in the faith; prove your own ſelves; know you not how that Jeſus Chriſt is in you except you be reprobates? You may be reprobates and not be aware of it, if you do not examine and prove your own ſelves.

It is therefore for thy life, wherefore do not deceive thyſelf.

I have given you before a deſcription of a righteous man, namely, that he is one made ſo of God by imputation, by an inward principle, and one that brings forth fruit to God. Now this laſt thou mayſt think thou haſt. For it is eaſy and common for men to think, when they bring forth fruit to themſelves, that they bring it forth to God. Wherefore examine thyſelf.

1. Art thou righteous? If thou ſayſt, yea, I aſk, how comeſt thou righteous? If thou thinkeſt that obedience to the law of righteouſneſs has made thee ſo, thou art utterly deceived. For he that thus ſeeks righteouſneſs yet is not righteous, becauſe he cannot by ſo doing, attain that thing he ſeeketh for.

Did not I tell thee before, that a man muſt be righteous before he doth one good work, or he can never be righteous? The tree muſt be good firſt, even before it brings forth one good apple.

2. Art thou righteous? In whoſe judgment art thou righteous? Is it in the judgment of God, or of man? If not of God, it is no matter though all the men on earth ſhould juſtify thee; thou for that art no whit the more righteous.

3. Art thou righteous in the judgment of God? who told thee ſo, or doſt thou but dream thereof? Indeed to be righteous in God's ſight, is that, and only that, which can ſecure a man from wrath to come; for if God juſtifies, who is he that condemns? And this only is the man whoſe deſires ſhall be granted.

4. But ſtill I ſay, is the queſtion, How comeſt thou to know that thou art righteous in the judgment of God? Doſt thou know by what it is, that God makes a man righteous? Doſt thou know where that is, by or with which, God makes a man righteous? And alſo how God doth make a man righteous with it? Theſe are queſtions in the anſwer of which thou muſt have ſome heavenly ſkill, or elſe all that thou ſayeſt about thy being righteous, will ſeem without a bottom.

5. Now if thou anſwereſt, That that which makes me righteous is the obedience of Chriſt to his Father's will; that this righteouſneſs is before the throne of God, and that it is made mine by an act of God's free grace; I ſhall aſk thee yet again,

6. How cameſt thou to ſee thy need of this righteouſneſs? And by what is this righteouſneſs by thee applied to thyſelf? For this righteouſneſs is beſtowed upon thoſe that ſee their need thereof.

This righteouſneſs is the refuge whereto the guilty fly for ſuccour that they may be ſheltered from the wrath to come. Haſt thou then fled, or doſt thou indeed fly to it?

7. None flies to this righteouſneſs for life, but thoſe who feel the ſentence of condemnation by God's law upon their conſcience; and that in that extremity have ſought for righteouſneſs firſt elſewhere, but cannot find it in all the world.

8. For man, when he findeth himſelf at firſt a ſinner, doth not ſtraitway betake himſelf for righteouſneſs to God by Chriſt; but in the firſt place, ſeeks it in the law on earth by labouring to yield obedience thereto, to the end he may, when he ſtands before God at death and judgment, have ſomething to commend him to him, and for the ſake of which he may at leaſt help forward his acceptance with him.

9. But being wearied out of this (and if God loves him, he will weary him out of it) then he looks unto heaven, and cries to God for righteouſneſs; the which God ſhews him in his own good time, he hath reckoned to him for the ſake of Jeſus Chriſt.

10. Now by this very diſcovery, the heart is alſo principled with the Spirit of the goſpel; for the Spirit comes with the goſpel

down from heaven to ſuch a one, and fills his ſoul with good; by which he is capacitated to bring forth fruit, true fruit which are the fruits of righteouſneſs imputed, and of righteouſneſs infuſed, to the glory and praiſe of God.

11. Nor can any thing but faith make a man ſee himſelf thus made righteous; for this righteouſneſs is revealed from faith to faith, from the object of faith to the grace of faith, by the ſpirit of faith: a faithleſs man then can ſee this, no more than a blind man can ſee colours; nor reliſh this, more than a dead man taſteth victuals: as therefore blind men talk of colours, and as dead men reliſh food, ſo do carnal men talk of Jeſus Chriſt; to wit, without ſenſe or ſavour; without ſenſe of the want, or ſavour of the worth and goodneſs of him to the ſoul.

12. Wherefore I ſay, 'tis of abſolute neceſſity, that with thy heart thou deal in this point, and beware of ſelf-deceiving; for if thou fail here, thy deſires will fail thee for ever; *For the deſire of the Righteous*, and that only, *muſt be granted*.

Third uſe is cautionary.

Let me here therefore caution thee to beware of ſome things, by which elſe, perhaps, thou mayſt deceive thyſelf.

1. Take heed of taking ſuch things for grants of deſires, that accidentally fall out; accidentally I mean, as to thy deſires; for 'tis poſſible, that that very thing that thou deſireſt, may come to paſs in the current of providence, not as an anſwer of thy deſires: now if thou takeſt ſuch things for a grant of thy deſires, and conſequently concludeſt thyſelf a righteous man, how mayeſt thou be deceived? The ark of God was delivered into the hand of the Philiſtines, which they deſired; but not for the ſake of their deſires, but for the ſins of the children of Iſrael.

The land of Canaan was given unto Iſrael, not for the ſake of their deſires, but for the ſins of thoſe whom God caſt out before them; and to fulfil the promiſe that God before they were born, had made unto their fathers.

Iſrael was carried away captive out of their own land, not to fulfil the deſires of their enemies, but to puniſh them for their tranſgreſſions. Theſe with many of ſmaller importance of more perſonal, might be mentioned, to ſhew that many things happen to us, ſome to our pleaſing, and ſome to the pleaſing of our enemies; which if either we or they ſhould count the returns of our prayer, or the fruits of our deſires, and ſo draw concluſions of our eſtate to be for the future happy, becauſe in ſuch things we ſeemed to be anſwered of God; we might greatly ſwerve in our judgments, and become the greateſt at ſelf-deceiving. Or ſhouldſt thou,

2. Take it for granted, that what thou enjoyeſt thou haſt it as the fruit of thy deſires; yet if the things thou boaſt of, are things pertaining to this life, ſuch may be granted thee, as thou art conſidered of God as his creature, though thyſelf art far enough off from being a righteous man; Thou openeſt thy hand, ſays the Pſalmiſt, and ſatisfieſt the deſires of every living thing. Again, He feeds the young ravens that cry to him; and the young lions ſeek their meat from God. Cain, Iſhmael, Ahab, too, had in ſome things, their deſires granted them of God.

For if God will hear the deſire of the beaſts of the field, the fiſhes of the ſea, and of the fowls of heaven; no marvel if the Wicked alſo, may boaſt him of his heart's deſire.

Into whoſe hand, as he ſaith in another place, God bringeth abundantly. Take heed therefore, theſe things, nor the grant of them, are any ſigns that thou art a righteous man, or that the promiſe made to the Righteous in granting their deſires, are accompliſhed upon thee.

I think a man may ſay, that the men that know not God, have a fuller grant, I mean generally, of their deſires of temporal things, than has the child of God himſelf; for his portion lying in better things, his deſires are anſwered another way.

3. Take heed, God grants to ſome men their deſires in anger, and to their deſtruction.

He gave to ſome their own deſires, but ſent leanneſs into their ſouls. All that God gives to the ſons of men, he gives not in mercy; he gives to ſome an inferior, and to ſome a ſuperior portion; and yet ſo alſo he anſwereth them in the joy of their heart.

Some men's hearts are narrow upwards, and wide downwards; narrow as to God, but wide for the world; they gape for the one, but ſhut themſelves up againſt the other; ſo as they deſire, they have of what they deſire; thou filleſt their belly with thy hid treaſures, for that they do deſire; But as for me, ſaid David (theſe things will not ſatisfy) I ſhall be ſatisfied when I awake in thy likeneſs.

I told you before that the heart of a wicked man was wideſt downward, but it is not ſo with the Righteous: therefore the portion of Jacob is not like them; God has given to him himſelf. The temple that Ezekiel ſaw in the viſion, was ſtill wideſt upward; it ſpread itſelf toward heaven: So is the church, and ſo is the Righteous, and ſo are his deſires.

Thy great concern therefore, is to conſider, ſince thou art confident that God alſo heareth thy deſires; I ſay, to conſider, whether he anſwereth thee in his anger; for if he doth ſo, thy deſires come with a woe: therefore I ſay, look to thyſelf.

A full purſe and a lean ſoul is a ſign of a great curſe; He gave them their own deſires, but ſent leanneſs into their ſoul: take heed of that; many men crave by their deſires, as the dropſical man craves drink; his drinking makes his belly ſwell big, but conſumes other parts of his body; Oh! 'tis a ſad grant, when the deſire is granted, only to make the belly big, the eſtate big, the name big: when even by this bigneſs the ſoul pines, is made to dwindle, to grow lean, and to look like an anatomy.

I am perſuaded that it is thus with many, who, while they were lean in eſtates, had fat ſouls; but the fatting of their eſtates, has made their ſouls, as to good, as lean as a rake. They cannot now breath after God, they cannot now look to their hearts; they cannot now ſet watch and ward over their ways; they cannot now ſpare time to examine who goes out, or who comes in.

They have ſo much their deſires in things below, that they have no leiſure to concern themſelves with, or to look after things above; their hearts are now as fat as greaſe; their eyes do now too much ſtart out to be turned, and made to look inward.

They are now become as to their beſt part, like the garden of the ſlothful, all grown over with nettles and briars, that cover the face thereof; or like Saul, removed from a little eſtate and low condition, to much, even worſe and worſe.

Men do not know what they do in deſiring things of this life, things over and above what are neceſſary; they deſire them, and they have them with a woe: ſurely he ſhall not feel quietneſs in his belly (his belly is taken for his conſcience) he ſhall not ſave of that which hedeſired, (to help him in an evil day.)

I ſhall not here given my caution to the Righteous, but ſhall reſerve that for the next uſe: But oh that men were as wiſe in judging of the anſwering of the deſires, as they are in judging of the extravagances of their appetites! You ſhall have a man even from experience, reclaim himſelf from ſuch an exceſs of eating, drinking, ſmoaking, ſleeping, talking or pleaſurable actions, as by his experience he finds is hurtful to him (and yet all this may but hurt the body, at leaſt the body directly;) but how blind, how unſkill'd are they in the evils that attend deſires? For like the man in the dropſy, made mention of before, they deſire this world, as he doth drink, till they deſire themſelves quite down to hell. Look to it therefore and take heed; God's granting the things pertaining to this life unto thee, doth neither prove that thou art Righteous, nor that he acts in mercy towards thee, by giving of thee thy deſires.

Fourth uſe is for encouragement,

Is it ſo? ſhall the deſire of the righteous be granted? Then this ſhould encourage them that in the firſt place have ſought the kingdom of God and his Son's righteouſneſs, to go on in their deſires.

God has given thee his Son's righteouſneſs to juſtify thee; he has alſo, becauſe thou art a ſon, ſent forth the ſpirit of his ſon into thy heart to ſatisfy thee, and to help thee to cry unto him father, father? wilt thou not cry? wilt thou not deſire? thy God has bidden thee open thy mouth, he has bid thee open it wide, and promiſed ſaying, and I will fill it: and wilt thou not deſire?

Oh! thou haſt a licenſe, a leave, a grant to deſire; wherefore be not afraid to deſire great mercies of the God of heaven: this was Daniel's way, and he ſet others to do it too.

Object. But I am an unworthy creature.

Anſw. That's true; but God gives to no man for his worthineſs, nor rejects any for their ſinfulneſs, that come to him ſenſible of the want and worth of mercy for them. Beſides, I told thee before, that the deſires of a righteous man, and the deſires of his God, do jump or agree: God has a deſire to thee, thou haſt a deſire to him: God deſires truth in the inward parts, and ſo doſt thou with all thy heart: God deſires mercy, and to ſhew it to the needy; that's it thou alſo wanteſt, and that which thy ſoul craves at his hand.

Seek man, aſk, knock, and do not be diſcouraged, The Lord grant all thy deſires. Thou ſayſt thou art unworthy to aſk the biggeſt things, things ſpiritual and heavenly; well, will carnal things ſerve thee, and anſwer the deſires of thy heart? canſt thou be content to be put off with a belly well filled, and a back well cloathed?

Oh! better I never had been born.

See, thou wilt not aſk the beſt, and yet canſt not make ſhift without them; ſhift, no, no ſhift without them; I am undone without them, undone for ever and ever, ſayſt thou; well then deſire; ſo I do, ſayſt thou: ah but deſire with more ſtrong deſires, deſire with more large deſires; deſire ſpiritual gifts, covet them earneſtly, thou haſt a licenſe too to do ſo, God bids thee do ſo; And I, ſays the Apoſtle, deſire that ye faint not, that is in the proſecution of your deſires, what diſcouragements ſoever you may meet with in the way; for he hath ſaid, *The deſire of the Righteous ſhall be granted.*

Object. But I find it not ſo, ſays one for though I have deſired and deſired, a thouſand times upon my knees, for ſomething that I want, yet I have not my deſire; and indeed the conſideration of this, hath made me queſtion whether I am one of thoſe, to whom the promiſe of granting of deſires is made.

Anſw. To this objection many things muſt be replied.

1. By way of queſtion.
2. Then by way of anſwer.

Firſt, By way of queſtion; what are the things thou deſireſt, are they lawful or unlawful? for a chriſtian may deſire unlawful things; as the mother of Zebedee's children did when ſhe came to Chriſt (nay her ſons themſelves had their hearts therein) ſaying, Maſter, we would that thou ſhouldſt do for us, whatſoever we ſhall deſire.

They came with a wide mouth, but their deſire was unlawful, as is evident, for that Chriſt would not grant it. James alſo himſelf caught thoſe unto whom he wrote, in ſuch a fault as this, where he ſays, Ye kill, and deſire to have, and cannot obtain.

There are four things that are unlawful to be deſired.

1. To deſire the life of thine enemy, is unlawful.

2. To deſire any thing that is thy neighbour's, is unlawful.

3. To deſire to ſhare in the proſperity of the Wicked, is unlawful.

4. To deſire ſpiritual things for evil ends is unlawful.

Secondly, Are they lawful things, which thou deſireſt? Yet the queſtion is, are they abſolutely or conditionally promiſed? If abſolutely promiſed, hold on in deſiring. If conditionally promiſed, then thou muſt conſider,

1. Whether they are ſuch as are eſſential to the well-being of thy ſoul in thy chriſtian courſe in this life.

2. Or whether they are things that are of a more inferior ſort.

If they are ſuch as are eſſential to the well-being of thy ſoul in thy chriſtian courſe in this world; then hold on in thy deſires; and look alſo for the conditions that that word calls for, that profereth them to thee. And if it be not poſſible to find them in thyſelf, look for them in Chriſt; and cry to God for them, for the Lord's ſake.

But if they be of an inferior ſort, and thou canſt be a good chriſtian without them; deſire them, and yet be content to go without them; for who knows, but it may be better that thou ſhouldeſt be denied, than that thou ſhouldeſt have now a grant of ſome things thou deſireſt? and herein thou haſt thy Lord for thy pattern; who, though he deſired that his life might be prolonged, yet wound up that prayer with a nevertheleſs, Not my will, but thine be done.

But we will ſuppoſe, that the thing thou deſireſt is good, and that thy heart may be right in aſking. As ſuppoſe thou deſireſt more grace, or as David has it, more truth in the inward, and hidden part. Yet there are ſeveral things for thy inſtruction, may be replied to thy objection, as,

1. Thou, though thou deſireſt more of this, mayeſt not yet be ſo ſenſible of the worth of what thou aſkeſt as perhaps God will have thee be, before he granteth thy deſire; ſometimes chriſtians aſk for good things without having in themſelves, an eſtimate proportionable to the worth of what they deſire; and God may hold it therefore back, to learn them to know better, the worth and greatneſs of that thing they aſk for. The good diſciples aſked they knew not what.

I know they aſked what was unlawful, but they were ignorant of the value of that thing, and the ſame may be thy fault when thou aſkeſt for things moſt lawful, and neceſſary.

2. Haſt thou well improved what thou haſt received already? Fathers will hold back more money, when the ſons have ſpent that profuſely which they had received before. He that is faithful in that which is leaſt, is faithful alſo in much, and he that is unjuſt in that which is leaſt; is unjuſt alſo in much. And if you have not been faithful in that which is another man's, who ſhall give you that which is your own?

See here, on objection made againſt a further ſupply, or rather againſt ſuch a ſupply as ſome would have, becauſe they have miſpent, or been unfaithful in what they have already had.

If thou therefore, haſt been faulty here; go humble thyſelf to thy friend, and beg pardon for thy faults that are paſt, when thou art deſiring of him more grace.

3. When God gives to his, the grant of their deſires, he doth it ſo, as may be beſt for our advantage; now there are times wherein the giving of grace may be beſt to our advantage, as,

1. Juſt before a temptation comes, then if it rains grace on thee from heaven, it may be moſt for thy advantage. This is like God's ſending of plenty in Egypt juſt before the years of famine came.

2. For God to reſtrain that which thou deſireſt, even till the ſpirit of prayer is in a manner ſpent, may be further to inform thee, that though prayer and deſires are a duty, and ſuch alſo to which the promiſe is made; yet God ſees thoſe imperfections in both thy prayers and deſires, as would utterly bind his hands, did he not act toward thee nearly from motives drawn from his own bowels and compaſſion, rather than from any deſerving that he ſees in thy prayers. Chriſtians, even righteous men, are apt to lean too much to their own doings; and God to wean them from them, oft-times defers to do, what they by doing expect, even until in doing, their ſpirits are ſpent, and they as to doing can do no longer. When they that cried for water, had cried till their ſpirits failed, and their tongue clave to the roof of their mouth for thirſt; then the Lord did hear, and then the God of Iſrael did give them their deſire. Alſo when Jonas his ſoul fainted under the conſideration of all the evils that he had brought upon himſelf; then his prayer came unto God into his holy temple.

The righteous would be too light in aſking, and would too much over prize their works, if their God ſhould not ſometimes deal in this manner with them.

3. It is alſo to the advantage of the righteous, that they be kept, and led in that way which will beſt improve grace already received, and that is, when they ſpin it out and uſe it to the utmoſt; when they do with it, as the prophet did with that meal's meat that he eat under the juniper-tree; go in the ſtrength of it their forty days and forty nights, even to the mount of God. Or when they do as the widow did, ſpend upon their handful of flower in the barrel, and upon that little oil in the cruſe, untill God ſhall ſend more plenty.

The righteous are apt to be like well-fed children, too wanton, if God ſhould not appoint them ſome faſting-days. Or they would be apt to caſt away fragments, if God ſhould give them every day a new diſh. So then God will grant the deſires of the righteous in that way which will be moſt for their advantage. And that is, when they have made the beſt of the old ſtore.

If God ſhould give us two or three harveſts in a year, we ſhould incline to feed our horſe and hogs with wheat; but being as it is, we learn better to huſband the matter.

By this means alſo we are made to ſee, that there is virtue ſufficient in our old ſtore of grace to keep us with God in the way of our dnty, longer than we could imagine it would.

I myſelf have cried out, I can ſtand no longer, hold out no longer, without a further ſupply of grace; and yet I have by my old grace been kept even after this, days, and weeks, and months in a way of waiting on God. A little true grace will go a great way, yea, and do more wonders than we are aware of. If we have but grace enough to keep us groaning after God, it is not all the world that can deſtroy us.

4. Perhaps thou mayſt he miſtaken. The grace thou prayeſt for, may in great meaſure be come unto thee. Thou haſt been deſiring of God, thou ſayſt, more grace; but haſt it not.

But how if whilſt thou lookeſt for it to come to thee at one door, it ſhould come to thee in at another? And that we may a little enquire into the truth of this, let us a little conſider what are the effects of grace in its coming to the ſoul, and then ſee if it has not been coming unto thee almoſt ever ſince thon haſt ſet upon this freſh deſire after it.

1. Grace in the general effect of it, is to mend the ſoul, and to make it better diſpoſed. Hence when it comes it brings convincing light along with it, by which a man ſees more of his baſeneſs than at other times. More, I ſay of his inward baſeneſs. It is through the ſhinings of the Spirit of grace, that thoſe cobwebs and ſtinks that yet remain in thee, are diſcovered. In thy light we ſhall ſee light. And again, Whatſoever makes manifeſt is light. If then thou ſeeſt thyſelf more vile than formerly, grace by its coming to thee, has done this for thee.

2. Grace when it comes breaks and crumbles the heart, in the ſenſe and ſight of its vileneſs. A man ſtands amazed and confounded in himſelf; breaks nnd falls down on his face before God; is aſhamed to lift up ſo much as his face to God at the ſight and apprehenſion of how wicked he is.

3. Grace when it comes ſhews to a man more of the holineſs and patience of God; his holineſs to make us wonder at his patience, and his patience to make us wonder at his mercy, that yet, even yet ſuch a vile one as I am, ſhould be admitted to breathe in the land of the living, yea more, ſuffered to come to the throne of grace.

4. Grace is of a heart-humbling nature; it will make a man count himſelf the moſt unworthy of any thing; of all ſaints. It will make a man put all others afore him, and be glad too, if he may be one beloved, though leaſt beloved, becauſe moſt unworthy. It will make him with gladneſs accept of the loweſt room, as counting all ſaints more worthy of exaltation than himſelf.

5. Grace will make a man prize other men's graces and gracious actions above his own. As he thinks, every man's candle burns brighter than his. Every man improves grace better than he, every good man does more ſincerely his duty than he. And if theſe be not ſome of the effects of the renewings of grace, I will confeſs I have taken my mark amiſs.

6. Renewings of grace beget renewed ſelf-bemoanings, ſelf-condemnations, ſelf-abhorrences.

And ſay thou prayeſt for communion with, and the preſence of God. God can have communion with thee, and grant thee his preſence, and all this ſhall, inſtead of comforting of thee at preſent, more confound thee, and make thee ſee thy wickedneſs.

Some people think they never have the preſence, and the renewings of God's grace upon them, but when they are comforted, and when they are cheared up; when alas, God may be richly with them, while they cry out by theſe viſions my ſorrows are multiplied, or, becauſe I have ſeen God, I ſhall die.

And tell me now, all theſe things conſidered, has not grace, even the grace of God which thou haſt ſo much deſired, been coming to thee, and working in thee in all theſe hidden methods? And ſo doing, has it not alſo accommodated thee with all the afore-named conveniences? The which when thou conſidereſt, I know thou wouldſt not be without for all the good of the world. Thus therefore thy deſire is accompliſhing; and when it is accompliſhed, will be ſweet to thy ſoul.

5. But we will follow thee a little in the way of thy heart. Thou ſayſt, thou deſireſt and deſireſt grace, yea, haſt been a thouſand times upon thy knees before God for more grace, and yet thou canſt not attain.

I anſwer, 1. It may be the grace which thou prayeſt for, is worth thy being upon thy knees yet a thouſand times more. We find that uſually they that go to kings courts for preferment, are there at great expences; yea, and wait a great while, even until they have ſpent their whole eſtates, and worn out their patience too. Yet they at laſt prevail, and the thing deſired comes. Yea, and when it is come; it ſets them up anew, and makes them better men, though they did ſpend all that they had to obtain it, than ever they were before. Wait, therefore; wait, I ſay, on the Lord.

Wait therefore with David, wait patiently; bid thy ſoul chear up, and wait. Bleſſed are all they that wait for him.

2. Thou muſt conſider that great grace is reſerved for great ſervice; thou deſireſt abundance of grace; thou doeſt well, and thou ſhalt have what ſhall qualify and fit thee for the ſervice, that God has for thee to do for him and for his name in the world. The apoſtles themſelves were to ſtay for great grace, until the time of their work was come.

I will not allot thy ſervice, but aſſure thyſelf when thy deſire cometh, thou wilt have occaſion for it; new work, new trials, new ſufferings; or ſomething that will call for the power and vertue of all the grace thou ſhalt have to keep thy ſpirit even, and thy feet from ſlipping while thou art exerciſed in new engagements.

Aſſure thyſelf, Thy God will not give thee ſtraw, but he will expect brick. For unto whomſoever much is given, of him ſhall be much required, and to whom men have committed much, of him they will aſk the more. Wherefore as thou art buſy in deſiring more grace, be alſo deſirous, that wiſdom to manage it with faithfulneſs may alſo be granted unto thee. Thou wilt ſay, grace, if I had it, will do all this for me. It will, and will not. It will, if thou watch and be ſober; it will nt if thou be fooliſh and remiſs. Men of great grace may grow conſumptive in grace, and idleneſs may turn him that wears a pluſh jacket, into rags. David was once a man of great grace, but his ſin made the grace which he had, to ſhrink up, and dwindle away, as to make him cry out, O take not thy ſpirit utterly from me.

3. Or, perhaps God with-holds what thou wouldſt have, that it may be the more prized by thee, when it comes. Hope deferred makes the heart ſick, but when the deſire cometh, it is a tree of life.

4. Laſtly, but doſt thou think that thy more grace, will exempt thee from temptations! Alas! The more grace, as was hinted, the greater trials. Thou muſt be for all that like the ſhip of w hich thou readeſt, ſometimes high, ſometimes low; ſometimes ſteady, ſometimes ſtaggering, ſometimes in, and ſometimes even at the end of the very wits. For ſo he brings us to our deſired haven.

Yet grace is the gold and preciousneſs of the righteous man; yea, and herein appears the uprightneſs of his ſoul: In that though all theſe things attend the grace of God in him, yet he chuſeth grace here, above all, for that it makes him the more like God and his Chriſt, and for that it ſeaſons his heart beſt to his own content; and alſo for that it capacitates him to glorify God in the world.

The CONCLUSION.

Is it ſo, is this the ſum of all, namely, that the fears of the wicked ſhall come upon them, and that the deſire of the righteous ſhall be granted: Then this ſhews us what is determined concerning both, concerning the Wicked, that all his hopes ſhall not bring him to heaven; and conc erning the Righteous, that all his fears ſhall not bring him to hell. But what a ſad thing it is for one to be a wicked man? Nothing can help him, his wickedneſs is too ſtrong for him. His own iniquity ſhall take the wicked himſelf, and he ſhall be holden in the cords of his ſins.

He may twiſt and twine, and ſeek to work himſelf from under the ſentence paſt upon him, but all will do him no pleaſure. The wicked is driven away in his wickedneſs. But the Righteous hath hope in his death.

Loath he is to be righteous now; and as loath he will be to be found in his ſins at the dreadful day of doom. But ſo it muſt be. Upon the wicked God ſhall rain ſnares, fire and brimſtone, and a horrible burning tempeſt: this ſhall be the portion of their cup.

Woe to the Wicked, therefore: It ſhall be ill with him, for the reward of his hands ſhall be done unto him. The juſt God will recompence both the Righteous and the Wicked, even according to their works. And yet for all this, the wicked will not hear. When I read God's word and ſee how the wicked follow their ſins, yea, dance in the ways of their own deſtruction, it is aſtoniſhing to me.

Their actions declare them, though not Atheiſts in principle, yet ſuch in practice. What do all their acts declare, but this, that they either know not God, or fear not what he can do unto them?

But oh how will they change their note when they ſee what will become of them! How wan will they look! yea, the hair of their heads will ſtand an end for fear. For their fear is their portion; nor can their fears, nor their prayers, nor their entreaties, nor their wiſhes, nor their repentings help them in this day.

And thus have I ſhewed you what are the deſires of the Righteous: And that the fear of the Wicked ſhall come upon him, but the deſire of the Righteous ſhall be granted.

THE
SAINTS Privilege and Profit.

HEB. iv. 16.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

THIS epiſtle is indicted and left to the church by the Holy Ghoſt, to ſhew particularly, and more diſtinctly, the HIGH prieſthood of Jeſus Chriſt; and the excellent benefits that his people have thereby. In which both the excellency of his perſon, and tranſcendent glory of his office, beyond either prieſt, or prieſthood of the law, is largely ſet forth before us in chap. 1. chap. 2, &c.

Wherefore in order to our beneficial reading of this epiſtle, the Spirit of God calls upon us, firſt moſt ſeriouſly to conſider what an one this excellent perſon is. Wherefore holy brethren, ſaid he, you that are partakers of the heavenly calling: conſequently you that are related to, and that are concerned in the undertaking of this holy one, conſider the apoſtle and high-prieſt of our profeſſion, Chriſt Jeſus. chap. 3. 1. Conſider how great, and how fit this man is, for ſo holy and glorious a calling. He being ſo high, as to be far above all heavens; ſo great, as to be the Son of, and God equal with the Father. Conſider him alſo as to his humanity, how that he is really fleſh of our fleſh; ſinleſsly ſo, ſympathizingly ſo, ſo in all the compaſſions of a man; he is touched with, compaſſioneth, pitieth, loveth, ſuccoureth us, and feeleth our infirmities, and maketh our caſe his own. Nay, he again from the conſideration of his greatneſs and love, puts us upon a confident reliance on his undertaking, and alſo preſſeth us to a bold approach of that throne of grace, where he continually abideth in the execution of his office, Seeing then, ſaith he, that we have a great High-Prieſt that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion. For we have not an High-Prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſin. Let us therefore come boldly to the throne of grace.

In the words we have,

1. An exhortation.

2. An implication, that we ſhall reap a worthy benefit if we truly put the exhortation into practice.

The exhortation is, That we ſhall come boldly to the throne of grace, *Let us therefore come boldly to the throne of grace.* In all we have an intimation of five things.

1. That God hath more thrones than one. Elſe the throne of grace need not to be ſpecified by name. Let us come to the throne of grace.

2. That the godly can diſtinguiſh one throne from another. For the throne here is not ſet forth, by where or what ſigns it ſhould be known; it is only propounded to us by its name, and ſo left for ſaints to make their approach unto it. Let us come to the throne of grace.

3. The third thing is, The perſons intended by this exhortation, let us therefore come. Us; What Us? or who are they that by this exhortation are called upon to come? let Us.

4. The manner of the coming of theſe perſons to this throne of grace, and that is through the vail, boldly, confidently. Let us come boldly to the throne of grace.

5. The motive to this exhortation; and that is twofold.

1. Becauſe we have ſo great an high-prieſt, that cannot but be touched with the feeling of our infirmities. Let us therefore come boldly to the throne of grace.

2. And becauſe we are ſure to ſpeed; *That we may obtain mercy and find grace,* &c.

I ſhall, as God ſhall help me, handle theſe things in order.

Firſt, For the firſt, that God hath more thrones than one. He hath a throne in heaven, and a throne on earth. The Lord's throne is in heaven, and they ſhall call Jeruſalem the throne of the Lord. He ruleth over the angels, He ruleth in his church.

He ſitteth in Jacob and ruleth to the ends of the earth, yea, he has a throne and ſeat of majeſty among the princes and great ones of the world. He ruleth or judgeth among the gods. There is a throne for him as a Father, and a throne for Chriſt as a giver of reward to all faithful and overcoming chriſtians. To him that overcometh, I will grant to ſit with me on my throne, even as I alſo overcame, and am ſet down with my Father upon his throne.

There is alſo to be a throne of judgment, on which God by Chriſt at the great and notable day ſhall ſit to give to the whole world their laſt or final ſentence: from which, no, not by any means they ſhall never be releaſed. This throne is made mention of in the New Teſtament; and is called by Chriſt, the throne of his glory; and a great white throne. And his preſence when he ſits upon this throne, will be ſo terrible, that nothing ſhall be able to abide it, that is not reconciled to God by him before.

Wherefore it is not amiſs that I give you this hint, becauſe it may tend to inform unwary chriſtians, when they go to God, that they addreſs not themſelves to him at rovers, or at random, but that when they come to him for benefits, they direct their prayer to the throne of grace, or to God as conſidered on a throne of grace. For he is not to be found a God merciful and gracious, but as he is on the throne of grace. This is his holy place, out of which he is terrible to the ſons of men, and cannot be gracious unto them, For, as when he ſhall ſit at the laſt day upon his throne of judgment, he will neither be moved with the tears or miſery of the world to do any thing for them, that in the leaſt will have a tendency to a relaxation of the leaſt part of their ſorrow, ſo now let men take him where they will, or conſider him as they liſt, he gives no grace, no ſpecial grace, but as conſidered on the throne of grace: wherefore they that will pray, and ſpeed, they muſt come to a throne of grace; to a God that ſitteth on a throne of grace. *Let us therefore come boldly to the throne of Grace, that we may obtain,* &c.

The unbeliever, the erroneous and ſuperſtitious conſider not this: wherefore they ſpeak to God as their fancies lead them, not as the word directs them, and therefore obtain nothing. Aſk the carnal man, to whom he prays? he will ſay to God. Aſk him where this God is? he will ſay in heaven. But aſk him how, or under what notion he is to be conſidered there? and he will give a few generals, but cannot direct his ſoul unto him as he is upon a throne of grace, as the Apoſtle here biddeth, ſaying, Let us come boldly to the throne of grace. Wherefore they come and go, or rather go and come to no advantage at all; they find nothing but their labour or words for their pains. For the right conſidering of God when I go unto him, and how or where I may find him gracious and merciful, is all in all; and mercy and grace is then obtained when we come to him as ſitting upon a throne of grace.

2. We will therefore come to the ſecond thing, to wit, that the godly can diſtinguiſh one throne from another. And the reaſon why I ſo conclude, is, as I ſaid, becauſe the throne here, is not ſet forth unto us here, by where or what ſigns it ſhould be known; it is only propounded to us by its name (a throne of grace) and ſo left for ſaints to make their approach thereto. *Let us therefore come boldly to the throne of grace.*

We will therefore take this concluſion into two parts, and conſider it under this double poſition.

Firſt, That there is a throne of grace.

Secondly, That it is the privilege of the godly to diſtinguiſh from all other thrones whatever, this throne of grace.

Firſt, There is a throne of grace. This muſt be true, becauſe the text ſaith alſo it is that of which the mercy-ſeat ſo often made mention of in the Old Teſtament was a type, ſhadow, or figure; nor is the terms, of ſeat, and throne, of any ſtrength, to make this ſuppoſition void. For 'tis common for the antitype to be put forth in words unto us, more glorious than is the figure or ſhadow of that thing. And the reaſon is, for that the heavenly things themſelves are far more excellent than the ſhadow by which they are repreſented. What's a ſheep, a bull, an ox, or calf, to Chriſt; or their blood, to the blood of Chriſt? what's Jeruſalem that ſtood in Canaan to that new Jeruſalem that ſhall come down from heaven; or the tabernacle made with corruptible things, to the body of Chriſt, or heaven itſelf? no marvel then if they be ſet forth unto us by words of an inferior rank; the moſt full and apteſt being reſerved to ſet out the higheſt things withal.

Before I proceed to give you a more particular deſcription of this throne of grace, as alſo how it may be known; I will a little touch upon the terms themſelves, and ſhew briefly what muſt be implyed by them.

Firſt, By this word grace we are to underſtand God's free ſovereign good pleaſure whereby he acteth in Chriſt towards his people. Grace and mercy therefore are terms that have their diſtinct ſignifications; mercy ſignifies pitifulneſs, or a running over of infinite bowels to objects in a miſerable and helpleſs condition. But grace ſignifies that God ſtill acts in this as a free agent, not being wrought upon by the miſery of the creature, as a procuring cauſe; but of his own princely mind.

Was there no objects of pity among thoſe that in the old world periſhed by the flood, or that in Sodom were burned with fire from heaven; doubtleſs according to our apprehenſion there were many: but Noah, and he only found grace in God's eyes, not becauſe that of himſelf he was better than the reſt; but God acted as a gracious prince towards him, and let him ſhare in mercy of his own ſovereign will and pleaſure. But this at firſt, was not ſo fully made manifeſt as it was afterwards. Wherefore the propitiatory was not called as here, A throne of grace, but, a mercy-ſeat, albeit there was great glory in them terms alſo; for by, (mercy-ſeat) was ſhewed, not only that God had compaſſion for men; but that alſo to be good, was as his continual reſting-place, whither he would at length retire, and where he would ſit down and abide, whatever terrible or troubleſome work for his church was on the wheel at preſent. For a ſeat is a place of reſt, yea, is prepared for that end; and in that here mercy is called that ſeat, it is to ſhew, as I ſaid, that whatever work is on the wheel in the world, let it be never ſo dreadful and amazing, yet to God's church it ſhall end in mercy, for that that is God's reſting-place. Wherefore after God had ſo ſeverely threatned and puniſhed his church under the name of a whoriſh woman, as you may read in the prophet Ezekiel, he ſaith, ſo I will make my fury towards thee to reſt, and my jealouſy ſhall depart from thee; and I will be quiet, and will be no more angry. And again, ſpeaking of the ſame people, and of the ſame puniſhments, he ſaith, nevertheleſs I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſt ingcovenant. And again, I will eſtabliſh my covenant with thee, and thou ſhalt know that I am the Lord. That thou mayeſt remember, and be confounded, and never open thy mouth any more: becauſe of thy ſhame, when I am pacified towards thee for all that thou haſt done, ſaith the Lord God. Theſe with many more places ſhew that mercy is God's place of reſt, and thither he will retire at laſt, and from thence will bleſs his church, his people.

But yet theſe terms (a throne, the throne of grace) doth more exceed in glory: not only becauſe the word grace, ſhews that God by all that he doth towards us in ſaving and forgiving, acts freely as the higheſt Lord, and of his own good will and pleaſure, but alſo for that he now ſaith, that his grace is become a king, a throne of grace. A throne is not only a ſeat for reſt, but a place of dignity and authority. This is known to all. Wherefore by this word, a throne, or the throne of grace, is intimated, that God ruleth, and governeth by his grace. And this he can juſtly do. Grace reigns through righteouſneſs, unto eternal life through Jeſus Chriſt our Lord. So then, in that here is mention made of a throne of grace, it ſheweth that ſin, and ſatan, and death and hell muſt needs be ſubdued. For theſe laſt mentioned are but weakneſs and deſtruction; but grace is life, and the abſolute ſovereign over all theſe to the ruling of them utterly down. A throne of grace.

By this then, God plainly declareth that he is reſolved this way to rule, and that he pointeth at ſin as his deadly foe: and if ſo, then where ſin abounded, grace muſt much more abound. For it is the wiſdom and diſcretion of all that rule, to fortify themſelves againſt them that rebel againſt them, what they can. Wherefore he ſaith again, ſin ſhall not have dominion over you, for you are not under the law, but under grace. Sin ſeeks for the dominion, and grace ſeeks for the dominion; but ſin ſhall not rule, becauſe it has no throne in the church among the godly. Grace is king, grace has the throne, and the people of God are not under the dominion of ſin, but of the grace of God, the which they are here implicitly bid to acknowledge, in that they are bid to come boldly to it for help. That we may obtain mercy, and find grace to help: to help in time of need. For as from the hand and power of the king, comes help and ſuccour to the ſubject, when aſſaulted by an enemy: ſo from the throne of grace, or from grace, as it reigns, comes the help and health of God's people. Hence it is ſaid again, A glorious high throne from the beginning is the place of our ſanctuary. Here then the ſaints take ſhelter from the roaring of the devil, from the raging of their luſts, and from the fury of the wicked. That alſo is a very notable place, He will ſubdue our iniquities, and thou wilt caſt all our ſins into the depth of the ſea. He ſpeaks here of God as ſolacing himſelf in mercy, and as delighting of himſelf in the ſalvation of his people, and that without compariſon. Who is a God like unto thee that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth in mercy. Thus is mercy and grace got into the throne, reigns, and will aſſuredly conquer all. Yea, will conquer, and that with a ſhout, Mercy rejoiceth againſt judgment. Yea, glorieth when it getteth the victory of ſin, and ſubdueth the ſinner unto God and to its own ſalvation, as is yet more fully ſhewed in the parable of the prodigal ſon. But this briefly, to ſhew you ſomething of the nature of the terms, and what muſt neceſſarily be imply'd thereby.

We will in the next place, ſhew what is to be inferred from hence. And,

Firſt, To be ſure this is inferred, That converted men are not every way, or in every ſenſe free from the being of ſin. For were they, they need not betake themſelves to a throne of grace for help; when it ſaith there is grace in God, it inferreth that there is ſin in the godly; and when it ſaith, grace reigns, as upon a throne, &c. It implies that ſin would aſcend the throne, would reign, and would have the dominion over the children of God. This alſo is manifeſt, when he ſaith, Let not ſin therefore reign in your mortal body, that you ſhould obey it in the luſts thereof. And the only way to prevent it, is to apply ourſelves as by the text we are directed, to the throne of grace for help againſt it.

Secondly, the text implies that at certain times, the moſt godly man in the world may be hard put to it, by the ſin that dwelleth in him; yea, ſo hard put to it, as that there can be no ways to ſave himſelf from a fall, but by imploring heaven, and the throne of grace for help. This is called the needy time, the time when the wayfaring man that knocked at David's door ſhall knock at ours: or when we are got into the ſieve into which Satan did get Peter; or when thoſe fiſts are about our ears that were about Paul's; and when that thorn pricks us that Paul ſaid was in his fleſh. But why, or how comes it to paſs that the godly are ſo hard put to it at theſe times, but becauſe there is in them, that is, in their fleſh, no good thing, but conſequently all aptneſs to cloſe in with the devil and his ſuggeſtions to the overthrow of the ſoul?

But now here we are preſented with a throne of grace, unto which, as David ſays, we muſt continually reſort, and that's the way to obtain relief, and to find help in time of need.

Thirdly, As chriſtians are ſometimes in imminent dangers of falling, ſo ſometimes it is ſo that they are fallen, are down, down dreadfully, and can by no means lift up themſelves. And this happeneth unto them becauſe they have been remiſs as to the conſcionable performance of what by this exhortation they are enjoined to. They have not been conſtant ſupplicants at this throne, for preſerving grace; for had they, they ſhould, as the text ſuggeſts, moſt certainly have kept from ſuch a fall; help ſhould have been granted them in their needful time. But that is it of which ſuch are guilty, which is written in the prophet Iſaiah, But thou haſt not called upon me, O Jacob, but thou haſt been weary of me, O Iſrael. Therefore thou art profaned, therefore thou art given to reproaches.

Now as they which are falling, are kept from coming down, by coming to this throne of grace; ſo thoſe that are fallen, muſt riſe, by the ſcepter of love extended to them from thence. Men may fall by ſin, but cannot raiſe up themſelves without the help of grace.

Wherefore it is worthy of our enquiry after a more thorough knowledge of this throne of grace, whence as we may well perceive, our help comes, and by what comes from thence we are made to ſtand.

I therefore come now to a more particular deſcription of this throne of grace, and to ſhew how the godly know, or may know it from other thrones of God.

Firſt then, This throne of grace is the humanity or heart and ſoul of Jeſus Chriſt, In which God ſits and reſteth for ever, in love towards them that believe in him: For as much as Chriſt did by the body of his fleſh, when here, reconcile them unto the Father. The key of David, ſaith God, I will lay upon his ſhoulder: ſo he ſhall open and none ſhall ſhut, and he ſhall ſhut and none ſhall open. And I will faſten him as a nail in a ſure place, and he ſhall be for a glorious throne to his father's houſe. For a glorious throne to his father's houſe, that is, for his father's houſe to come to their father by, for that they ſhall always find him thereon, or as another ſcripture ſaith, in him, reconciling them unto him, not imputing to them their treſpaſſes and ſins.

Nor is it poſſible that we lay aſide the human nature of Chriſt, for us to find any ſuch thing, as a throne of grace: either in earth or heaven, for that then nothing can be found to be the reſt of God. This is my well-beloved Son in whom I am well-pleaſed, is God's own language, but there is none other of whom he hath ſo ſaid. Wherefore he reſteth in him towards us, and in him only. Beſides, grace cannot be extended towards us but in a way of juſtice. For that the law, and our ſin obſtructeth another way; but lay the human nature of Chriſt aſide, and where will you find That that ſhall become ſuch a ſacrifice to juſtice for the ſin of men, as that God for the ſake of that ſhall both forgive, and cauſe that grace for ever ſhould reign towards us in ſuch a way? it reigns through righteouſneſs, or juſtice, by Jeſus Chriſt, and no way elſe. Chriſt Jeſus therefore is this throne of grace, or him, or that by which grace reigns towards the children of God.

That ſcripture alſo gives us a little light herein. And I beheld, and lo in the midſt of the throne, &c. ſtood a lamb as it had been ſlain. This is to ſhew the cauſe why grace is ſo freely let out to us, even for that there ſtands there in the midſt of the throne and in the midſt of the elders, a lamb as it had been ſlain, or as it was made a ſacrifice for our ſin; for as a ſlain lamb he now lives in the midſt of the throne, and is the meritorious cauſe of all the grace that we enjoy. And though it ſeems by this text, that the throne is one thing, and the lamb another: yet the Lamb of God is the throne; though not as a lamb or ſacrifice, but as one that by his ſacrifice has made way for grace to run like a river into the world. The Son of God, Jeſus Chriſt, is ALL: he is the throne, the altar, the prieſt, the ſacrifice, and all; but he is the throne, the prieſt, the altar, and the ſacrifice under divers conſiderations. He is not the throne, as he is the prieſt; he is not the prieſt, as he is the ſacrifice; he is not the ſacrifice, as he is the altar: yet is truly all theſe; yea, there is no throne of grace, no high-prieſt, no propitiatory ſacrifice, &c. but he; of all which we may yet ſpeak further before we conclude this treatiſe.

I conclude then, that Chriſt Jeſus in his human nature is this throne of grace: in his human nature, I ſay he has by that compleatly accompliſhed all things neceſſary for the making way for grace to be extended to men; and that that is not only God's place of reſt, but that by, and from which, as upon a glorious throne, his grace ſhall reign over devil, death, ſin, hell, and the grave for ever.

This human nature of Chriſt is alſo called the tabernacle of God, for the fulneſs of the godhead dwells in it bodily. It is God's habitation, his dwelling-place, his chair and throne of ſtate. He doth all in, and by it, and without it he doth not any thing. But to paſs this, let us come to the next thing.

Secondly, We will now come to diſcourſe of the placing of this throne of grace, or to diſcover where it is erected. And for this we muſt repair to the type; which as was ſaid before, is called the mercy-ſeat. The which we find, not in the outward court, nor yet within the firſt vail, which ſignifies, not in the world, nor in the church on earth: but in the holy of the holies, or after the ſecond vail, the fleſh of Chriſt. There then is the throne of God, this throne of grace, and no where here below. And for as much as it is called the throne of God, of grace, and is there; it ſignifieth that it is the higheſt, and moſt honourable. Hence he is ſaid to be far above all heavens, and to have a name above every name.

Wherefore he that will come to this throne of grace, muſt know what manner of coming it is by which he muſt approach it, and that is, not perſonally, but by runnings out of heart; not by himſelf, but by his prieſt, his high-prieſt; for ſo it was in the type. Into the ſecond, where the mercy-ſeat was, went the high-prieſt alone, that is, perſonally, and the people by him, as he made interceſſion for them.

This then muſt be done by thoſe that will approach this throne of grace: they muſt go to God, as he is inthroned in Chriſt, by Chriſt as he is the High-prieſt of his church: and they muſt go to him in the holieſt, by him.

But again, as this throne of grace is in the holieſt, not in the world, not in the church on earth; ſo it is in this holieſt, ſet up above the ark of the teſtimony: for ſo was the mercy-ſeat; it was ſet up in the moſt holy place above the ark of the teſtimony. The ark of the teſtimony, what was that? why it was the place of the law, the ark in which it was kept: the teſtimony was the law, the ark was prepared to put that in. This ark in which was put this law, was ſet up in the holieſt, and the mercy-ſeat was ſet above it; for ſo was Moſes commanded to place them, Thou ſhalt make an ark, ſaith God and thou ſhalt make a mercy-ſeat: the ark ſhall be called the ark of the teſtimony, and there thou ſhalt put the teſtimony which I give thee (that is, the law) and thou ſhalt put the mercy-ſeat above upon the ark, and there will I meet with thee, from above the mercy-ſeat between the two cherubims which are upon, that is, above the ark of the teſtimony, ſhadowing the mercy-ſeat.

Thus then were things of old ordained in the type, by which we gather what is now to be minded in our worſhiping of God: there was an ark made, and the two tables of ſtone, in which the law was writ, was put therein. This ark with theſe two tables were put into the holieſt, and this mercy-ſeat was ſet above it. The Holy Ghoſt in my mind, thus ſignifying that grace ſits upon a throne, that is higher than the law, above the law, and that grace therefore is to rule before the law, and notwithſtanding all the ſentence of the law, for it ſitteth, I ſay, upon a throne, but the law ſits on none; a throne, I ſay, which the law inſtead of accuſing juſtifieth and approveth. For although it condemneth all men, yet it excepteth Chriſt, who in his manhood is this throne of grace. Him, I ſay, it condemneth not, but approveth, and liketh well of all his doings; yea, it granteth him, as here we ſee, as a throne of grace, to be exalted above itſelf; yea it cannot but ſo do, becauſe by wiſdom and holineſs itſelf, which is alſo the Lord of the law, it is appointed ſo to do. Here then is the throne of God, the throne of grace, namely above the ark of the teſtimony: on this God and his grace, ſits, reigns, and gives leave to ſinners to approach his preſence for grace and mercy. He gives, I ſay, for thoſe ſinners ſo to do, that have waſhed before in the brazen laver that is prepared to waſh in firſt, of which we may ſpeak more anon.

Now behold the wiſdom of God in his thus ordaining of things, in his placing, in the firſt place the law, and Chriſt the ark of the teſtimony, and the mercy-ſeat, or throne of grace, ſo nigh together; for doubtleſs 'twas wiſdom that thus ordained them, and it might ſo ordain for theſe reaſons.

1. That we that approach the throne of grace, might when we come there, be made ſtill to remember that we are ſinners (for by the law is the knowledge of ſin) and behold juſt before us, is this ark in which are the two tables that condemn all fleſh. Yea, we muſt look that way, if we look at all; for juſt above it is the mercy-ſeat, or throne of grace. So then here is a memento for them that come to

God, and to his throne of grace for mercy, to wit, The law, by which they are afreſh put in remembrance of themſelves, their ſins, and what need they have of freſh ſupplies of grace. I read that the laver of braſs and the foot of it, was made of the looking-glaſſes of the women that aſſembled at the door of the tabernacle; methinks to ſignify, that men might ſee their ſmyrches when they came to waſh; ſo here you ſee, the law is placed even with the mercy-ſeat (only that ſtood above) whereby thoſe that come to the throne of grace for mercy, might alſo yet more be put in mind that they are ſinners.

2. This alſo tendeth to ſet an edge upon prayer, and to make us more fervent in ſpirit when we come to the throne of grace. Should a king ordain that the axe and halter ſhould be before all thoſe that ſupplicate him for mercy; it would put yet an edge upon all their petitions for his grace, and make them yet the more humbly and fervently implore his majeſty for favour.

But behold, the mercy-ſeat ſtands above, is ſet up above the ark and teſtimony that is in it. Here therefore we have encouragement to look for good. For obſerve, tho' here is the law, and that too in the holieſt of all, whither we go; yet above it is the mercy-ſeat and throne of grace triumphant, unto which we ſhould look, and to which we ſhould direct our prayers. Let us therefore come boldly to the throne of grace, notwithſtanding the ark and teſtimony is by; for the law cannot hurt us when grace is ſo nigh; beſides, God is now not in the law, but upon the throne of grace that is above it, to give forth pardons, and grace, and helps at a time of need.

This then may ſerve to inform ſome, whereabout they are, when they are in their cloſets, and at prayer: Art thou moſt dejected when thou art at prayer? Hear me, thou art not far from the throne of grace; for thy dejection proceedeth from thy looking into the ark, into which God hath ordained, that whoſoever looks ſhall die. Now if thou art indeed ſo near as to ſee thy ſins, by thy reading of thyſelf by the tables in the ark, caſt but up thine eyes a little higher, and behold, there is the mercy-ſeat and throne of grace to which thou wouldſt come, and by which thou muſt be ſaved. When David came to pray to God, he ſaid, He would direct his prayer to God, and would look up.

As who ſhould ſay, when I pray, I will ſay to my prayers, O my prayers, mount up, ſtay not at the ark of the teſtimony, for there is the law and the condemnation; but ſoar aloft to the throne that ſtands above, for there is God, and there is grace diſplayed, and there thou mayeſt obtain what is neceſſary to help in time of need.

Some indeed there be that know not what theſe things mean: they never read their ſin nor condemnation for it, when they are upon their knees at their devotion, and ſo are neither dejected at the ſight of what they are, nor driven with ſenſe of things to look higher for help at need; for need, indeed, they ſee none. Of ſuch I ſhall ſay, they are not concerned in our text, nor can they come hither, before they have been prepared ſo to do, as may appear before we come to an end.

And thus have I ſhewed you what this throne of grace is, and where it ſtands: And now I ſhall come to ſhew you how you ſhall find it, and know when you are come to it by ſeveral other things.

Firſt then, About the throne of grace, there is a Rain-bow, in ſight like unto an emerald. This was the firſt ſight that John ſaw after he had received his epiſtles for the ſeven churches. Before he received them, he had the great viſion of his Lord, and heard him ſay to him, I am he that was dead and am alive, or that liveth and was dead, and behold I am alive, for evermore, and have the keys of hell and of death. And a good preparation it was for a work of that nature that now he was called unto; to wit, that he might the more warmly and affectionately and confidently atteſt the truth which his Lord had now for him to teſtify to them.

So here, before he entereth upon his prophecy of things to come, he hears a firſt voice, and ſees a firſt ſight. The firſt voice, that he heard, was, Come up hither, and the firſt ſight that he ſaw, was a throne with a Rain-bow round about it. And immediately, ſaith he, I was in the Spirit; and behold, a throne was ſet in heaven, and one ſat upon the throne. And he that ſat was to look upon like a Jaſper, and a Sardin-ſtone, and there was a Rainbow round about the throne.

The firſt time that we find in God's word, mention made of a Rainbow, we read alſo of its ſpiritual ſignification, to wit, that it was a token of the firmneſs of the covenant that God made with Noah, as touching his not drowning the earth any more with the waters of a flood. I do ſet, ſaith he, my bow in the cloud, and it ſhall be a token of a covenant between me and the earth. And it ſhall come to paſs when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud. And I will remember my covenant which is between me and you, and every living creature of all fleſh; and the waters ſhall no more become a flood to deſtroy all fleſh.

The firſt uſe therefore of the Rain-bow, it was to be a token of a covenant of mercy, and kindneſs to the world; but that was not the utmoſt end thereof. For that covenant was but a ſhadow of the covenant of grace which God hath made with his elect in Chriſt, and that bow but a ſhadow of the token of the permanency and laſtingneſs of that covenant. Wherefore the next time we read of the Rain-bow, is in the firſt of Ezekiel, and there we read of it, only with reference to the excellencies of its colour: For that it is there ſaid to be exactly like the colour of the glory of the man that the prophet there ſaw, as ſitting upon a throne. The glory, that is the prieſtly robes, for he is a prieſt upon the throne, and his robes become his glory and beauty. His Robes, what is, or are they, but his bleſſed righteouſneſs, with the ſkirts of which he covereth the ſinful nakedneſs of his people, and with the perfection of which he decketh and adorneth them as a bride adorneth herſelf with jewels.

Now here again, in the third place, we find a Rainbow; a rainbow round about the throne; round about the throne of grace. A rainbow, that is, a token of the covenant, a token of the covenant of grace in its laſtingneſs, and that token is the appearance of the man Chriſt. The appearance, that is, his robes, his righteouſneſs, from the appearance of his loins even upwards, and from the appearance of his loins even downwards, even down to the foot, as you have it in the book of the Revelations. As the appearance of the bow that is in the cloud in the day of rain: ſo was the appearance of the brightneſs round about: This was the appearance of the likeneſs of the glory of the Lord, &c.

The ſum then is, that by the rainbow round about the throne of grace upon which God ſitteth to hear and anſwer the petitions of his people, we are to underſtand the obediential righteouſneſs of Jeſus Chriſt, which in the days of his fleſh he wrought out and accompliſhed for his people; by which God's juſtice is ſatisfied and their perſons juſtified, and they ſo made acceptable to him. This righteouſneſs, that ſhines in God's eyes, more glorious than the rainbow in the cloud doth in ours, ſaith John, is round about the throne. But for what purpoſe? Why, to be looked upon. But who muſt look upon it? Why God and his people; the people when they come to pray, and God when he is about to hear and give. And the bow ſhall be in the cloud, ſays God, and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that is upon the earth.

And I ſay, as the bow is for God to look on, ſo it alſo for our ſight to behold. A rainbow round about the throne, in ſight; in whoſe ſight? In John's, and his companions, like unto an emerald.

We read of Solomon's great throne of ivory, that though there was not its like in any kingdom, yet he was not willing that the bow of it ſhould ſtand before him. It was round behind. Oh but, God's throne has the bow before, even round about, to view, to look upon in ſight. Solomon's was but a ſhadow, and therefore fit to be put behind: But this is the ſum and ſubſtance, and therefore fit to be before, in view, in ſight, for God and his people to behold.

Thus you ſee that a rainbow is round about the throne of grace, and what this rainbow is. Look then when thou goeſt to prayer, for the throne, and that thou mayeſt not be deceived with a fancy, look for the rainbow too. The rainbow, that is, as I have ſaid, the perſonal performances of Chriſt thy Saviour for thee. Look, I ſay, for that, it is his righteouſneſs; the token of the everlaſtingneſs of the covenant of grace; the object of God's delight, and muſt be the matter of the juſtification of thy perſon and performances before God. God looks at it, look thou at it, and at it only. For in heaven or earth, if that be caſt away, there is nothing to be found that can pleaſe God or juſtify thee. If it be ſaid, faith pleaſes God, I anſwer, faith is a relative grace; take then the relative away, which, as to juſtification, is this ſpangling robe, this rainbow, this righteouſneſs of Chriſt, and faith dies and becomes as to what we now treat of, extinct and quenched as tow.

And a very fit emblem the rainbow is of the righteouſneſs of Chriſt, and that in theſe particulars.

1. The rainbow is an effect of the ſun that ſhines in the firmament; and the righteouſneſs by which this throne of grace is encompaſſed, the work of the Son of God.

2. The rainbow was a token that the wrath of God in ſending the flood was appeaſed; this righteouſneſs of Chriſt is that for the ſake of which God forgiveth us all treſpaſſes.

3. The rainbow was ſet in the cloud that the ſinful man might look thereon and wax confident in common mercy; this righteouſneſs is ſhewed us in the word, that we may by it believe unto ſpecial mercy.

4. The bow is ſeen but now and then in the cloud; Chriſt's righteouſneſs is but here and there revealed in the word.

5. The bow is ſeen commonly upon, or after rain: Chriſt's righteouſneſs is apprehended by faith upon, or ſoon after the apprehenſions of wrath.

6. The bow is ſeen ſometimes more, ſometimes leſs; and ſo is this righteouſneſs, even according to the degree or clearneſs of the ſight of faith.

7. The bow is of that nature as to make whatever you ſhall look upon through it, to be of the ſame colour of itſelf, whether that thing be buſh, or man, or beaſt. And the righteouſneſs of Chriſt is that that makes ſinners, when God looks upon them through it, to look beautiful, and acceptable in his ſight, for we are made comely through his comelineſs and made accepted in the beloved.

One word more of the rainbow, and then to ſome other things. As here you read that the rainbow is round about the throne: So if you read on even in the ſame place, you ſhall find the glorious effects thereof to be far more than all that I have ſaid. But,

Secondly, As the throne of grace is known by the rainbow that is round about it: So alſo thou ſhalt know it, by this: The High-Prieſt is continually miniſtering before it; the High-Prieſt, or Chriſt as Prieſt, is there before God in his High-Prieſt's robes, making continual interceſſion for thy acceptance there.

Now, as I ſaid before, Chriſt is prieſt and throne and all; throne in one ſenſe, prieſt in another; even as he was prieſt, and ſacrifice, and altar too, when he became our reconciler to God.

As a prieſt here, he is put under the notion of an angel that came and ſtood at the altar to offer incenſe for the church all the time that the ſeven angels were to ſound out with trumpets, the alarum of God's wrath againſt the antichriſtian world; leaſt that wrath ſhould ſwallow them up alſo.

And, ſaith John, another angel came and ſtood at the altar having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer it with the prayers of all ſaints upon the golden altar which was before the throne. And the ſmoak of the incenſe which came with the prayers of all ſaints, aſcended up before God out of the angel's hand.

Here then you have before the throne, that is the throne or mercy-ſeat, the High-Prieſt, for there it was that God appointed that the altar of incenſe, or that to burn incenſe on, ſhould be placed. This incenſe-altar in the type, was to be over-laid with gold; but here the Holy Ghoſt implies that it is all of gold. This throne then is the mercy-ſeat, or throne of grace, to which we are bid to come; and as you ſee, here is the angel, the High-Prieſt with his golden cenſer, and his incenſe, ready to wait upon us: For ſo the text implies, for he is there to offer his incenſe with the prayers of all ſaints that are waiting without at his time of offering incenſe within. So then, at the throne of grace, or before it, ſtands the High-Prieſt of our propitiation Chriſt Jeſus, with his golden cenſer in his hand, full of incenſe, therewith to perfume the prayers of ſaints, that come thither for grace and mercy to help in time of need. And he ſtands there, as you ſee, under the name of an angel, for he is the angel of God's preſence and meſſenger of his covenant.

But now it is worth our conſidering, to take notice how, or in what method the High-Prieſt under the law was to approach the incenſe-altar. When he came to make interceſſion for the ſaints before the throne, he was to go in thither to do this work in his robes, and ornaments; not without them, leſt he died. The principal of theſe ornaments were, a breaſt-plate, an ephod, a robe, an embroidered coat, a miter, and a girdle. Theſe are briefly called his garments, (in Revelations the firſt) and in the general they ſhew us, that he is cloathed with righteouſneſs, girded with truth and faithfulneſs, (for that is the girdle of his reins to ſtrengthen him) and that he beareth upon his heart the names of the children of Iſrael that are Iſraelites indeed: For as on Aaron's breaſt-plate was fixed the names of the twelve tribes of Iſrael, and he was to bear the weight of them by the ſtrength of his ſhoulders, ſo are we on the heart of Chriſt.

Thus therefore is our High-Prieſt within the holieſt to offer incenſe upon the golden altar of incenſe, that is before the throne. Wherefore when thou goeſt thither, even to the throne of grace, look for him, and be not content though thou ſhouldſt find God there, if thou findeſt there not him (I ſuppoſe now an impoſſibility for edifications-ſake) for without him nothing can be done: I ſay, without him as a prieſt. He is the throne, and without him as a throne, God has no reſting-place as to us; he is a prieſt, and without him as ſuch, we can make no acceptable approach to God. For by him, as prieſt, our ſpiritual ſacrifices are accepted. By him therefore let us offer the ſacrifice of praiſe to God continually, giving thanks and confeſſing to, and in his name.

And for our further edification herein, let us conſider that as God has choſen and made him his throne of grace; ſo he has ſworn that he ſhall be accepted as a prieſt for ever there. For his natural qualifications we may ſpeak ſomething to them afterwards; in the mean time know that there is no coming to God, upon pain of death without him.

Nor will it out of my mind, but that his wearing the Rain-bow upon his head, doth ſomewhat belong to him as prieſt, his prieſtly veſtments being for glory and beauty as afore was ſaid, compared to the colour of it. But why doth he wear the rain-bow upon his head; but to ſhew, that the ſign, that the everlaſtingneſs of the covenant of grace, is only to be found in him; that he wears it as a miter and frontler of gold, and can always plead it with acceptance to God, and for the ſubduing of the world and good of his people. But,

Thirdly, The throne of grace is to be known by the ſacrifice that is preſented there. The high-prieſt was not to go into the holieſt, nor come near the mercy-ſeat, the which, as I have ſhewed you, was a type of our throne of grace, without blood. But into the ſecond went the high-prieſt alone once every year, not without blood, which he offered for himſelf and for the errors of the people. Yea, the prieſt was to take of the blood of his ſacrifice, and ſprinkle it ſeven times before the Lord, that is, before the mercy-ſeat, or throne of grace; and was to put ſome of the blood upon the horns of the altar of incenſe before the Lord, So then the throne of grace is known by the blood that is ſprinkled thereon, and by the atonement that by it is made there. I told you before that before the throne of grace there is our High-Prieſt, and now I tell you, there is his ſacrifice too; his ſacrifice which he there preſenteth as amends for the ſins of all ſuch as have a right to come with boldneſs to the throne of grace. Hence as I mentioned before, there is ſaid to be in the midſt of the throne (the ſame throne of which we have ſpoken before) a Lamb as it had been ſlain. The words are to the purpoſe, and ſignify that in the midſt of the throne is our ſacrifice, with the very marks of his death upon him, ſhewing to God that ſitteth upon the throne, the holes of the thorns, of the nails, of the ſpear; and how he was diſfigured with blows and blood when at his command he gave himſelf a ranſom for his people; for it cannot be imagined that either the exaltation or glorification of the body of Jeſus Chriſt, ſhould make him forget the day in which he died the death for our ſins, eſpecially ſince that which puts worth into his whole interceſſion is the death he died, and blood he ſhed upon the croſs for our treſpaſſes.

Beſides, there is no ſight more taketh the heart of God than to ſee of the travel of the ſoul, and the bruiſings of the body of his Son for our tranſgreſſions. Hence it is ſaid he is in the midſt of the throne as he died, or as he had been ſlain. It is ſaid again, The Lamb that is in the midſt of the throne ſhall feed them. The Lamb, that is, the Son of God, as a ſacrifice, ſhall be always in the midſt of the throne to feed and comfort his people. He is the throne, he is the prieſt, he is the ſacrifice. But then how as a Lamb is he in the midſt of the throne? Why, the meaning in mine opinion is, that Chriſt as a dying, and bleeding ſacrifice, ſhall be chief in the reconciling of us to God; or that his being offered for our ſins ſhall be of great virtue when pleaded by him as prieſt, to the obtaining of grace, mercy, and glory for us. By his blood he entreth into the holy place, by his blood he hath made an atonement for us before the mercy-ſeat: His blood it is that ſpeaketh better for us, than the blood of Abel did for Cain; alſo it is by his blood that we have bold admittance into the holieſt; wherefore no marvel if you find him here a Lamb, as it had been ſlain, and that in the midſt of the throne of grace.

While thou art therefore thinking on him as he is in the throne of grace, forget him not as he is prieſt and ſacrifice, for as a prieſt he makes atonement, but there is no atonement made for ſin without a ſacrifice. Now as Chriſt is a ſacrifice, ſo he is to be conſidered as paſſive or a ſufferer; as he is a prieſt, ſo he is active, or one that hath offered up himſelf: As he is an altar, ſo he is to be conſidered as God; for in, and upon the power of his godhead he offered up himſelf. The altar then was not the croſs, as ſome have fooliſhly imagined. But as a throne, a throne of grace, ſo he is to be conſidered as diſtinct from theſe three things, as I alſo have hinted before.

Wouldeſt thou then know this throne of grace, where God ſits to hear prayers and give grace? then caſt the eyes of thy ſoul about; and look till thou findeſt the Lamb there, a Lamb there as it had been ſlain: for by this thou ſhalt know thou art right. A ſlain Lamb, or a Lamb as it had been ſlain, when it is ſeen by a ſupplicant in the midſt of the throne whither he is come for grace, is a bleſſed ſight! A bleſſed ſight indeed! and it informs him he is where he ſhould be.

And thou muſt look for this the rather, becauſe without blood is no remiſſion. He that thinks to find grace at God's hand, and yet enters not into the holieſt by the blood of Jeſus, will find himſelf miſtaken, and will find a dead inſtead of a living way. For if not any thing below, or beſides blood, can yield remiſſion on God's part, how ſhould remiſſion be received by us without our acting faith therein? We are juſtified by his blood, through faith in his blood. Wherefore, I ſay, look when thou approacheſt the throne of grace, that thou give diligence to ſee for the Lamb, that is as it had been ſlain, in the midſt of the throne of grace: And then thou wilt have, not only a ſign that thou preſenteſt thy ſupplications to God, where, and as thou ſhouldeſt; but there alſo wilt thou meet with matter to break, to ſoften, to bend, to bow, and to make thy heart as thou wouldſt have it; for if the blood of a goat will, as ſome ſay, diſſolve an adamant, a ſtone that is harder than flint; ſhall not the ſight of a Lamb as it had been ſlain, much more diſſolve and melt down the ſpirit of that man that is upon his knees before the throne of grace for mercy; eſpecially when he ſhall ſee, that not his prayers, nor his tears, nor his wants, but the blood of the Lamb has prevailed with a God of grace, to give mercy and grace to an undeſerving man? This then is the third ſign by which thou ſhalt know when thou art at the throne of grace; that throne is ſprinkled with blood; yea, in the midſt of that throne, there is to be ſeen to this day, a Lamb as it had been ſlain; and he is in the midſt of it, to feed thoſe that come to that throne, and to lead them by and to living fountains of water. Wherefore, Fourthly, The throne of grace is to be known by the ſtreams of grace that continually proceed therefrom, and that like a river run themſelves out into the world. And ſaith John, He ſhewed me a pure river of water of life clear as chryſtal, proceeding out of the throne of God and of the Lamb. Mark you, here is again a throne, the throne of God, which as we have ſhewed, is the human nature of his Son; out of which, as you read, proceeds a river, a river of water of life clear as chryſtal. And the joining of the Lamb alſo here with God, is to ſhew that it comes, I ſay from God, by the Lamb; by Chriſt, who as a lamb, or ſacrifice for ſin, is the procuring cauſe of the running of this river; it proceedeth out of the throne of God and of the Lamb. Behold therefore how carefully here the Lamb is brought in, as one from, or through whom proceeds the water of life to us: God is the ſpring-head; Chriſt the golden pipe of conveyance; the elect, the receivers of this water of life: He ſaith not here, the throne of the Lamb, but and of the Lamb, to ſhew, I ſay, that he it is out of, or through whom this river of grace ſhould come. But if it ſhould be underſtood that it proceedeth from the throne of the Lamb, it may be to ſhew that Chriſt alſo has power as a mediator, to ſend grace like a river into the church: And then it amounts to this, that God for Chriſt's ſake, gives this river of grace, and that Chriſt for his merits ſake, has power to do ſo too. And hence is that good wiſh, ſo often mentioned in the epiſtles, Grace to you, and peace from God the Father, and the Lord Jeſus Chriſt. And again, Grace be to you from God the Father, and from the Lord Jeſus Chriſt. For Chriſt has power with the Father, to give grace and forgiveneſs of ſins to men: But let us come to the terms in this text. Here we have a throne, a throne of grace; and to ſhew that this throne is it indeed, therefore there proceeds therefrom a river of this grace, put here under the term of water of life; a term fit to expreſs both the nature of grace, and the condition of him that comes for it to the throne of grace.

It is called by the name of water of life, to ſhew what a reviving cordial the grace of God in Chriſt is, ſhall be, and will be found to be, of all thoſe that by him ſhall drink thereof; It ſhall be in him, even in him that drinks it, a well of water ſpringing up unto everlaſting life; it will therefore beget life and maintain it; yea, will itſelf be a ſpring of life, in the very heart of him that drinks it. Ah, it will be ſuch a preſervative alſo to ſpiritual health, as that by its virtue the ſoul ſhall for ever be kept, I ſay, the ſoul that drinks it, from total and final decay; it ſhall be in them a well of living water, ſpringing up unto everlaſting life.

But there is alſo by this phraſe or term, briefly touched the preſent ſtate of them that ſhall come hither to drink; they are not the heathful, but the ſick: It is with the throne of grace, as it is with the Bath, and other places of ſovereign and healing waters, they are moſt coveted of them that are diſeaſed, and do alſo ſhew their vertues on thoſe that have their health and limbs; ſo, I ſay, is the throne of grace, its waters are for healing, for ſoul-healing, that is their vertue. Wherefore as at thoſe waters above-mentioned, the lame leave their crutches, and the ſick, ſuch ſigns of their recovery, as may be a ſign of their receiving health and cure there; ſo at the throne of grace it is where true penitents, and thoſe that are ſick for mercy, do leave their ſighs and tears: And the Lamb that is in the midſt of the throne ſhall feed them, and ſhall lead them unto living fountains of waters, and God ſhall (there) wipe away all tears from their eyes. Wherefore as Joſeph waſhed his face, and dried his tears away, when he ſaw his brother Benjamin; ſo all God's ſaints ſhall here, even at the throne of grace, where God's Benjamin, or the Son of his right hand is, waſh their ſouls from ſorrow, and have their tears wiped from their eyes: Wherefore, O thou that art diſeaſed, afflicted, and that wouldſt live, come by Jeſus to God as merciful and gracious, yea, look for this river when thou art upon thy knees before him, for by that thou ſhalt find whereabout is the throne of grace, and ſo where thou mayſt find mercy.

But again, As that which proceeds out of this throne of grace, is called water of life, ſo it is ſaid to be a river, a river of water of life. This in the firſt place ſhews, that with God is plenty of grace, even as in a river there is plenty of water; a pond, a pool, a ciſtern, will hold much, but a river will hold more; from this throne comes rivers and ſtreams of water of life, to ſatisfy thoſe that come for life to the throne of God.

Further, as by river is ſhewed what abundance of grace proceeds from God through Chriſt; ſo it ſhews the unſatiable thirſt, and deſire of one that comes indeed aright to the throne of grace for mercy; nothing but rivers will ſatisfy ſuch a ſoul; ponds, pools and ciſterns will do nothing; ſuch an one is like him of whom it is ſaid, Behold he drinketh up a river, and haſteth not; he truſteth that he can draw up Jordan into his mouth. This David teſtifies when he ſaith, As the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God. Hence the invitation is proportionable, Drink abundantly, and that they that are ſaved, are ſaid to receive abundance of grace; they that receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one Jeſus Chriſt. And hence it is ſaid again, when the poor and needy ſeek water and there is none, and their tongue faileth for thirſt; I the Lord will hear, I the God of Iſrael will not forſake them: But Lord how wilt thou quench their boundleſs thirſt? I will open rivers in high places and fountains in the midſt of the valleys: I will make the wilderneſs a pool of waters, and the dry land ſprings of water: Behold, here is a pool of water as big as a wilderneſs, enough one would think to ſatisfy any thirſty ſoul: Oh but that will not do! wherefore he will open rivers, fountains and ſprings, and all this is to quench the drought of one that thirſteth for the grace of God, that they may have enough; They ſhall be abundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make them drink of the river of thy pleaſures, for with thee is the fountain of life, &c.

This abundance, the throne of grace yieldeth for the help and health of ſuch as would have the water of life to drink, and to cure their diſeaſes withal; it yields a river of water of life.

Moreover ſince grace is ſaid here to proceed as a river from the throne of God and of the lamb, it is to ſhew the commonneſs of it; rivers you know are common in the ſtream, however they are at the head. And to ſhew the commonneſs of it, the Apoſtle calls it the common ſalvation; and it is ſaid in Ezekiel and Zecharias, to go forth to the deſert, and into the ſea, the world, to heal the beaſts and fiſh of all kinds that are there. This therefore is a text that ſhews us what it is to come to a throne, where the token of the covenant of grace is, where the high-prieſt miniſtreth, and in the midſt of which there is a lamb, as it had been ſlain: for from thence there cometh not drops, nor ſhowers, but rivers of the grace of God, a river of water of life.

Again, as the grace that we here read of is ſaid, as it comes from this throne, to come as a river of water of life; ſo it is ſaid to be pure and clear as chryſtal; pure is ſet in oppoſition to muddy and dirty waters, and clear is ſet in oppoſition to thoſe waters that are black, by reaſon of the cold and icyiſh nature of them; therefore there is conjoined to this phraſe, the word chryſtal, which all know is clear and ſhining ſtone. Indeed the life and ſpirit that is in this water, will keep it from looking black and dull; and the throne from whence it comes, will keep it from being muddy, ſo much as in the ſtreams thereof; The bleſſing of the Lord it maketh rich, and he addeth no ſorrow with it. Indeed all the ſorrow that is mixed with our chriſtianity, it proceedeth as the procuring cauſe, from ourſelves, not from the throne of grace; for that is the place where our tears as was ſhewed you, are wiped away; and alſo where we hang up our crutches: The ſtreams thereof are pure and clear, not muddy nor frozen, but warm and delightful, and that make glad the city of God.

Theſe words alſo ſhew us, that this water of itſelf can do, without a mixture of any thing of ours: What comes from this throne of grace, is pure grace and nothing elſe; clear grace, free grace, grace that is not mixed, nor need be mixed with works of righteouſneſs which we have done; it is of itſelf ſufficient to anſwer all our wants, to heal all our diſeaſes, and to help us at a time of need.

It is grace that chooſes, it is grace that calleth, it is grace that preſerveth, and it is grace that brings to glory: even the grace that like a river of water of life proceedeth from this throne: And hence it is, that from firſt to laſt, we muſt cry grace, grace, unto it.

Thus you ſee, what a throne the chriſtian is invited to; it is a throne of grace whereon doth ſit the God of all grace; it is a throne of grace before which the Lord Jeſus miniſtreth continually for us; it is a throne of grace ſprinkled with the blood, and in the midſt of which is a lamb as it had been ſlain; it is a throne with a rainbow round about it, which is the token of the everlaſting covenant, and out of which proceeds, as here you read, a river, a pure river of water of life clear as chryſtal.

Look then for theſe ſigns of the throne of grace all you that would come to it, and reſt not until by ſome of them, you know that you are even come to it; they are all to be ſeen, have you but eyes; and the ſight of them is very delectable, and has a natural tendency in them when ſeen, to revive and quicken the ſoul. But,

Fifthly, As the throne of grace is known and diſtinguiſhed by the things abovenamed, ſo it is by the effects which theſe things have wrought: There is about that throne four and twenty ſeats, and upon the ſeats four and twenty elders ſitting, cloathed in white raiment, and they have on their heads crowns of gold.

There is no throne that has theſe ſigns and effects belonging to it but this; wherefore as by theſe ſigns, ſo by the effects of them alſo, one may know which is, and ſo when he is indeed come to, the throne of grace.

And a little as we commented upon what went before, we will alſo touch upon this.

1. By ſeats, I underſtand places of reſt, and dignity; places of reſt, for that they that ſit on them do reſt from their labours; and places of dignity, for that they are about the throne; And the four and twenty elders which ſat before God on their ſeats, fell upon their faces and worſhipped God: And foraſmuch as the ſeats are mentioned before they are mentioned that ſat thereon, it is to ſhew that the places were prepared before they were converted.

2. The elders, I take to be the twelve

patriarchs and the twelve apoſtles, or the firſt fathers of the churches; for they are the elders of both the churches, that is, both of the jewiſh and gentile church of God; they are the ancients, as alſo they are called in the prophet Iſaiah, which are in ſome ſenſe the fathers of both theſe churches. Theſe elders are well ſet forth by that four and twenty, that you read of in the book of Chronicles, who had every one of them for ſons twelve in number. There therefore the four and twenty are.

3. Their ſitting denoteth alſo their abiding in the preſence of God; ſit thou at my right hand, was the Father's word to the Son, and alſo ſignifieth the ſame.

It is then the throne of grace where the four and twenty ſeats are, and before which the four and twenty elders ſit.

4. Their white robes are Chriſt's righteouſneſs, their own good works and glory; not that their works brought them thither, for they were of themſelves polluted, and were waſhed white in the blood of the lamb; but yet God will have all that his people have done in love to him, be rewarded: Yea, and they ſhall wear their own labours, being waſhed as afore is hinted, as a badge of their honour, before the throne of grace, and this is grace indeed. They have waſhed their robes and made them white in the blood of the Lamb, therefore are they before the throne of God. They have waſhed as others did do before them.

5. And they had on their heads crowns of gold. This denotes their victory, and alſo that they are kings, and as kings ſhall reign with him for ever and ever.

6. But what! were they ſilent! did they ſay, did they do nothing while they ſat before the throne? yes, they were appointed to be ſingers there. This was ſignified by the four and twenty that we made mention of before, who with their ſons were inſtructed in the ſongs of the Lord, and all that were cunning to do ſo then, were two hundred fourſcore and eight. Theſe were the figure of that hundred forty and four thouſand redeemed from the earth. For as the firſt four and twenty, and their ſons, are ſaid to ſing and to play upon cymbals, pſalters and harps, and as they are there ſaid to be inſtructed and cunning in the ſongs of the Lord: So theſe that ſit before the throne, are ſaid alſo to ſing with harps in their hands, their ſong before the throne; and ſuch ſong it was, and ſo cunningly did they ſing it, that no man could learn it, but that hundred and forty and four thouſand which were redeemed from the earth.

Now, as I ſaid, as he at firſt began with four and twenty, in David; and ended with four and twenty times twelve: So here in John, he begins with the ſame number, but ends with ſuch a company that no man could number. For, he ſaith, after this I looked, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, cloathed with white robes, and palms in their hands. And they cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne, and unto the Lamb. And all the angels ſtood round about the throne, and the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God.

This numberleſs number ſeems to have got the ſong by the end; for they cry aloud ſalvation, ſalvation, to our God, and to the Lamb; which to be ſure is ſuch a ſong that none can learn but them that are redeemed from the earth.

But I ſay, what a brave encouragement is it for one that is come for grace to the throne of grace, to ſee ſo great a number already there, on their ſeats, in their robes, with their palms in their hands, and their crowns upon their heads, ſinging of ſalvation to God, and to the Lamb!

And I ſay again, (and ſpeak now to the dejected) methinks it would be ſtrange, O thou that art ſo afraid that the greatneſs of thy ſins will be a bar unto thee, if amongſt all this great number of pipers and harpers that are got to glory, thou canſt not eſpy one that, when here, was as vile a ſinner as thyſelf. Look man, they are there for thee to view them, and for thee to take encouragement to hope when thou ſhalt conſider what grace and mercy has done for them. Look again, I ſay, now thou art upon thy knees, and ſee if ſome that are among them has not done worſe than thou haſt done. And yet behold, they are ſet down; and yet behold they have their crowns on their heads, their harps in their hands, and ſing aloud of ſalvation to their God, and to the Lamb.

This then is a fifth note or ſign that doth diſtinguiſh the throne of grace from other thrones; there are before that to be ſeen for our encouragement, a numberleſs number of people ſitting and ſinging round about it: Singing I ſay to God for his grace, and to the Lamb for his blood, by which they are ſecured from the wrath to come. And the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of ſaints, and they ſang a new ſong, ſaying, thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation: And haſt made us to our God, kings and prieſts, and we ſhall reign on the earth.

Behold tempted ſoul, doſt thou not yet ſee what a throne of grace here is, and what multitudes are already arrived thither to give thanks unto his name, that ſits thereon, and to the Lamb for ever and ever? And wilt thou hang thy harp upon the willows, and go drooping up and down the world, as if there was no God, no grace, no throne of grace to apply thyſelf unto, for mercy and grace to help in time of need? Hark! Doſt thou not hear them what they ſay? Worthy, ſay they, is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in heaven, (where they are) and on the earth, (where thou art) and under the earth, and ſuch as are in the ſea, and all that are therein, heard I, ſaying, bleſſing, honour, glory and power, be to him that ſitteth upon the throne, and unto the Lamb, for ever and ever.

All this is written for our learning, that we through patience and comfort of the ſcriptures might have hope; and that the drooping ones might come boldly to the throne of grace, to obtain grace and find mercy to help in time of need.

They bleſs, they all bleſs; they thank, they all thank; and wilt thou hold thy tongue? They have all received of his fulneſs, and grace for grace, and will he ſhut thee out! Or is his grace ſo far gone, and ſo near ſpent, that now he has not enough to pardon and ſecure, and ſave one ſinner more? For ſhame leave off this unbelief: Wherefore (doſt thou think) art thou told all this, but to encourage thee to come to the throne of grace? And wilt thou hang back or be ſullen, becauſe thou art none of the firſt? Since he hath ſaid, The firſt ſhall be laſt, and the laſt firſt. Behold the legions, the thouſands, the untold and numberleſs number that ſtand before the throne, and be bold to hope in his mercy.

Sixthly, As the throne of grace is diſtinguiſhed from other thrones by theſe; ſo out of this throne proceeds lightnings and thunderings, and voices; alſo before this throne are ſeven lamps of fire burning, which are the ſeven ſpirits of God. This then is another thing by which the throne of grace may be known as an effect of what is before. So again it is ſaid, That from the altar of incenſe that ſtood before the throne, there was voices, and thunderings, and lightnings, and an earthquake. All theſe then come out of the holieſt, where the throne is, and are inflamed by this throne, and by him that ſits thereon.

1. Lightnings here, are to be taken for the illuminations of the Spirit in the goſpel; as it is ſaid in the book of Pſalms, They looked to him (on the throne) and were lightned: Or, as it is ſaid in other places, The voice of thy thunder was in the heavens, the lightnings lightned the world: And again, His lightnings inlightned the world, the earth ſaw it and trembled.

This lightning therefore communicates light to them that ſit in darkneſs: God, ſaith the Apoſtle, who commanded the light to ſhine out of darkneſs, hath ſhined into our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt. It was from this throne that the light came that ſtruck Paul off his horſe, when he went to deſtroy it, and the people that profeſſed it: Theſe are thoſe lightnings by which ſinners are made to ſee their ſad condition, and by which they are made to ſee the way out of it: Art thou then made to ſee thy condition how bad it is, and that the way out of it is by Jeſus Chriſt? (for, as I ſaid, he is the throne of grace) Why then come orderly in the light of theſe convictions to the throne from whence thy light did come, and cry there, as Samuel did to Ely, Here I am for thou haſt called me: Thus did Saul by the light that made him ſee, by it he came to Chriſt, and cried, Who art thou Lord, and what wouldeſt thou have me to do? And is it not an encouragement to thee to come to him, when he lights thy candle that thou mightſt ſee the way, yea, when he doth it on purpoſe that thou mightſt come to him? He gives light to them that ſit in darkneſs, and in the ſhadow of death, (What to do?) to guide our feet in the way of peace.

This interpretation of this place, ſeems to me moſt to cohere with what went before; for firſt you have here a throne, and one ſitting on it; then you have the elders, and in them preſented to you the whole church, ſitting round about the throne; then you have in the words laſt read unto you, a diſcourſe how they came thither, and that is by the lightnings, thunderings, and voices that proceed out of the throne.

2. As you have here lightnings, ſo thereto is adjoined thunders; there proceeded out of this throne lightnings and thunders. By thunders I underſtand that powerful diſcovery of the majeſty of God by the word of truth, which ſeizeth the heart with a reverential dread and awe of him; hence it is ſaid, the voice of the Lord is full of majeſty, the voice of the Lord breaketh the cedars; the voice, that is, his thundering voice. Canſt thou thunder with a voice like him? And the thunder of his power who can underſtand? It was upon this account that Peter, and James, and John, were called the ſons of thunder, becauſe in the word which they were to preach, there was to be not only lightnings, but thunders; not only illuminations, but a great ſeizing of the heart with the dread and majeſty of God, to the effectual turning of the ſinner to him.

Lightnings without thunder, are in this caſe dangerous, becauſe they that receive the he one without the other, are ſubject to miſcarry: They were once enlightened, but you read of no thunder they had, and they were ſubject to fall into an irrecoverable ſtate. Saul had thunder with his lightnings to the ſhaking of his ſoul; ſo had the three thouſand; ſo had the jaylor: they that receive light without thunder, are ſubject to turn the grace of God into wantonneſs; but they that know the terror of God will perſuade men. So then, when he decrees to give the rain of his grace to a man, He makes a way for the lightning and thunder; not the one without the other, but the one following the other. Lightning and thunder is made a cauſe of rain, but lightning alone, is not: Who hath divided a water-courſe for the overflowing of waters? and a way for the lightning and thunder to cauſe it to rain on the earth, where no man is; on the wilderneſs wherein there is no man?

Thus therefore you may ſee how in the darkeſt ſayings of the Holy Ghoſt, there is as great an harmony with truth as in the moſt plain and eaſy: there muſt be thunder with light, if thy heart be well poiſed and ballanced with the fear of God: we have had great lightnings in this land of late years, but little thunders; and that is one reaſon why ſo little grace is found where light is, and why ſo many profeſſors run on their heads in ſuch a day as this is, notwithſtanding all they have ſeen.

Well then, this alſo ſhould be an help to a ſoul to come to the throne of grace; the God of glory has thundred, has thundred to awaken thee, as well as ſent lightnings to give thee light; to awaken thee to a coming to him, as well as to the enabling of thee to ſee his things; this then has come from the throne of grace, to make thee come hither: wherefore obſerve where it is by theſe ſigns made mention of before, and by theſe effects; and go, and come to the throne of grace.

3. As there proceeds from this throne, lightnings and thunders, ſo from hence 'tis ſaid, voices proceed alſo; now theſe voices may be taken for ſuch as are ſent with this lightning and thunder to inſtruct, or for ſuch as this lightning and thunder begets in our hearts.

1. It may be taken in the firſt ſenſe, for light and dread, when it falleth from God into the ſoul, is attended with a voice or voices of inſtruction to the ſoul, to know what to do. Thus it was in Paul's caſe; he had light and dread, and voices for his inſtruction; he had lightnings and thunderings and voices: Good and upright is the Lord; therefore will he teach ſinners in the way: The meek will he guide in judgment; the meek will he teach his way.

2. Or by voices you may underſtand, ſuch as the lightning and thunder begets in our hearts; for though man is as mute as a fiſh to godward, before this thunder and lightning comes to him, yet after that he is full of voices; (and how much more numerous are the voices, that in the whole church on earth are begot by theſe lightnings and thunders that proceed from the throne of grace) their faith has a voice, their repentance has a voice, their ſubjection to God's word has a voice in it; yea, there is a voice in their prayers, a voice of their cry, a voice in their tears, a voice in their groans, in their roarings, in their bemoaning of themſelves, and in their triumphs.

This then is an effect of the throne of grace; hence it is ſaid, that they proceed from it, even the lightning and the thunder, and the voices; that is, effectual converſion to God.

It follows then, that if all theſe are with thy ſoul, the operations of the throne of grace have been upon thee to bring thee to the throne of grace; firſt in thy prayers, and then in thy perſon: and this leads me to the next thing propounded to be ſpoken to, which is to ſhew who are the perſons invited here to come to the throne of grace.

Let us therefore come.

Now the perſons here called upon to come to the throne of grace, are not all or every ſort of men, but the men that may properly be comprehended under this word Us and We; let Us therefore come boldly, that We may obtain. And they that are here put under theſe particular terms, are expreſſed both before and after by thoſe that have explication in them.

They are called, in the epiſtle to the Hebrews.

1. Such as give the moſt earneſt heed to the word which they have heard.
2. They are ſuch as ſee Jeſus crowned with glory and honour.
3. They are called the children.
4. They are called the ſeed of Abraham.
5. they are called Chriſt's brethren.

So chapter the third, they are called holy brethren, and ſaid to be partakers of the heavenly calling, and the people of whom it is ſaid, that Chriſt Jeſus is the Apoſtle and High-Prieſt of their profeſſion.

They are called Chriſt's own houſe, and are ſaid to be partakers of Chriſt.

They are ſaid to be the believers, thoſe that do enter in into reſt, thoſe that have Chriſt for an High-Prieſt, and with the feeling of whoſe infirmities he is touched and ſympathizeth.

So in chapter the ſixth, they are called beloved and the heirs of promiſe; they that have fled for refuge to lay hold on the hope ſet before them, they are called thoſe that hope as an anchor, and thoſe for whom Chriſt as a fore-runner hath entred and taken poſſeſſion of heaven.

So chapter the ſeventh, they are ſaid to be ſuch as draw nigh unto God.

And chapter the eighth, they are ſaid to be ſuch with whom the new covenant is made Chriſt.

Chapter the ninth, they are ſuch for whom Chriſt has obtained eternal redemption, and ſuch for whom he has entred the holy place.

Chapter the tenth, they are ſuch as are ſaid to be ſanctified by the will of God, ſuch as have boldneſs to enter into the holieſt, by the blood of Jeſus; ſuch as draw near with a true heart, in full aſſurance of faith (or that have liberty to do ſo) having their hearts ſprinkled from an evil conſcience, and their bodies waſhed with pure water; they were thoſe that had ſuffered much for Chriſt in the world, and that became companions of them that ſo were uſed.

Yea, he tells them in the eleventh chapter, that they and their patriarchs muſt be made perfect together.

He alſo tells them in the twelfth chapter, that already they are come to Mount Sion, to the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels; to the general aſſembly and church of the firſt born which are written in heaven, and to God the judge of all; and to the ſpirits of juſt men made perfect, and to Jeſus the mediator of the New Teſtament, and to the blood of ſprinkling that ſpeaketh better things than that of Abel.

Thus you ſee what terms, characters, titles, and privileges they are inveſted with, that are here exhorted to come to the throne of grace: from whence we may conclude that every one is not capable of coming thither, no not every one that is under convictions, and that hath a ſenſe of the need of, and a deſire after the mercy of God in Chriſt.

Wherefore we will come in the next place to ſhew the orderly coming of a ſoul to the throne of grace for mercy: and for this we muſt firſt apply ourſelves to the Old Teſtament, where we have the ſhadow of what we now are about to enter upon the diſcourſe of, and then we will come to the antitype where yet the thing is far more explained.

Firſt then, the mercy-ſeat was for the church, not for the world; for a Gentile could not go immediately from his natural ſtate to the mercy-ſeat, by the High-Prieſt, but muſt firſt orderly join himſelf, or be joined to the church, which then conſiſted of the body of the Jews.

The ſtranger then muſt firſt be circumciſed, and conſequently profeſs faith in the Meſſias to come, which was ſignified by his going from his circumciſion directly to the paſſover, and ſo orderly to other privileges, ſpecially to this of the mercy-ſeat, which the high-prieſt was to go but once a year in to.

2. The church is again ſet forth unto us by Aaron and his ſons. Aaron as the head, his ſons as the members; but the ſons of Aaron were not to meddle with any of the things of the holieſt, until they had waſhed in a laver. And the Lord ſpake unto Moſes, ſaying, thou ſhalt alſo make a lavor of braſs, and his foot alſo of braſs, to waſh in; and thou ſhalt put it between the tabernacle of the congregation and the altar, and thou ſhalt put water therein. And Aaron and his ſons ſhall waſh their hands and their feet thereat. When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not; or when they come near to the altar to miniſter, to burn offerings made by fire unto the Lord. So they ſhall waſh their hands and their feet that they die not: and it ſhall be a ſtatute forever unto them, even to him, and to his ſeed in their generations.

3. Nay ſo ſtrict was this law, that if any of Iſrael as well as the ſtranger were defiled by any dead thing, they were to waſh before they partook of the holy things or elſe ſtill to abſtain? but if they did not, their ſin ſhould remain upon them. So again, The ſoul that hath touched any ſuch uncleanneſs, ſhall be unclean until even, and ſhall not eat of the holy things (much leſs come within the inner veil) unleſs he waſh his fleſh in water.

Now I would aſk, what all this ſhould ſignify, if a ſinner, as a ſinner before he waſhes, or is waſhed, may immediately go unto the throne of grace?

Yea, I aſk again, why the Apoſtle ſuppoſes waſhing as a preparation to the Hebrews entring into the holieſt, if men may go immediately from under convictions to a throne of grace? For thus he ſays, let us draw near the holieſt, (ver. 19.) with a true heart in full aſſurance of faith, Having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water. Let us draw near: he ſaith not, that we may have; but having firſt been waſhed and ſprinkled.

The laver then muſt firſt be waſhed in, and he that waſhed not firſt there, has not right to come to the throne of grace; wherefore you have here alſo a ſea of glaſs ſtanding before the throne, to ſignify this thing. It ſtands before the throne, for them to waſh in, that would indeed approach the throne of grace. For this ſea of glaſs is the ſame that is ſhadowed forth by the laver made mention of before, and with the brazen ſea that ſtood in Solomon's temple, whereat they were to waſh before they went into the holieſt. But you may aſk me what the laver or molten ſea ſhould ſignify to us in the New Teſtament? I anſwer it ſignifieth the word of the New Teſtament, which containeth the cleanſing doctrine of remiſſion of ſins by the precious blood of Jeſus Chriſt. Wherefore we are ſaid to be clean through the word, through the waſhing of water by the word.

The meaning then is, A man muſt firſt come to Chriſt, as ſet forth in the word, which is this ſea of glaſs, before he can come to Chriſt in heaven, as he is the throne of grace. For the word I ſay, is this ſea of glaſs that ſtands before the throne, for the ſinner to waſh in firſt. Know therefore whoever thou art that art minded to be ſaved, thou muſt firſt begin with Chriſt crucified, and with the promiſe of remiſſion of ſins through his blood. Which crucified Chriſt thou ſhalt not find in heaven as ſuch, for there he is alive, but thou ſhalt find him in the word, for there he is to this day ſet forth in all the circumſtances of his death, as crucified before our eyes. There thou ſhalt find that he died; When he died; What death he died; Why he died; and the word open to thee to come and waſh in his blood. The word therefore of Chriſt's Teſtament is the laver for all New Teſtament prieſts (and every chriſtian is a prieſt to God) to waſh in.

Here therefore, thou muſt receive thy juſtification, and that before thou goeſt one ſtep further. For if thou art not juſtified by his blood, thou wilt not be ſaved by his life. And the juſtifying efficacy of his blood is left behind, and is here contained in the molten ſea, or laver, or word of grace for thee to waſh in.

Indeed there is an interceding voice in his blood for us before the throne of grace, or mercy-ſeat; but that is ſtill to bring us to waſh, or for them that have waſhed therein, as it was ſhed upon the croſs. We have boldneſs therefore to enter into the holieſt by the blood of Jeſus, that is, by faith in his blood as ſhed without the gate, for as his blood was ſhed without the gate, ſo it ſanctifies the believer, and makes him capable to approach the holy of holies. Wherefore after he had ſaid, That he might ſanctify the people with his own blood, he ſuffered without the gate; let us by him therefore, that is, becauſe we are firſt ſanctified by faith in his blood, offer to God the ſacrifice of praiſe continually, that is the fruits of our lips, giving thanks in his name. Wherefore the laver of regeneration, or Chriſt ſet forth by the word, as crucified, is for all coming ſinners to waſh in, unto juſtification; and the throne of grace is to be approached by ſaints, or as ſinners juſtified by faith in a crucified Chriſt; and ſo, as waſhed from ſin in the ſea of his blood, to come to the mercy-ſeat.

And it is yet far more evident; for that thoſe that approach this throne of grace, they muſt do it through believing; for ſaith the Apoſtle, how ſhall they call on him, in whom they have not believed? of whom they have not heard, and in whom they have not believed? for to that purpoſe runs the text.

How then ſhall they call on him in whom they have not believed (antecedent to their calling on him) and how ſhall they believe in him, of whom they have not heard (firſt)? ſo then hearing goes before believing, and believing before calling upon God, as he ſits on the throne of grace. Now believing, is to be according to the ſound of the beginning of the goſpel, which preſenteth us, not firſt, with Chriſt as aſcended, but as Chriſt dying, buried, and riſen. For I delivered unto you firſt of all, that which I alſo received; how that Chriſt died for our ſins according to the ſcriptures, and that he was buried, and that he roſe again the third day, according to the ſcriptures.

I conclude then, as to this, that the order of heaven is that men waſh in the laver of regeneration, to wit in the blood of Chriſt, as held forth in the word of the truth of the goſpel which is the ordinance of God; for there ſinners as ſinners, or men as unclean may waſh, in order to their approach to God as he ſits upon the throne of grace.

And beſides, Is it poſſible that a man that paſſeth by the doctrine of Chriſt as dead, ſhould be admitted with acceptance to a juſt and holy God for life? or that he that ſlighteth and trampleth under foot the blood of Chriſt, as ſhed on the croſs, ſhould be admitted to an intereſt in Chriſt as he is the throne of grace! It cannot be. He muſt then waſh there firſt, or die; let his profeſſion, or pretended faith, or holineſs be what it will. For God ſees iniquity in all men, nor can all the niter or ſope in the world, cauſe that our iniquity ſhould not be marked before God; for without ſhedding of blood, is no remiſſion.

Nothing that polluteth, that defileth, or that is unclean, muſt enter into God's ſanctuary; much leſs into the moſt holy part thereof, but by their ſacrifice, by which they are purged, and for the ſake of the perfection thereof, they believing, are accepted. We have therefore brethren, boldneſs to enter into the holieſt by the blood of Jeſus, and no way elſe.

But this will yet be further manifeſt by what we have yet to ſay, of the manner of our approach unto the throne of grace.

Firſt then, we muſt approach the throne of grace by the ſecond veil; for the throne of grace is after the ſecond veil. So then, tho' a man cometh into the tabernacle, or temple, which was a figure of the church, yet if he entred but within the firſt veil, he only came, where there was no mercy-ſeat or throne of grace.

And what is this ſecond veil, in, at, or through which, as the phraſe is, we muſt, by blood, enter into the holieſt? why as to the law, the ſecond veil did hang up between the holy and the moſt holy place, and it did hide what was within the holieſt from the eyes or ſight of thoſe that went no further than into the firſt tabernacle.

Now this ſecond veil in the tabernacle or temple, was a figure of the ſecond veil that all thoſe muſt go through that will approach the throne of grace. And that veil is the fleſh of Chriſt.

This is that which the holy Apoſtle teſtifies in his exhortation, where he ſaith, We have boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us through the veil, that is to ſay, his fleſh. The ſecond veil then, is the fleſh of Chriſt, the which, until a man can enter or go through by his faith, 'tis impoſſible that he ſhould come to the holieſt where the throne of grace is, that is, to the heart and ſoul of Jeſus, which is the throne.

The body of Chriſt is the tabernacle of God, and ſo that in which God dwells, for the fulneſs of the godhead dwells in him bodily. Therefore, as alſo has been hinted before, Chriſt Jeſus is the throne of grace. Now, ſince his fleſh is called the veil, 'tis evident, that the glory that dwells within him, to wit, God reſting in him, cannot be underſtood but by them that by faith can look through, or enter through his fleſh to that glory. For the glory is within the veil; there is the mercy-ſeat, or throne of grace; there ſitteth God as delighted, as at reſt, in, and with ſinners, that come to him by and through that fleſh, and the offering of it for ſin without the gate. I am the way, ſaith Chriſt, But to what? and how? Why to the Father, through my fleſh. And having made peace through the blood of his croſs, by him to reconcile all things to himſelf; by him, I ſay, whether they be things on earth, or things in heaven. And you that were ſometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, (but how?) in the body of his fleſh, (that then muſt be firſt: To what?) to preſent you holy and unblameable, and unreprovable in his ſight; that is, when you enter into his preſence, or approach by this fleſh, the mercy-ſeat, or the throne of grace.

This therefore is the manner of our coming (if we come aright to the throne of grace for mercy) we muſt come by blood through his fleſh, as through the veil by which, until you have entered through it, the glory of God, and that he is reſolved that grace ſhall reign, will be utterly hid from your eyes.

I will not ſay, but by the notion of theſe things, men may have their whirling fancies, and may create to themſelves, wild notions, and flattering imaginations of Chriſt, the throne of grace, and of glory; but the goſpel knowledge of this, is of abſolute neceſſity to my right coming to the throne of grace for mercy. I muſt come by his blood, through his fleſh, or I cannot come at all: for here is no back door. This then is the ſum, Chriſt's body is the tabernacle the holieſt; thy law, ſaith he, is within my heart, or in the midſt of my bowels: in this tabernacle then God ſitteth, to wit, on the heart of Chriſt, for that is the throne of grace. Through this tabernacle men muſt enter, that is, by a godly underſtanding of what by this tabernacle or fleſh of Chriſt has been done to reconcile us to God that dwells in him. This is the way, all the way, for there is no way but this to come to the throne of grace. This is the new way into the heavenly paradiſe, (for the old way is hedged and ditched up by the flaming ſword of cherubims) the new and living way (for to go the other, is preſent death,) ſo then, this new and living way which he has conſecrated for us through the veil, that is to ſay, his fleſh, is the only way into the holieſt, where the throne of grace is.

Secondly, we muſt approach this throne of grace, as having our hearts (firſt) ſprinkled from an evil conſcience. The prieſt that was the repreſentator of all Iſrael, when he went into the holieſt, was not to go in, but as ſprinkled with blood firſt. Thus it is written in the law; not without blood; thus it is written in the goſpel, and now ſince by the goſpel we have all admittance to enter in through the veil, by faith, we muſt take heed that we enter not in without blood; for if the blood (virtually) be not ſeen upon us, we die, inſtead of obtaining mercy and finding the help of grace.

This I preſs the oftner, becauſe there is nothing to which we are more naturally inclined, then to forget this. Who, that underſtands himſelf, is not ſenſible how apt he is to forget to act faith in the blood of Jeſus, and to get his conſcience ſprinkled with the virtue of that, that attempteth to approach the throne of grace. Yet the ſcripture calls upon us to take heed that we neglect not thus to prepare ourſelves. Let us draw near with a true heart, in full aſſurance of faith, having our heart ſprinkled from an evil conſcience, (to wit with the blood of Chriſt) leſt we die. In the law all the people were to be ſprinkled with blood, and 'twas neceſſary that the patterns of things in the heavens ſhould be purified with theſe (that is, with the blood of bulls) but the heavenly things themſelves with better ſacrifices than theſe, (that is) with the offering of the body, and ſhedding of the blood of Chriſt. By this then muſt thou be purified and ſprinkled, who by Chriſt wouldeſt approach the throne of grace.

Thirdly, Therefore it is added, And our bodies waſhed with pure water. This the Apoſtle taketh alſo out of the law; where it was appointed, (as was ſhewed before.) Chriſt alſo, juſt before he went to the Father, gave his diſciples a ſignification of this, ſaying to Peter, and by him to all the reſt,

If I waſh thee not, thou haſt no part with me. This pure water is nothing but the wholeſome doctrine of the word mixed with Spirit, by which, as the conſcience was before ſprinkled with blood, the body and outward converſation is now ſanctified and made clean. Now ye are clean through the word, (ſaith Chriſt) which I have ſpoken unto you. Hence, waſhing, and ſanctifying, and juſtifying are put together, and are ſaid to come by the name of our Lord Jeſus Chriſt, and by the Spirit of our God. Thou muſt then be waſhed with water and ſprinkled with blood, if thou wouldeſt orderly approach the throne of grace: If thou wouldeſt orderly approach it with a true heart, in full aſſurance of faith; or if thou wouldeſt, as the text biddeth thee here, to wit, come boldly to the throne of grace, to obtain mercy, and find grace to help in time of need.

To tell you what it is to come boldly, is one thing; and to tell you how you ſhould come boldly, is another. Here you are bid to come boldly, and are alſo ſhewed how that may be done. It may be done thro' the blood of ſprinkling, and thro' the ſanctifying operations of the Spirit which are here by faith to be received. And when what can be ſaid, ſhall be ſaid to the utmoſt, there is no boldneſs, godly boldneſs, but by blood; the more the conſcience is a ſtranger to the ſprinkling of blood, the further off it is of being rightly bold with God, at the throne of grace; for it is the blood that makes the atonement, and that gives boldneſs to the ſoul. It is the blood, the power of it by faith upon the conſcience, that drives away guilt, and ſo fear, and conſequently that begetteth boldneſs. Wherefore, he that will be bold with God at the throne of grace, muſt firſt be well acquainted with the doctrine of the blood of Chriſt; namely, that it was ſhed, and why; and that it has made peace with God, and for who. Yea, thou muſt be able by faith to bring thyſelf within the number of thoſe that are made partakers of this reconciliation, before thou canſt come boldly to the throne of grace. But,

1. There is a coming to the throne of grace before or without this boldneſs; but that is not the coming, to which by theſe texts we are exhorted; yet that coming be it never ſo deficient, if it is right, it is through ſome meaſure an inlet into the death and blood of Chriſt, and through ſome management, though but very little, or perhaps ſcarce at all diſcerned of the ſoul, to hope for grace from the throne; I ſay, it muſt ariſe, the encouragement muſt, from the croſs, and from Chriſt as dying there. Chriſt himſelf went that way to God, and it is not poſſible but we muſt go the ſame way too. So then the encouragement, be it little, be it much, (and it is little or much, even as the faith is in ſtrength or weakneſs, which apprehendeth Chriſt) it is according to the proportion of faith; ſtrong faith gives great boldneſs, weak faith doth not ſo, nor can it.

2. There is a ſincere coming to the throne of grace without this boldneſs, even a coming in the uprightneſs of one's heart without it: Hence a true heart and full aſſurance are diſtinguiſhed. Let us draw near with a true heart in full aſſurance of faith. Sincerity may be attended with a great deal of weakneſs; even as boldneſs may be attended with pride; but be it what kind of coming to the throne of grace it will, either a coming with boldneſs, or with that doubting which is incident to ſaints: ſtill the cauſe of that coming or ground thereof, is ſome knowledge of redemption by blood, redemption which the ſoul ſeeth it has faith in, or would ſee it has faith in; for Chriſt is precious, ſometimes in the ſight of the worth, ſometimes in the ſight of the want, and ſometimes in the ſight of the enjoyment of him.

3. There is an earneſt coming to the throne of grace, even with all the deſire of one's ſoul: When David had guilt and trouble, and that ſo heavy that he knew not what to do, yet he could ſay, Lord, all my deſire is before thee, and my groaning is not hid from thee. He could come earneſtly to the throne of grace, he could come thither with all the deſire of his ſoul; but ſtill this muſt be from that knowledge that he had of the way of remiſſion of ſins by the blood of the Son of God.

4. There is alſo a conſtant coming to the throne of grace; Lord, ſaid Heman, I have cried night and day before thee, let my prayer come before thee, incline thine ear unto my cry, for my ſoul is full of trouble, and my life draweth nigh unto the grave.

Here you ſee his conſtant crying before the throne of grace, crying night and day; and yet the man that cries, ſeems to be in a very black cloud, and to find hard work to bear up in his ſoul; yet this he had, namely, the knowledge of how God was the God of ſalvation; yea, he called him his God as ſuch, though with pretty much difficuly of ſpirit, to be ſure.

Wherefore it muſt not be concluded that they come not at all to the throne of grace, that come not with a full aſſurance; or that men muſt forbear to come, till they come with aſſurance: But this I ſay, they come not at all aright, that take not the ground of their coming from the death and blood of Chriſt; and that they that come to the throne of grace with but little knowledge of redemption by blood, will come with but little hope of obtaining grace and mercy to help in time of need.

I conclude then, that it is the privilege, the duty and glory of a man, to approach the throne of grace as a prince, as Job ſaid, Could he but find it, he would be ſure to do. O that I knew where I might find him! ſaith he, that I might come even to his ſeat, I would order my cauſe before him, and would fill my mouth with arguments; I would know the words that he would anſwer me, and underſtand what he would ſay unto me: Will he plead againſt me with his great power? No, but he would put ſtrength into me: There the righteous might diſpute with him: ſo ſhould I be delivered for ever from my judge. Indeed God ſometimes tries us.

He holdeth back, ſometimes, the face of his throne, and ſpreadeth a cloud upon it: And this ſeems to be Job's caſe here, which made him to confeſs he was at a loſs and to cry out, O that I knew where I might find him! And this he doth for trial, and to prove our honeſty and conſtancy; for the hypocrite will not pray always, will he always call upon God? no verily, eſpecially not when thou bindeſt them, afflicteſt them, and makeſt praying hard work to them.

But difficulty as to finding of God's preſence, and the ſweet ſhining of the face of his throne, doth not always lie in the weakneſs of faith; ſtrong faith may be in this perplexity, and may be hard put to it to ſtand at times. It is ſaid here, that God did hold back the face of his throne, and did ſpread a cloud upon it; not to weaken Job's faith, but to try Job's ſtrength, and to ſhew to men of after ages, how valiant a man Job was. Faith if it be ſtrong, will play the man in the dark, will like a mettled horſe flounce in a bad way, will not be diſcouraged at trials, at many or ſtrong trials, Though he ſlay me, yet will I truſt in him, is the language of that invincible grace of God.

There is alſo an aptneſs in thoſe that come to the throne of grace, to caſt all degrees of faith away, that carries not in its bowels ſelf-evidence of its own being and nature, thinking that if it be faith, it muſt be known to the ſoul; yea, if it be faith, it will do ſo and ſo; even ſo as the higheſt degrees of faith will do: When alas! faith is ſometimes in a calm, ſometimes up, and ſometimes down, and ſometimes at it with ſin, death, and the devil, as we ſay, Blood up to the ears. Faith now has but little time to ſpeak peace to the conſcience; it is now ſtruggling for life, it is now fighting with angels, with infernals; all it can do now is to cry, groan, ſweat, fear, fight and gaſp for life.

Indeed the ſoul ſhould now run to the croſs, for there is the water, or rather the blood and water that is provided for faith, as to the maintaining of the comfort of juſtification; but the ſoul whoſe faith is thus attacked, will find hard work to do this, though much of the well-managing of faith, in the good fight of faith, will lie in the ſoul's hearty, and conſtant adhering to the death and blood of Chriſt; but a man muſt do as he can.

Thus now have I ſhewed you the manner of right coming to the throne of grace, for mercy and grace to help in time of need.

The next thing that I am to handle is, firſt, To ſhew you, that it is the privilege of the godly to diſtinguiſh from all thrones whatſoever, this throne of grace.

This, as I told you, I gathered from the apoſtle in the text, for that he only maketh mention thereof, but gives no ſign to diſtinguiſh it by; no ſign, I ſay, though he knew that there were more thrones than it; *Let us come boldly*, ſaith he, *to the throne of grace*; and ſo leaves it, knowing full well that they had a good underſtanding of his meaning, being Hebrews: They being now alſo enlightened from what they were taught by the placing of the ark of the teſtimony, and the mercy-ſeat in the moſt holy place; of which particular the apoſtle did then count it, not of abſolute neceſſity diſtinctly to diſcourſe. Indeed the Gentiles, as I have ſhewed, have this throne of grace deſcribed, and ſet forth before them by thoſe tokens which I have touched upon in the ſheets that go before (for with the book of Revelations the Gentiles are particularly concerned) for that it was writ to churches of the Gentiles; alſo the great things propheſied of there, relate unto Gentile believers, and to the downfal of antichriſt, as he ſtandeth among them.

But yet, I think, that John's diſcourſe of the things attending the throne of grace, were not by him ſo much propounded, becauſe the Gentiles were uncapable of finding of it without ſuch deſcription, as to ſhew the anſwerableneſs of the antitype with the type; and alſo to ſtrengthen their faith and illuſtrate the thing: For they that know, may know more, and better of what they know; yea, may be greatly comforted with another's dilating on what they know.

Beſides, the Holy Ghoſt by the word, doth always give the moſt perfect deſcription of things; wherefore to that we ſhould have recourſe for the compleating of our knowledge: I mean not by what I ſay, in the leaſt to intimate, as if this throne of grace was to be known without the text, for it is that that giveth revelation of Jeſus Chriſt; but my meaning is, that a ſaint as ſuch, has ſuch a working of things upon his heart, as makes him able by the word, to find out this throne of grace, and to diſtinguiſh it to himſelf from others. For,

Firſt, The ſaint has ſtrong guilt of ſin upon his conſcience, eſpecially at firſt; and this makes him better judge, what grace in the nature of grace is, than others can that are not ſenſible of what guilt is. What it was to be ſaved, was better reliſhed by the jaylor when he was afraid of, and trembled at the apprehenſions of the wrath of God, than ever it was with him all his life before; Peter then alſo ſaw what ſaving was, when he began to ſink into the ſea, Lord ſave me, ſaid he, I periſh. Sin is that without a ſenſe of which, a man is not apprehenſive what grace is; ſin and grace, favour and wrath, death and life, hell and heaven, are oppoſites, and are ſet off, or out, in their evil or good, ſhame or glory, one by another. What makes grace ſo good to us, as ſin in its guilt and filth? What makes ſin ſo horrible and damnable a thing in our eye, as when we ſee there is nothing can ſave us from it, but the infinite grace of God? Further there ſeems, if I may ſo term it to be, a kind of natural inſtinct in the new creature to ſeek after the grace of God; for ſo ſaith the word, They that are after the fleſh, do mind the things of the fleſh; and they that are after the Spirit, the things of the Spirit. The child by nature nuzzles in its mother's boſom for the breaſt; the child by grace, does by grace ſeek to live by the grace of God. All creatures, the calf, the lamb, &c. ſo ſoon as they are fallen from their mother's belly, will by nature look for, and turn themſelves towards the teat, and the new creature doth ſo too: For guilt makes it hunger and thirſt, as the hunted hart does pant after the water-brooks. Hunger directs to bread, thirſt directs to water; yea, it calls bread and water to mind: Let a man be doing other buſineſs, hunger will put him in mind of his cupboard, and thirſt of his cruſe of water; yea, it will call him, make him, force him, command him, to bethink what nouriſhing victuals is, and will alſo drive him to a ſearch out after where he may find it, to the ſatisfying of himſelf: All right talk alſo to ſuch an one, ſets the ſtomach and appetite a craving; yea, into a kind of a running out of the body after this bread and water, that it might be fed, nouriſhed, and filled therewith. Thus it is by nature, and thus it is by grace; thus it is for the bread that periſheth, and for that which endureth to everlaſting life. But,

Secondly, As nature, the new nature, teaches this by a kind of heavenly natural inſtinct; ſo experience alſo herein, helpeth the godly much: For they have found all other places, the throne of grace excepted, empty, and places or things that hold no water. They have been at mount Sinai for help, but could find nothing there but fire and darkneſs, but thunder and lightening, but earthquake and trembling, and a voice of killing words; which words they that heard them once, could never endure to hear them again; and as for the ſight of vengeance, there revealed againſt ſin, it was ſo terrible that Moſes, even Moſes ſaid, I exceedingly fear and quake.

They have ſought for grace by their own performances, but alas! they have yielded them nothing but wind and confuſion; not a performance, not a duty, not an act in any part of religious worſhip; but they looking upon it in the glaſs of the Lord, do find it ſpecked and defective.

They have ſought for grace by their reſolutions, their vows, their purpoſes, and the like, but alas! they all do as the other, diſcover that they have been very imperfectly managed, and ſo ſuch as can by no means help them to grace.

They have gone to their tears, their ſorrow and repentance, if perhaps they might have found ſome help there; but all has either fled away like the early dew, or if they have ſtood, they have ſtunk even in the noſtrils of thoſe whoſe they were; how much more then in the noſtrils of an holy God?

They have gone to God as the great creator, and have beheld how wonderful his works have been; they have looked to the heavens above, to the earth beneath, and to all their ornaments, but neither have theſe, nor what is of them, yielded grace to thoſe that had ſenſible want thereof.

Thus have they gone, as I ſaid, with theſe pitchers to their fountains, and have returned empty and aſhamed; they found no water, no river of water of life; they have been as the woman with her bloody iſſue, ſpending, and ſpending till they have ſpent all, and been nothing better, but rather grew worſe.

Had they ſearched into nothing but the law, it had been ſufficient to convince them that there was no grace, nor throne of grace in the world. For ſince the law, being the moſt excellent of all the things of the earth, is found to be ſuch as yieldeth no grace (for grace and truth comes by Jeſus Chriſt, not by Moſes) how can it be imagined that it ſhould be found in any thing inferior?

Paul therefore, not finding it in the law, deſpairs to find it in any thing elſe below, but preſently betakes himſelf to look for it there, where he had not yet ſought it (for he ſometimes ſought it not by faith, but as it were by the works of the law) he looked for it, I ſay, by Jeſus Chriſt, who is the throne of grace, where he found it, and rejoiced in hope of the glory of God. But,

Thirdly, Saints come to know and diſtinguiſh the throne of grace from other thrones, by the very direction of God himſelf: as it is ſaid of the well that the nobles digged in the wilderneſs, They digged it by the direction of the law-giver:

So ſaints find out the throne of grace, by the direction of the grace-giver. Hence Paul prays, That the Lord would direct the hearts of the people into the love of God. Man as man, cannot aim directly at this throne, but will drop his prayers ſhort, beſides, or the like, if it be not helped by the Spirit. Hence the Son ſaith of himſelf, No man can come to me, except the Father which hath ſent me, draw him; which text doth not only juſtify what is now ſaid, but inſinuates that there is an unwillingneſs in man of himſelf, to come to this throne of grace; he muſt be drawn thereto; he ſetteth us in the way of his ſteps, that is, in that way to the throne, by which grace and mercy is conveyed unto us.

Fourthly, We know the throne of grace from other thrones, by the glory that it always appears in, when revealed to us of God; its glory out-bids all: There is no ſuch glory to be ſeen any where elſe, either in heaven or earth. But I ſay this comes by the ſight that God gives, not by any excellency that there is in my natural underſtanding as ſuch, my underſtanding and apprehenſion, ſimply as natural, is blind and fooliſh; wherefore, when I ſet to work in mine own ſpirit, and in the power of mine own abilities to reach to this throne of grace, and to perceive ſomewhat of the glory thereof, then am I dark, rude, fooliſh, ſee nothing; and my heart grows flat, dull, ſavourleſs, lifeleſs, and has no warmth in the duty: but it mounts up with wings like an eagle, when the throne is truly apprehended.

Fifthly, Therefore that is another thing by which the chriſtian knows the throne of grace from all others; it meets with that good there, that it can meet with no where elſe. But at preſent, let theſe things ſuffice for this.

I come now to the motives by which the apoſtle ſtirreth up the Hebrews, and encourageth them to comely boldly to the throne of grace.

Firſt, The firſt is, becauſe we have there ſuch, or an High-Prieſt ſo and ſo qualified.

Secondly, Becauſe we that come thither for grace, are ſure there to ſpeed, or find grace and obtain it.

For the firſt of theſe to wit, we have an encouragement to move us to come with boldneſs to the throne of grace, becauſe we have an High-Prieſt there; becauſe we have ſuch an High-Prieſt there. For we have not an High-Prieſt that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are: yet without ſin, let us therefore come boldly to the throne of grace.

Of this High-Prieſt I have already made mention before, to wit, ſo far as to ſhew you that Chriſt Jeſus is he, as well as he is the altar and ſacrifice and throne of grace, before which he alſo himſelf makes interceſſion: But foraſmuch as by the apoſtle here, he is not only preſented unto us as a throne of grace, but as an High-Prieſt miniſtering before it; it will not be amiſs, if I do ſomewhat particularly treat of his prieſthood alſo: But the main or chief of my diſcourſe will be to treat of his qualifications to his office, which I find to be in general of two ſorts.

Firſt, legal. Secondly natural.

When I ſay legal, I mean, as the apoſtle's expreſſion is, not by the law of a carnal commandment, but by an eternal covenant, and the power of an endleſs life thereby; of which the prieſthood of old was but a type, and the law of their prieſthood but a ſhadow. But becauſe their law and their entrance into their prieſthood thereby, was, as I ſaid, a ſhadow of good things to come; therefore where it will help to illuſtrate, we will make uſe thereof ſo to do; and where not, there we will let it paſs.

The thing to be now ſpoken to, is, that the conſideration of Jeſus Chriſt, being an High-Prieſt before the throne of grace, is a motive and encouragement to us, to come boldly thither for grace. Seeing then that we have a great High-Prieſt that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt the profeſſion, and come boldly to the throne of grace.

Now he was made an High-Prieſt, for ſo is the expreſſion, made an High-Prieſt for ever after the order of Melchiſedec.

Firſt, He took not his honour upon himſelf without a lawful call thereto; thus the prieſts under the law were put into office; and thus the Son of God; no man taketh this honour to himſelf, but he that is called of God, as was Aaron: So alſo Chriſt glorified not himſelf to be made an High-Prieſt, but he that ſaid unto him, Thou art my Son, this day have I begotten thee: Wherefore he was called of God to be an High-Prieſt after the order of Melchiſedec. Thus far therefore the law of his prieſthood anſwereth to the law of the prieſthood of old; they both were made prieſts by a legal call to their work or office.

But yet the law by which this Son was made High-Prieſt excelleth, and that in theſe particulars.

1. He was made a prieſt after the ſimilitude of Melchiſedec, for he teſtifieth, thou art a prieſt for ever after the order of Melchiſedec: Thus they under the law were not made prieſts, but after the order of Aaron, that is, by a carnal commandment, not by an everlaſting covenant of God.

2. And, ſaith he, inaſmuch as not without an oath he was made prieſt, for thoſe prieſts were made without an oath, but this with an oath, by him that ſaid unto him, The Lord ſware, and will not repent, thou art a prieſt for ever after the order of Melchiſedec.

3. The prieſthood under the law, with their law and ſacrifices were fading; and

were not ſuffered to continue, by reaſon of the death of the prieſt, and ineffectualneſs of his offering; but this man becauſe he continueth ever, hath an unchangeable prieſthood: For the law maketh men high-prieſts which have infirmity, but the word an oath which was ſince the law, maketh the Son who is conſecrated for evermore.

From what hath already been ſaid, we gather.

1. What kind of perſon it is that is our High-Prieſt.

2. The manner of his being called to, and ſtated in that office.

Firſt, What manner of Perſon he is: he is the Son, the Son of God, *Jeſus* the Son of God. Hence the Apoſtle ſaith, we have a great High-Prieſt, ſuch an High-Prieſt that is paſſed into the heavens. Such an High-Prieſt, as is made higher than the heavens. And why doth he thus dilate upon the dignity of his perſon, but becauſe thereby is inſinuated the excellency of his ſacrifice, and the prevalency of his interceſſion, by that, to God for us. Therefore he ſaith again, every (Aaronical) prieſt ſtandeth daily miniſtring and offering oftentimes the ſame ſacrifice which can never take away ſin. But this man, this great man, this Jeſus, this Son of God, after he had offered one (one only, one once, but one) ſacrifice for ſin, ſat down on the right hand of God, from henceforth expecting till his enemies be made his footſtool. For by one offering he hath perfected for ever them that are ſanctified. Thus I ſay, the Apoſtle toucheth upon the greatneſs of his perſon, thereby to ſet forth the excellency of his ſacrifice, and prevalency of his interceſſion. Wherefore holy brethren partakers of the heavenly calling, conſider the Apoſtle and High-Prieſt of our profeſſion Chriſt Jeſus. Or as he ſaith again, making mention of Melchiſedec; conſider how great this man was, we have ſuch an High-Prieſt, ſo great an High-Prieſt; one that is entred into the heavens; Jeſus the Son of God.

Secondly, The manner alſo of his being called to, and ſtated in his office, is not to be overlooked. He is made a Prieſt after the power of an endleſs life, or is to be ſuch an one as long as he lives, and as long as we have need of his mediation: Now Chriſt being raiſed from the dead, dies no more, death hath no more dominion over him. He is himſelf the Prince of life. Wherefore it follows, he hath an unchangeable prieſthood: and what then? why, then he is able to ſave to the utmoſt all them that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

But again, he is made a prieſt with an oath, the Lord ſware and will not repent, thou art a prieſt for ever. Hence I gather,

1. That before God there is no high-prieſt but Jeſus, nor ever ſhall be.

2. That God is to the full pleaſed with his high-prieſthood; and ſo with all thoſe for whom he maketh interceſſion. For this prieſt tho' he is not accepted for the ſake of another, yet he is upon the account of another. For every high-prieſt taken from among men, is ordained for men, in things pertaining to God, to make reconciliation for the ſins of the people. And again, he is entred into heaven itſelf, now to appear in the preſence of God for us.

God therefore in that he hath made him a prieſt with an oath, and alſo determined that he will never repent of his ſo doing, declareth that he is, and for ever will be ſatisfied with his offering. And this is a great encouragement to thoſe that come to God by him; they have by this oath, a firm ground to go upon, and the oath is, thou art a prieſt for ever; (ſhalt be accepted for ever; for every one for whom thou makeſt interceſſion; nor will I ever reject any body that comes to me by thee) therefore here is ground for faith, for hope and rejoicing; for this conſideration, a man has ground to come boldly to the throne of grace.

Secondly, But again, as Chriſt is made a prieſt by call and with an oath, and ſo, ſo far legally: ſo he, being thus called, has other preparatory legal qualifications. The high-prieſt under the law, was not by law, to come in to the holieſt, but in thoſe robes that were ordained for him to miniſter in before God; which robes were not to be made according to the fancy of the people, but according to the commandment of Moſes. Chriſt our High-Prieſt in heaven, has alſo his holy garment with which he covereth the nakedneſs of them that are his, which robe was not made of corruptible things, as ſilver and gold, &c. but by a patient continuance in a holy life according to the law of Moſes, both moral and ceremonial; not that either of theſe were that eternal teſtament by which he was made a prieſt? but the moral law was to be ſatisfied, and the types of the ceremonial law, to be as to this, eminently fulfilled, and he was bound by that eternal covenant by which he is made a mediator to do ſo. Wherefore before he could enter the holieſt of all, he muſt have theſe holy garments made, neither did he truſt others, as in the caſe of Aaron, to make theſe garments for him, but he wrought them all himſelf according to all that Moſes commanded.

This garment, Chriſt was a great while a making. What time, you may aſk, was required? and I anſwer, all the days of his life; for all things that were written concerning him, as to this were not compleated till the day that he hanged upon the croſs. For then it was that he ſaid, It is finiſhed, and he bowed his head and gave up the Ghoſt.

This robe is for glory and for beauty. This is it that afore I ſaid was of the colour of the rainbow, and that compaſſeth even round about this throne of grace, unto which we are bid to come. This is that garment that reaches down to his feet, and that is girt to him with a golden girdle. This is that garment that covereth all his body myſtical, and that hideth the blemiſhes of ſuch members from the eye of God, and of the law. And it is made up of his obedience to the law, by his compleat perfect obedience thereto; this Chriſt wears always; he never puts it off, as the high-prieſt puts off his by a ceremonial command. He ever lives to make interceſſion, conſequently he ever wears this prieſtly robe. He might not go into the holy place without it, upon danger of death, or at leaſt of being ſent back again: but he died not, but lives ever; is not ſent back, but is ſet down at God's right hand, and there ſhall ſit till his foes are made his footſtool.

This is that for the ſake of which all are made welcome, and embraced and kiſſed, forgiven and ſaved, that come unto God by him.

This is that righteouſneſs, that mantle ſpotleſs, that Paul ſo much deſired to be found wrapt in; for he knew that being found in that, he muſt be preſented thereby to God a glorious man, not having ſpot, or wrinkle, or any ſuch thing.

This therefore is another of the Lord Jeſus's legal qualifications, as preparatory to the executing of his High Prieſt's office in heaven. But of this ſomething has been ſpoken before, and therefore I ſhall not enlarge upon it here.

Thirdly, When the high-prieſt under the law was thus accompliſhed by a legal call, and a garment ſuitable to his office, then again there was another thing that muſt be done in order to his regular execution of his office; and that was, he muſt be conſecrated, and ſolemnly uſhered thereunto by certain offerings, firſt preſented to God for himſelf.

This you have mention made of in the Levitical law, you have there firſt commanded that in order to the high-prieſt's approaching the holieſt for the people, there muſt firſt be an offering of conſecration for himſelf, and this is to ſucceed his call, and the finiſhing of his holy garments. For this ceremony was not to be obſerved until his garments were made and put upon him: alſo the blood of the ram of conſecration was to be ſprinkled upon him, his garments, &c. that he might be hallowed, and rightly ſet apart for the high-prieſt's office. The Holy Ghoſt, I think, thus ſignifying, that Jeſus the Son of God our great High-prieſt, was not only to ſanctify the people with his blood; but firſt, by blood muſt to that work be ſanctified himſelf, For their ſakes, ſaith he, ſanctify I myſelf, that they may be ſanctified through thy truth.

But it may be aſked, when was this done to Chriſt, or what ſacrifice of conſecration had he precedent to the offering up of himſelf for our ſins?

I anſwer, it was done in the garden when he was waſhed in his own blood, when his ſweat was as great drops of blood, falling down to the ground. For there it was that he was ſprinkled with his blood, not only the tip of his ear, his thumb, and toe, but there he was waſhed all over; there, therefore was his moſt ſolemn conſecration to his office: at leaſt ſo I think. And this, as Aaron's was, was done by Moſes, 'twas Moſes that ſprinkled Aaron, 'twas Moſes that ſpringled Aaron's garments. It was by virtue of an agony alſo that his bloody ſweat was produced; and what was the cauſe of that agony, but the apprehenſion of the juſtice and curſe of Moſes's law, which now he was to undergo for the ſins of the people?

With this ſacrifice he then ſubjoined another, which was alſo preparatory to the great acts of his high-prieſt's office which he was afterwards to perform for us. And that was his drink-offering, his tears, which were offered to God with ſtrong cries. For this was the place and time that in a ſpecial manner he cauſed his ſtrong wine to be poured out, and that he drank his tears as water. This is called his offering, his offering for his own acceptance with God. After he had offered up prayers and ſupplications, with ſtrong crying and tears unto him that was able to ſave him, he was heard for his piety, for his acceptance as to this office: for he merited his office, as well as his people. Wherefore it follows, and being made perfect, that is, by a compleat performance of all that was neceſſary for the orderly attaining of his office as High-Prieſt, he became the author of eternal ſalvation unto all them that obey him.

For your better underſtanding of me as to this, mind that I ſpeak of a twofold perfection in Chriſt, one as to his perſon, the other as to his performances, In the perfection of his perſon, two things are to be conſidered: firſt the perfection of his humanity; as to the nature of it; it was at firſt appearing wholly without pollution of ſin, and ſo compleatly perfect: but yet this humanity was to have joined to this, another perfection, and that was a perfection of ſtature and age. Hence 'tis ſaid, that as to his humanity he increaſed, that is, grew more perfect. For this his increaſing was in order to a perfection, not of nature, ſimply as nature, but of ſtature: Jeſus increaſed in wiſdom and ſtature. The Paſchal Lamb, was a lamb the firſt day it was yeaned; but it was not to be ſacrificed until it attained ſuch a perfection of age, as by the law of God was appointed to it. It was neceſſary therefore, that Chriſt as to his perſon ſhould be perfect in both theſe ſenſes. And indeed in due time Chriſt died for the ungodly.

Again, as there was a perfection of perſon, or of nature and perſonage in Chriſt; ſo there was to be a perfection of performances in him alſo. Hence it is ſaid, that Jeſus increaſed in favour with God; that is, by perfecting of his obedience to him for us. Now his performances were ſuch, as had a reſpect to his bringing in of righteouſneſs for us, in the general; or ſuch as reſpected preparations for his ſacrifice as an High-Prieſt. But let them be applied to both, or to this and that in particular; it cannot be, that while the moſt part of his performances were wanting, he ſhould be as perfect, as when he ſaid, the things concerning me have an end.

Not but that every act of his obedience, was perfect, and carried in it, a length and breadth proportionable to that law by which it was demanded; nor was there at any time in his obedience, that which made to interfere one commandment with another. He did all things well, and ſo ſtood in the favour of God. But yet one act was not actually all, though vertually any one of his actions might carry in it, a merit ſufficient to ſatisfy and quiet the law. Hence, as I ſaid, it is told us, not only that he is the Son of God's love, but that he increaſed in favour with God; that is by a going on in doing; by a continuing to do that always, that pleaſed the God of heaven.

A man that pays money at the day appointed, beginning firſt at one ſhilling, or one pound, and ſo ceaſeth not untill he hath in current coin told over the whole ſum to the creditor, does well at the beginning: but the firſt ſhilling, or firſt pound, not being the full debt, cannot be counted, or reckoned the whole, but a part; yet is it not an imperfect part: nor doth the creditor find fault at all, becauſe there is but ſo much now told; but concludes that all is at hand, and accepteth of this firſt, as a firſt-fruits: ſo Chriſt, when he came into the world, began to pay, and ſo continued to do, even until he had paid the whole debt; and ſo increaſed in favour with God.

There was then a gradual performance of duties, as to the number of them, by our Lord when he was in the world, and conſequently a time wherein it might be ſaid that Chriſt had not, as to act done all, as was appointed him to do, to do as preparatory to that great thing which he was to do for us. Wherefore in concluſion he is ſaid to be made perfect, and being made perfect he became the author of eternal ſalvation to all them that obey him.

It will be objected then, That at ſome time it might be ſaid of Chriſt, that he was imperfect in his obedience.

Anſw. There was a time, wherein it might have been ſaid, Chriſt had not done all that he was to do for us on earth. But it doth not follow thereupon, that he therefore was imperfect in his obedience, for that all his acts of obedience were done in their proper time, and when they ſhould, according to the will of God. The timing of performances adds or diminiſhes as to the perfection of obedience, or the imperfection of it. Had the Jews kill'd the paſſover three days ſooner than the time appointed, they had tranſgreſſed. Had the Jews done that on the fourth day to Jericho, which was to have been done on the ſeventh day, they had ſinned. Duty is beautiful in its time, and the Son of God obſerved the time; I muſt, ſaith he, work the works of him that ſent me, while it is day; that is, in their ſeaſons. You muſt keep in mind that I ſpeak all this while, of that part of Chriſt's perfection as to duties, which ſtood in the number of performances, and not in the nature or quality of acts. And I ſay, as to the thing in hand, Chriſt had duty to do, with reſpect to his office as High-Prieſt, for us, which immediately concerned himſelf; ſuch duties as gave him a legal admittance unto the execution thereof: ſuch duties, the which, had they not orderly been done, the want of them would have made him an undue approacher of the preſence of God, as to that: Wherefore, as I ſaid afore, by what he did thereabout, he conſecrated, or ſanctified himſelf for that work, according to God, and was accepted for his piety, or in that he feared, and did orderly do, what he ſhould do.

Fourthly, The next thing preparatory to the execution of this office of high-prieſt was the ſacrifice itſelf. The ſacrifice you know, muſt as to the being of it, needs preceed the offering of it. It muſt be, before it can be offered. Nor could Chriſt have been a High-Prieſt, had he not had a ſacrifice to offer. For every high-prieſt is ordained to offer gifts and ſacrifices: wherefore it is of neceſſity, that this man have ſomewhat alſo to offer.

And I bring in the ſacrifice as the laſt thing preparatory, not that it was laſt, as to being, for it was before he could be capable of doing any of the afore-named duties, being his body, in and by which he did them; but it was the laſt as to fitneſs; it was not to be a ſacrifice before the time; the time appointed of the Father. For ſince he had prepared it to that end, 'twas fit as to the time of its being offered, that that ſhould be when God thought beſt alſo.

Behold then, here is the High-Prieſt with his ſacrifice; and behold again, how he comes to offer it. He comes to offer his burnt offering at the call of God; he comes to do it in his prieſtly garments, conſecrated, and ſanctified in his own blood; he comes with blood and tears, or by water and blood, and offereth his ſacrifice, himſelf a ſacrifice unto God for the ſin of the world; and that too, at a time when God began to be weary of the ſervice and ſacrifices of all the world. Wherefore when he cometh into the world, he ſaith, ſacrifice and offerings thou wouldeſt not, but a body haſt thou prepared me, (thou haſt fitted me) in burnt offerings and ſacrifices for ſin thou haſt no pleaſure: then ſaid I, Lo I come (in the volume of thy book it is written of me) to do thy will O God.

Thus you ſee how our High-Prieſt proceeded to the execution of his prieſtly office: and now we are come to his ſacrifice we will conſider a little of the parts thereof, and how he offered, and pleads the ſame.

The burnt-offering for ſin had two parts, the fleſh and the fat, which fat is called the fat of the inwards, of the kidneys and the like. Anſwerable to this, the ſacrifice of Chriſt had two parts, the body and the ſoul. The body is the fleſh, and his ſoul the fat: that inward part that muſt not by any means be kept from the fire. For without the burning of the fat, the burnt-offering and ſin-offering, both which was a figure of the ſacrifice of our high-prieſt, was counted imperfect, and ſo not acceptable.

And it is obſervable that in theſe kind of offerings when they were to be burned, the fat and the head muſt be laid, and be burned together. And the prieſt ſhall cut it in pieces with his head and his fat; and the prieſt ſhall lay them in order upon the wood that is on the fire which is upon the altar; to ſignify methinks, the feeling ſenſe that this ſacrifice of his body and ſoul ſhould have of the curſe of God due to ſin all the while that it ſuffered for ſin. And therefore it is from this that this ſacrifice has the name of burnt-offering, (it is the burnt-offering) for the burning, becauſe of the burning upon the altar all night, untill the morning; and the fire of the altar ſhall be burning in it.

The fat made the flame to increaſe, and to aſcend; wherefore God ſpeaks affectionately of the fat, ſaying, The fat of mine offerings. And again, He ſhall ſee of the travail of his ſoul and be ſatisfied. The ſoul-groans, the ſoul-cries, the ſoul-conflicts that the Son of God had, together with his ſoul-ſubmiſſion to his Father's will, when he was made a ſacrifice for ſin, did doubtleſs flame bright, aſcend high, and caſt out a ſweet ſavour unto the noſtrils of God, whoſe juſtice was now appeaſing for the ſin of men.

His fleſh alſo was part of this ſacrifice, and was made to feel that judgment of God for ſin, that it was capable of. And it was capable of feeling much, ſo long as natural life, and ſo, bodily ſenſe remained. It alſo began to feel, with the ſoul, by reaſon of the union that was betwixt them both; the ſoul felt, and the body bled; the ſoul was in an agony, and the body ſweat blood; the ſoul wreſtled with the judgment and curſe of the law, and the body to ſhew its ſenſe and ſympathy, ſent out dolorous cries, and poured out rivers of tears before God: We will not here at large ſpeak of the laſhes, of the crown of thorns, of how his face was bluſt with blows and blood; alſo how he was wounded, pierced, and what pains he felt while life laſted, as he ſuffered for our ſins; though theſe things are alſo prefigured in the old law, by the nipping or wringing of the head, the cutting of the ſacrifice in pieces, and burning it in the fire.

Now you muſt know, that as the High-Prieſt was to offer his ſacrifice, ſo he was to bring the blood thereof to the mercy-ſeat or throne of grace, where now our Jeſus is; he was to offer it at the door of the tabernacle, and to carry the blood within the veil: of both which a little.

1. He was to offer it, and how? Not grudgingly, nor as by compulſion, but of a voluntary will and chearful mind; if his offering be a burnt-ſacrifice of the herds, let him offer a male without blemiſh? he ſhall offer it of his own voluntary will. Thus did Chriſt when he offered up himſelf, as is manifeſt by that which follows.

1. He offered a male, himſelf, without blemiſh.

2. He gave himſelf a ranſom: he gave his life a ranſom.

3. He laid down his life of himſelf.

4. He longed for the day of his death, that he might die to redeem his people.

5. Nor was he ever ſo joyful in all his life, that we read of, as when his ſufferings grew near; then he takes the ſacrament, of his body and blood into his own hands, and with thankſgiving beſtows it among his diſciples; then he ſings an hymn, then he rejoyces, then he comes with a Lo I come. Oh the heart, the great heart, that Jeſus Chriſt had for us to do us good! He did it with all the deſire of his ſoul.

2. He did it, not only voluntary, and of a free will, but of love and affection to the life of his enemies: had he done thus for the life of his friends, it had been much; but ſince he did it out of love to the life of his enemies, that's much more: Scarcely for a righteous man will one die, yet peradventure for a good man ſome would even dare to die; but God commended his love towards us, in that while we were yet ſinners, Chriſt died for us.

3. He did it without relinquiſhment of mind, when he was in: No diſcouragement diſheartened him; cry and bleed he did, yea, roar by reaſon of the troubles of his ſoul, but his mind was fixed: His Father ſware and did not repent, that he ſhould be his prieſt; and he vowed and ſaid, he would not repent, that he had threatened to be the plague and death of death.

4. He did it effectually and to purpoſe; he hath ſtopped the mouth of the law with blood, he hath ſo pacified juſtice, that it now can forgive: He hath carried ſin away from before the face of God, and ſet us quite in his ſight, he hath deſtroyed the devil, aboliſhed death, and brought life and immortality to light through the goſpel; he hath wrought ſuch a change in the world by what he has done, for them that believe, that all things work together for their good, from thence forward and for ever.

I ſhould now come to the ſecond part of the office of this High-Prieſt, and ſpeak to that; as alſo to thoſe things that were preparatory un to his executing it; but firſt, I think convenient a little to treat of the altar alſo, upon which this ſacrifice was offered to God.

Some I conceive have thought the altar, to be the croſs on which the body of Chriſt was crucified, when he gave himſelf an offering for ſin; but they are greatly deceived, for he alſo himſelf was the altar, through which he offered himſelf; and this is one of the treaſures of wiſdom which are hid in him, and of which the world and antichriſt are utterly ignorant. I touched this in one hint before, but now a little more expreſs.

The altar is always greater than the gift; and ſince the gift was the body and ſoul of Chriſt, for ſo ſaith the ſcripture, He gave himſelf for our ſins: The altar muſt be ſomething elſe than a ſorry bit of wood, or than a curſed tree.

Wherefore I will ſay to ſuch, as one wiſer than Solomon ſaid to the Jews, when they ſuperſtitiated the gift, in counting it more honourable than the altar: Ye fools and blind, for whether is it greater, the gift, or the altar that ſanctifieth the gift?

If the altar be greater than the gift, and yet the gift ſo great a thing as the very humanity of Chriſt, can it, I will now direct my ſpeech to the greateſt fool, can that greater thing be the croſs? Is, was the croſs, the wooden croſs, the curſed tree that ſome worſhip, greater than the gift, to wit, than the ſacrifice which Chriſt offered, when he gave himſelf for our ſins? O idolatry! O blaſphemy!

Queſt. But what then was the altar?

Anſ. The divine nature of Chriſt, that eternal Spirit, by and in the aſſiſtance of which, he offered himſelf without ſpot to God; he through the eternal Spirit offered himſelf.

1. And it muſt be THAT, becauſe as was ſaid, The altar is greater than the gift; but there is nothing but Chriſt's divine nature, greater than his human; to be ſure a ſorry bit of wood, a tree, the ſtock of a tree, is not.

2. It muſt be this, becauſe the ſcripture ſays plainly, the altar ſanctifies the gift, that is, puts worth and vertue into it; but was it the tree or the Godhead of Chriſt, that put vertue and efficacy into this ſacrifice that he offered to God for us? If thou canſt but tell thy fingers, judge.

3. The altar was it of old, that was to bear up the ſacrifice until it was conſumed; and with reference to the ſacrifice under conſideration, the tree could not bear up that; for our ſacrifice being a man conſiſting of ſoul and body, that which could bear him up in his ſuffering condition, muſt be that that could apply itſelf to his reaſonable and ſenſible part for relief and ſuccour, and that was of power to keep him even in his Spirit, and in a compleat ſubmiſſiveneſs to God, in the preſent condition in which he was; and could the tree do this, think you? Had the tree that command and government of the ſoul and ſenſe of Chriſt, of the reaſon and feeling of the Lord Jeſus, as to keep him in this bitter ſuffering, in that evenneſs and ſpotleſſneſs in his torment, as to cauſe that he ſhould come off this great work, without the leaſt ſmell or tang of imperfection? No, no. It was through the eternal Spirit, that he offered himſelf without ſpot to God.

Queſt. Wherefore then ſerved the croſs?

Anſ. I aſk, and wherefore then ſerved the wood by which the ſacrifices were burned? The ſacrifices were burned with wood upon the altar, the wood then was not the altar, the wood was that inſtrument by which the ſacrifice was conſumed, and the croſs that by which Chriſt ſuffered his torment and affliction. The altar then was it that did bear both the wood and ſacrifice, that did uphold the wood to burn, and the ſacrifice to abide the burning, and with reference to the matter in hand, the tree on which Chriſt was hanged, and the ſacrifice of his body, were both upheld by his divine power; yet the tree was no more a ſacrifice, nor an altar, than was the wood upon the altar; nor was the wood, but the fire, holy, by which the ſacrifice was conſumed. Let the tree then be the tree, the ſacrifice the ſacrifice, and the altar the altar; and let men have a care how in their worſhip, they make altars, upon which, as they pretend, they offer the body of Chriſt; and let them leave off fooliſhly to dote upon wood, and the works of their hands: The altar is greater than the gift or ſacrifice, that was, or is upon it.

We come now to the ſecond part of the office of this High-Prieſt, and to ſhew how he performeth that. In order to which, I muſt, as I did with reference to the firſt, ſhew you what things, as preparatory, were to preceed the execution of it.

We have here as you ſee, our paſſover ſacrificed for us, for our encouragement to come to the throne of grace; and now let us look to it; as it is preſented in the holieſt of all, and to the order of its being ſo preſented.

Firſt then, before there was any thing further done, I mean by this High-Prieſt, as to a further application of his offering, the judgment of God was waited for by him, with reſpect to his eſtimation of what was already done, to wit, how that was reſented by him; the which he declared to the full by raiſing him from the dead: For in that he was raiſed from the dead, when yet he died for our ſins, it is evident that his offering was accepted, or eſteemed of value ſufficient to effect that, for the which it was made a ſacrifice, which was for our ſins: this therefore was in order to his being admitted into heaven. God by raiſing him from the dead, juſtified his death, and counted it ſufficient for the ſaving of the world. And this Chriſt knew would be the effect of his death, long before he gave himſelf a ranſom; where he ſaith, This alſo ſhall pleaſe the Lord better than an ox or a bullock, that has horns and hoofs; And again, For the Lord God will help me, therefore I ſhall not be confounded; therefore I have ſet my face like a flint, and I know I ſhall not be aſhamed. He is near that juſtifieth me, who will contend with me? Let us ſtand together; who is mine adverſary? let him come near me. Behold, the Lord God will help me, who is he that ſhall condemn me? Lo, they all ſhall wax old like a garment, the moth ſhall eat them up. All this is the work of the Lord God, his Father, and he had Faith therein, as I ſaid before. And ſince it was God who was to be appeaſed, it was requiſite that he ſhould be heard in the matter, to wit, whether he was pacified or no; the which he has declared, I ſay, in raiſing him up from the dead.

And this the apoſtles, both Paul and Peter inſinuate, when they aſcribe his reſurrection to the power of another, rather than to his raiſing of himſelf, ſaying, This Jeſus hath God raiſed up; God hath raiſed him up from the dead: but God raiſed him from the dead, and the like. I ſay therefore that God by raiſing up Chriſt from the dead, hath ſaid, that thus far his offering pleaſed him, and that he was content.

Secondly, But leaſt the world being beſotted by ſin, ſhould not rightly interpret actions; therefore God added to his raiſing him up from the dead, a ſolemn expoſing of him to view, not to all men, but to ſuch as were faithful, and that might be truſted with the communicating of it to others. Him, ſaith Peter, God raiſed from the dead, and ſhewed him openly, not to all the people, but to witneſſes choſen before of God, even to us who did eat and drink with him, after he roſe from the dead.

And this was requiſite, not for that it added any thing to the value and worth of his ſacrifice, but for the help of the faith of them that were to have eternal ſalvation by him. And it is for this cauſe that Paul ſo enlargeth upon this very thing, to wit, that there were them that could teſtify, that God had raiſed him up from the dead, namely that men might ſee that God was well pleaſed, and that they had encouragement to come boldly by him to the throne of grace for mercy. And this expoſing of him to view was not for the length of a ſurprizing or dazzling moment, but days and nights, to the number of no leſs than forty; and that to the ſelf-ſame perſons, to wit, the apoſtles whom he had choſen: To whom alſo, ſays the text, he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God.

Thus God therefore being willing more abundantly to ſhew him unto the world, ordered this great ſeaſon betwixt his reſurrection and aſcenſion, that the world might ſee, that they had ground to believe an atonement was made for ſin.

Thirdly, But again, a third thing that was to preceed the execution of the ſecond part of this his prieſtly office, was the manner and order of his going into the holieſt. I ſay, the manner and order of his going. He was to go thither in that ROBE, of which mention was made before, to wit, in the virtue of his obedience, for it was that which was to make his way for him, as now ſprinkled with his blood. He was to go thither with a noiſe which the Holy Ghoſt calls a ſhout, ſaying, God is gone up with a ſhout, the Lord with the ſound of a trumpet. This was prefigured by the Bells, as I ſaid, which did hang on the border of Aaron's garments. This ſhout ſeems to ſignify the voice of men and angels: and this trumpet, the voice and joy of God, for ſo it ſays, He ſhall deſcend. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God. Even as he aſcended and went up; for Aaron's Bells were to be heard when he went into, and when he came out of the holy place. But what men were to aſcend with him? but, as was ſaid afore, the men that came out of their graves after his reſurrection; and what angels, but thoſe that miniſtered to him here in the day of his humiliation? As for the evil ones, he then rode in triumph over their heads, and cruſh'd them, as captives, with his chariot wheels. He is aſcended on high, he has led captivity captive, he has received gifts for men.

Thus then he aſcended unto, into the holy paradiſe, where he was waited for of a multitude of the heavenly hoſt, and of thouſands of millions of the ſpirits of juſt men made perfect: So approaching the higheſt heavens, the place of the ſpecial preſence of God, he was bid ſit down at his right hand, in token that for his ſufferings-ſake, God had made him the higheſt of every creature, and given him a name above every name, and commanded that at the name of Jeſus, now all things in heaven ſhould bow, and promiſed that at the day of judgment, all on earth, and under it ſhould do ſo too, to the glory of God the Father.

Thus he preſented himſelf on our behalf unto God, a ſacrifice of a ſweet-ſmelling ſavour, in which God reſteth for ever, for that the blood of this ſacrifice has always with him a pleaſing and prevailing voice. It cannot be denied, it cannot be out-weighed by the heavineſs, circumſtances, or aggravations of any ſin whatſoever, of them that come unto God by him. He is always, as I ſaid before, in the midſt of the throne, and before the throne a Lamb as it had been ſlain, now appearing in the preſence of God for us. Of the manner of his interceſſion, whether it is vocal or virtual, whether by voice of mouth, or merit of deed, or both, I will not determine; we know but little, while here, how things are done in heaven, and we may ſoon be too carnal, or fantaſtical in our apprehenſions. Interceſſion he makes, that is, he manages the efficacy and worth of his ſuffering with God, for us? and is always prevalent in his thus managing of his merits on our behalf. And as to the manner, though it may be in itſelf infinitely beyond what we can conceive while here; yet God hath ſtooped to our weakneſs, and ſo expreſſed himſelf in this matter, that we might ſomewhat, though but childiſhly apprehend him. And we do not amiſs if we conceive as the word of God hath revealed, for the ſcriptures are the green poplar, hazel, and cheſnut rods that lie in the gutters where we ſhould come to drink, all the difficulty is, in ſeeing the white ſtrakes, the very mind of God there, that we may conceive by it.

But the text ſays, he prayeth in heaven, he makes interceſſion there. Again, it ſaith, his blood ſpeaks, and conſequently, why may not his groans, his tears, his ſighs, and ſtrong cries, which he uttered here in the days of his fleſh? I believe they do, and have a ſtrong voice with God for the ſalvation of his people. He may then interceed both vocally, and vertually; vertually to be ſure he does, and we are allowed ſo to apprehend, becauſe the text ſuggeſteth ſuch a manner of interceſſion to us: And becauſe our weakneſs will not admit us to underſtand fully the thing as it is, our belief that he maketh interceſſion for us, has alſo the advantage of being purged from its faultineſs by his interceſſion and we ſhall be ſaved thereby, becauſe we have relied upon his blood ſhed, and the prevalency of the worthineſs of it with God for us; though as to this circumſtance, the manner of his interceeding, we ſhould be ſomething at a loſs.

The word ſays, that we have yet but the image of heavenly things, or of things in the heavens. I do not at all doubt, but that many of thoſe that were ſaved before Chriſt came in the fleſh; though they were as to the main, right, and relied upon him to the ſaving of their ſouls; yet came far ſhort of the knowledge of many of the circumſtances of his ſuffering for them: Did they all know that he was to be betrayed of Judas? that he was to be ſcourged of the ſoldiers? that he was to be crowned with thorns? that he was to be crucified between two thieves, and to be pierced till blood and water came out of his ſide? or that he was to be buried in Joſeph's ſepulchre? I ſay, did all that were ſaved by faith that he was to come and die for them, underſtand theſe, with many more circumſtances that were attendants of him to death, it would be rude to think ſo; becauſe for it we have neither ſcripture nor reaſon.

Even ſo, we now, that believe that he ever lived to make interceſſion for us, are alſo very ſhort of underſtanding of the manner, or mode of his ſo interceeding. Yet we believe that he died, and that his merits have a voice with God for us? yea, that he manages his own merits before God in way of interceſſion for us, far beyond what we, while here, are able to conceive.

The ſcripture ſaith, that all the fulneſs of the godhead dwells in him bodily. It ſaith alſo, that he is the throne of God, and yet again, that he ſits on the right hand of the throne.

Theſe things are ſo far from being comprehended by the weakeſt, that they ſtrain the wits and parts of the ſtrongeſt, yet there is a heavenly truth in all. Heavenly things are not eaſily believed, no not of believers themſelves, while here on earth, and when they are, they are ſo but weakly and infirmly.

I believe that the very appearing of Chriſt before God is an interceſſion as a prieſt, as well as a plea of an advocate; and I believe again, that his very life there, is an interceſſion there, a continual interceſſion.

But there is yet ſomething further to be ſaid: Chriſt, the humanity of Chriſt, if in it dwells all the fulneſs of the godhead bodily, how then appears he before him to make interceſſion; or if Chriſt is the throne of grace and mercy-ſeat, how doth he appear before God as ſitting there, to ſprinkle that now with his blood? Again, If Chriſt be the altar of incenſe, how ſtands he as a prieſt by that altar to offer the prayers of all ſaints thereon, before the throne?

That all this is written, is true; and that it is all truth, is as true; but that it is all underſtood by every one that is ſaved, I do not believe is true. I mean ſo underſtood, as that they could all reconcile the ſeeming contradictions that are in the ſcripture.

There are therefore three leſſons, that God has ſet us to the perfecting of our underſtanding in the myſteries of God.

First, Letters.

Secondly, Words.

Thirdly, Meanings.

Firſt, Letters: I call the ceremonial law ſo; for there all is ſet forth diſtinctly, every thing by itſelf, as letters are to children: There you have a prieſt, a ſacrifice, an altar, a holy-place, a mercy-ſeat; and all diſtinct.

Secondly, Now in the goſpel, theſe letters are put all into a word, and Chriſt is that word, that word of God's mind; and therefore the goſpel makes Chriſt, that prieſt; Chriſt, that ſacrifice; Chriſt, that altar, Chriſt, that holy place; Chriſt, that throne of grace; and all: for Chriſt is all: all theſe meet in him, as ſeveral letters meet in one word.

Thirdly, Next to the word, you have the meaning, and the meaning is more difficult to be learned than either the letters, or the word: and therefore the perfect underſtanding of that, is reſerved till we arrive to a higher form, till we arrive to a perfect man, and when that which is perfect is come, that knowledge which is in part, ſhall be done away. Mean time our buſineſs is to learn to bring the letters into a word; to bring the ceremonies to Chriſt; and to make them terminate in him: I mean, to find the prieſt-hood, in Chriſt; the ſacrifice, in Chriſt; the altar, in Chriſt; the throne of grace, in Chriſt: and alſo God in Chriſt reconciling the world unto himſelf by him. And if we can learn this well, while here, we ſhall not at all be blamed: for this is the utmoſt leſſon ſet us, to wit, to learn Chriſt, as we find him revealed in the goſpel. I determined, ſaith Paul, not to know any thing among you, ſave Jeſus Chriſt, and him crucified. And chriſtians after ſome time, I mean thoſe that pray, and pry into the word well, do attain to ſome good meaſure of knowledge of him. It is life eternal to know him, as he is to be known here, as he is to be known by the holy criptures. Keep then cloſe to the ſcriptures, and let thy faith obey the authority of them; and thou wilt be ſure to increaſe in faith: for therein is the righteouſneſs of God revealed from faith to faith: as it is written, The juſt ſhall live by faith.

Believe then that Chriſt died, was buried, roſe again, aſcended, and ever liveth to make interceſſion for thee; and take heed of prying too far, for in myſteries men ſoon loſe their way. It is good therefore that thou reſt in this, to wit, that he doth ſo, though thou canſt not tell how he doth it. A man at court gets by his interceſſion, a pardon for a man in the country; and the party concerned, after he hath intelligence of it, knows that ſuch an one hath obtained his pardon, and that by his interceeding; but for all that he may be ignorant of his methods of interceſſion, and ſo are we, at leaſt, in part, of Chriſt.

The meaning then is, that I ſhould believe, that for Chriſt's ſake, God will ſave me, ſince he has juſtified me with his blood, being juſtified by his blood we ſhall be ſaved from wrath through him. Through his interceſſion, or through his coming between the God whom I have offended, and me a poor ſinner, through his coming between with the voice of his blood and merits, which ſpeaketh on my behalf to God, becauſe that blood was ſhed for me, and becauſe thoſe merits, in the benefit of them, are made over to me, by an act of the grace of God, according to his eternal covenant made with Chriſt. This is what I know of his interceſſion; I mean with reference to the act itſelf; to wit, HOW he makes interceſſion. And ſince ALL the fulneſs of the godhead dwells in him bodily: and ſince he alſo, as to his humanity, is the throne of grace; yea, and ſince he alſo is the holieſt of all, and the reſt of God forever; it has been ſome ſcruple to me, whether it be not too carnal to imagine as if Chriſt ſtood diſtinct in his humanity, diſtinct I ſay as to ſpace, from the Father as ſitting upon a throne, and as ſo preſenting his merits, and making vocal prayers for the life and ſalvation of his people. The more true meaning in my apprehenſion is, that the preſence and worth of the human nature, being with the divine, yea, taken into union with God for ever, for the ſervice that was done for God, by it, in the world, in reconciling his elect unto him, is ſtill, and ever will be, ſo deſerving in his ſight, as to prevail (I know not how to expreſs it) with the divine nature (in whom alone is a power to ſubdue all impoſſibilities to itſelf) to preſerve thoſe ſo reconciled to eternal life.

When I ſpeak of the human nature, I mean the man Chriſt, not bereft of ſenſe and reaſon, nor of the power of willing and affecting; but thus I mean, that the human nature ſo terminates in the will of the divine; and again, the will of the divine, ſo terminates, as to ſaving of ſinners in the merit and will of the human, that what the Father would, the Son wills; and what the Son wills, the Father acquieſces in for ever. And this the Son wills, and his will is backed with infinite merit, in which alſo the Father reſts; that thoſe, all thoſe, whom the Father hath given him, be with him where he is, that they may behold his glory. And now I am come to the will and affections of the High-Prieſt. This leads me to the ſecond head, namely, to the natural qualifications of him. And,

Firſt, This is one thing that I would urge, he is not of a nature foreign to that of man; the angels love us well, but they are not ſo capable of ſympathizing with us in our diſtreſſes, becauſe they are not partakers of our nature.

Nature has a peculiar ſympathy in it; now he is naturally one with us, ſin only excepted, and that is our advantage too. He is man as we are; fleſh and blood as we are; born of a woman, and in all points made like unto us, that excepted which the Holy Ghoſt excepteth; For as much then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame. For verily he took not on him the nature of angels, but he took the ſeed of Abraham. This doth qualify him much, for as I ſaid before, there is a ſympathy in nature. A man will not be ſo affected with the hurt that comes to a beaſt, as he naturally will with the hurt that comes to a man: a beaſt will be more affected with thoſe attempts that are made upon its own kind to hurt it, than it will be with thoſe that are made upon man: wherefore? why there is a ſympathy in nature. Now that Chriſt the High-Prieſt of the houſe of God, is naturally one with us, you ſee the ſcriptures plainly affirm. God ſent forth his Son, made of a woman: he was made of the ſeed of David, according to the fleſh; the fathers of whom, as concerning the fleſh, Chriſt came, &c. and this muſt needs tend to make him a well qualified High-Prieſt. We will not now ſpeak of the neceſſity of his taking upon him the human nature, to wit, that he might deſtroy him that had the power of death, that is the devil, and deliver his people; for that would be here too much beſide our matter, and be a diverſion to the reader: we are now upon his High-Prieſt's office, and of thoſe natural qualifications that attend him, as to that; and I ſay, nature is a great qualification, becauſe in nature there is ſympathy; and where there is ſympathy, there will be a provocation to help, a provocation to help with jealouſy and indignation againſt thoſe that afflict.

A bear robbed of her whelps is not more provoked, than is the Lord Jeſus, when there is means uſed, to make them miſs of life eternal, for whom he hath died, and for whom he ever lives to make interceſſion. But,

Secondly, As there is natural ſympathy in Chriſt to thoſe for whom he is an High-Prieſt, ſo there is relative ſympathy; he has not only taken to or upon him our nature, but he is become one brotherhood with us; now you know brotherhood will carry a man further than nature: ſo then, when nature and relation meet, there is a double obligation. Now both he that ſanctifieth (which is Chriſt) and they who are ſanctified (his ſaints) are all of one, (which is God) they are all of God, as children of a Father; for which cauſe he is not aſhamed to call them brethren, ſaying, I will declare thy name unto my brethren, in the midſt of the church will I ſing praiſe unto thee. Now a relation is much, and a natural relation moſt of all. Why, here is a natural relation betwixt Chriſt the High-Prieſt, and thoſe for whom he ever liveth to make interceſſion; a natural relation, I ſay, and that with reſpect to the humanity, which is the nature ſubject to affliction and diſtreſs; For as much then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame. So then it is for a brother that he is engaged, for a brother that he doth make interceſſion.

When Gideon knew by the confeſſion of Zeba, and Zalmunna, that the men that they ſlew at Tabor were his brethren, his fury came into his face, and he ſware they ſhould therefore die: relation is a great matter. And therefore it is ſaid again, In all things it behoved him to be made like unto his brethren, that he might be a merciful High-Prieſt. A brother is born for adverſity: and, A brother will go far.

This therefore is a ſecond thing or another qualification, with which Chriſt Jeſus is furniſhed to be an High-Prieſt; he is a brother, there is a brotherly relation betwixt him and us, therefore by virtue of this relation he maketh interceſſion for us more affectionately.

Thirdly, There is another thing in Chriſt Jeſus that makes him naturally of an excellent qualification with reference to his prieſthood for us; and they are the temptations and infirmities wherewith he was exerciſed in the days of his humiliation. 'Tis true temptations, and infirmities ſtrictly conſidered, are none of our nature, no more are they of his; but yet, if it be proper to ſay temptations and afflictions have a nature, his and ours were naturally the ſame, and that in all points too, for ſo ſays the ſcripture, He was tempted in all points, like as we are, yet without ſin. Are we tempted to diſtruſt God? ſo was he: are we tempted to murder ourſelves?

ſelves? ſo was he: are we tempted with the bewitching vanities of this world? ſo was he: are we tempted to commit idolatry, and to worſhip the devil? ſo was he. So that herein we alſo were alike; yea, from his cradle to his croſs he was a man of ſorrows and acquainted with griefs, a man of affliction throughout the whole courſe of his life.

And obſerve it, he was made ſo, or ſubjected thereto, by the ordinance of God; nay farther, It behoved him to be made ſo, that is, to be made like unto us in all things, the better to capacitate him to the work of his prieſthood, with the more bowels and compaſſion; we will read to you the text; Wherefore in all things it behoved him to be made like unto his brethren; that he might be (qualified to be) a merciful and faithful High-Prieſt, in things pertaining to God, to make reconciliation for the ſins of the people: For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.

See here how he is qualified, and to what end; he was tempted as we are, ſuffered by temptations as we do, in all points and things as we are; that he might be bowels, that he might be a merciful and faithful High-Prieſt in things pertaining to God, to make up the difference that is made by ſin, between God and his people, to make reconciliation for the ſins of the people.

Yea, he by being tempted, and by ſuffering as he did, he is prepared and enabled ſo to do; for in that he himſelf hath ſuffered being tempted, he is able to ſuccour them that are tempted.

Wherefore, I alſo call this qualification, both natural and neceſſary; natural, becauſe in kind the ſame with ours; that is, his temptations were the ſame with ours; the ſame in nature, the ſame in deſign, the ſame as to their own natural tendency; for their natural tendency was to have ruined both him and us, but God prevented. They alſo were neceſſary, though not of themſelves, yet made ſo by him, that can bring good out of evil, and light out of darkneſs; made ſo, I ſay, to us, for whoſe ſakes they were ſuffered to aſſault and afflict him, namely, that he might be able to be merciful, faithful, and ſuccouring to us.

Fourthly, Another qualification with which our High-prieſt is furniſhed for the better fitting of him to make interceſſion for us is, that we are his members; to be a member is more than to be of the ſame nature, or the neareſt of relations, that excepted. So then now he makes interceſſion for his own ſelf, for his own body, and for the ſeveral members of his body. The high-prieſt under the law, did uſe to offer up ſacrifice for himſelf; firſt for himſelf, for his own ſins, and then for the errors of the people. I will not ſay that Chriſt had any ſin that was perſonally, or by his act, his own, for that would be to blaſpheme the name of that holy one? but yet I will ſay, he made the ſins of the people his own, yea, God the Father made them his; thoſe alſo for whom he ever liveth to make interceſſion are united to him, made members of his body, of his fleſh, and of his bones; and ſo are any part of himſelf.

But we are now about his natural qualifications, and this is one; that they for whom he ever liveth to make interceſſion are his members, the members of his body, we are the members of his body, of his fleſh, and of his bones, ſo ſaith the word. Wherefore here is a near concern, for that his Church is part of himſelf; 'tis his own concern, 'tis for our own fleſh: Never man yet hated his own fleſh, but nouriſheth and cheriſheth it. (Things are thus ſpoken, becauſe of the infirmity of our fleſh.) So that had Chriſt no love to us as we are ſinners, yet becauſe we are part of himſelf, he cannot but care for us, nature puts him upon it; yea, and the more infirm and weak we are, the more he is touched with the feeling of our infirmities, the more he is afflicted for us; For we have not an High-Prieſt, that cannot be touched with the feeling of our infirmities. He at no time loſeth this his fellow-feeling, becauſe he always is our head, and we the members of his. I will add, the infirm member is moſt cared for, moſt pitied, moſt watched over to be kept from harms, and moſt conſulted for.

I love to play the child with little children, and have learnt ſomething by ſo doing: I have met with a child that has had a ſore finger, yea, ſo ſore as to be altogether at preſent uſeleſs, and not only ſo, but by reaſon of its infirmity, has been a let or hindrance to the uſe of all the fingers that have been upon that hand; then have I began to bemoan the child, and ſaid, alas my poor boy, or girl, haſt got a ſore finger? ah quoth the child with water in its eyes, and hath come to me to be bemoaned. Then I have began to offer to touch the ſore finger; Oh! ſaith the child, pray do not hurt me: I then have replied, canſt thou do nothing with this finger? No, ſaith the child, nor with this hand neither: then have I ſaid, ſhall we cut off this finger, and buy my child a better, a brave golden finger? At this the child has ſtarted, ſtared in my face, gone back from me, and entertained a kind of indignation againſt me, and has no more cared to be intimate with me.

Then have I begun to make ſome uſe of that good ſermon which this little child has preach'd unto me; and thus have I gone on: If memberſhip be ſo dear, if this child has ſuch tenderneſs to the moſt infirm, the moſt uſeleſs of its members; if it counts me his friend no longer than while I have a mouth to bemoan, and carriages that ſhew tenderneſs to this uſeleſs finger; what an intereſt doth memberſhip give one in the body, and what compaſſions hath the ſoul for ſuch a uſeleſs thing, becauſe it is a member? and turning all this over to Jeſus Chriſt, then inſtead of matter and corruption, there preſently comes honey to me out of this child's ſore finger: I take leave to tell you now, how I uſe to play. And though I have told you this tale upon ſo grave a truth, as is the memberſhip of chriſtians with their head, yet bear with me; no child can be ſo tender of its ſore finger, as is the Son of God of his afflicted members; he cannot but be touched with the feeling of our infirmities.

Ah! who would not make many ſupplications, prayers and interceſſions for a leg, for an eye, for a foot, for a hand, for a finger, rather than they will loſe it? And can it be imagined that Chriſt alone ſhall be like the fooliſh oſtrich, hardened againſt his young, yea, againſt his members! it cannot be.

Should he loſe a member, he would be disfigured, maimed, diſmembred, imperfect, next to monſtrous. For his body is called his fulneſs, yea, the fulneſs of him that fills all in all. This therefore ſhews you that Chriſt as High-Prieſt, has naturally a reſpect for thoſe for whom he ever liveth to make interceſſion; yea, an unfathomable reſpect for them, becauſe they are his members.

Fifthly, But again, when nature-relation, and memberſhip is urged to ſhew the fit qualifications wherewith Chriſt is endued, I intend not to intimate, as if the bottom of all lay here, for then it might be urged, that one imperfect, has all theſe: for who knows not, that ſinful man, has all theſe qualifications in him, towards his nature, relations and members? I have therefore, as I ſaid, thus diſcourſed, only for demonſtration ſake, and to ſuit myſelf with the infirmity of your fleſh. I might come alſo in the next place to tell you, that Jeſus Chriſt our High-Prieſt is thus, with reference to other deſigns. We are his purchaſe, and he counts us ſo; his jewels, and he counts us ſo; his eſtate real, and he counts us ſo. And you know, a man will do much, ſpeak much, interceed much, and long for that which he thus is intereſted in: but we will come to ſpeak more particularly of the exceeding excellency of his natural qualifications, and ſhew you, that he hath ſuch as are peculiar to himſelf alone, and that we are concerned in them.

Firſt then, he is holy, and ſo a ſuitable High-Prieſt. There is a holineſs that ſets further from, and a holineſs that brings one nearer to, and to be concerned the more with the condition of thoſe in affliction, and that holineſs is that which is intailed unto office. When a man is put into an office, the more unholy he is, the worſe he performs his office; and the more holy, the better he performs his office. For his holineſs obliges him to be faithful unto men, wherein he is concerned by his office. Hence you read that he is a faithful High-Prieſt, becauſe he is a holy one, and ſuch an High-Prieſt became us, who is holy, &c. good and upright is the Lord Jehovah, (Chriſt Jeſus) therefore he will teach ſinners in the way. He that ruleth among men muſt be juſt, ruling in the fear of God. I mention theſe texts to ſhew you, that holineſs when intailed to office, makes a man do that office the better. Now then, Chriſt is holy, and he is made, called and made of God an High-Prieſt after the order of Melchiſedec, and is to manage that his office for thee with God; that is to ſay, to continue to make reconciliation for iniquity, for that iniquity that cleaveth unto thee, and that ſpuriouſly breaketh, or iſſueth from thy fleſh after thou art called and converted. For we are now upon the ſecond part of the execution of the prieſthood of Chriſt: that which he executeth I ſay, and by executing takes away the iniquity of our holy things, and of our life, after our turning to God by him. Now he that is to do this, is holy, and ſo one that will make conſcience of performing that office for us, with which he is intruſted of God. Hence he is ſet in oppoſition to thoſe high-prieſts that had infirmities, that were not holy, upon this very account, preferred above them. For the law maketh men high-prieſts that have infirmities, but the word of an oath which was ſince the law, maketh the Son, who is conſecrated, perfected, or holy for evermore.

This therefore is a great thing, to wit, that we have an High-Prieſt that is holy, and ſo one that will not fail to perform to the utmoſt, the truſt committed to him on our behalf, to wit, to offer both gifts and ſacrifices for ſin, this is one thing.

2. There is added to this of his holineſs, another; and that is harmleſs. For ſuch an High-Prieſt became us who is holy, harmleſs. A harmful man, when he is in office, Oh how much miſchief may he do! Such an one is partial in doing his office, ſuch an one will put the poor by his right, ſuch an one will buy and ſell a cauſe, a man, an intereſt, will do, or not do, as his harmfulneſs prompts him to it; ſo is an evil ruler among the poor people. But now our Jeſus, our High-Prieſt, is holy, harmleſs; he will wrong no man, he will deprive no man, he will contemn no man, he will deny to no man that comes to God by him, the benefit and advantage of his bleſſed interceſſion; He reſpecteth not perſons, nor taketh reward. A harmful man will ſtomach, and hate, and prejudice a

man, will wait for an opportunity to do him a miſchief, will take the advantage if he can to deny him his right, and keep from him his due, when yet it is in the power of his hand to help him. Oh! but Chriſt is harmleſs, harmleſs as a dove, he thinks no ill, intends no ill, doth no ill; but graciouſly, innocently, harmleſly, makes interceſſion for thee; nor will he be prevailed with to prejudice thy perſon, or to forbear to take up thy name into his lips, be thy infirmities, and weakneſſes, and provocations never ſo many, if thou indeed comeſt to God by him. He is holy, and harmleſs, and ſo the more fit to become our High-prieſt, and to make interceſſion for us.

3. But again, this is not all, he alſo is undefiled; for ſuch an High-Prieſt became us, who is holy, harmleſs, undefiled. This term is put in to ſhew, that he neither is, nor can be found, neither now, nor at any time faulty in his office. A man that is holy, may yet be defiled; a man that is harmleſs, may yet be defiled. We are bid to be holy and harmleſs; and in a goſpel ſenſe ſo every chriſtian is: Oh! but Chriſt is ſo in a legal ſenſe, in the eye of the law, perfectly ſo. This is a great matter, for it ſhews, that as nothing done by us, can tempt him to be hurtful to us, ſo there is nothing in himſelf that can tempt him ſo to be. A man that is defiled, has that within him, that will put him upon uſing of his office unfaithfully, though he ſhould have no provocation from thoſe for whoſe good he is to execute his office: but he that is undefiled, undefiled in a law-ſenſe, as our Lord Jeſus is, is ſuch an one that doth not only not do hurt, and not act falſly in his office, but one that cannot, one that knoweth not how to be unfaithful to his truſt. He is holy, harmleſs, undefiled, this therefore is a great thing. He has not the original of hurtfulneſs in him, there is no ſuch root there; there is a root of bitterneſs, ſpringing up in us, by which, not only ourſelves, but oft-times others are defiled. Oh! but our High-Prieſt is undefiled, he is not corrupt, nor corrupteth; he doth his office fairly, faithfully, holily, juſtly, according to, or anſwering our neceſſities, and the truſt repoſed in him, and committed to him. But,

4. This is not all; as he is holy, harmleſs, and undefiled; ſo he is ſeperate from ſinners, both in his conception, in his compoſition, and the place ordained for him to execute this part of his High-Prieſt's office in. He was not conceived in the womb, by carnal generation; he was not made up of polluted and defiled nature; he officiateth not with thoſe materials that are corrupt, ſtained, or imperfect; but with thoſe that are unſpotted; even with the ſpotleſs ſacrifice of his own unblemiſhed offering. He, nor his offering, has any ſuch tang, as had the prieſts, and their ſacrifices under the law, to wit, ſin, and imperfection; he is ſeperate from them in this reſpect, further than is an angel from a beaſt. He has none of the qualities, actions, or inclinations of ſinners; his ways are only his own; he never ſaw them, nor learnt them, but of the Father: there is none upright among men, wherefore he is ſeperated from them to be a prieſt. Again,

5. As he is thus, ſo again, he is ſaid to be higher than the heavens. For ſuch an High-Prieſt became us, who is holy, harmleſs, undefiled, ſeperate from ſinners, and made higher than the heavens. The text ſaith that neither ſaint nor heavens are clean in God's ſight. Behold he putteth no truſt in his ſervants, he chargeth his angels with folly; and again, behold he putteth no truſt in his ſaints, yea, the heavens are not clean in his ſight. Wherefore by this expreſſion he ſhews us, that our High-Prieſt is more noble, than either heaven, or angel; yea, more clean and perfect than any. It ſhews us alſo that all the heavenly hoſt are at his command, to do as his interceſſion ſhall prevail with the Father for us. All angels worſhip him, and at his word they become, they all become miniſtring ſpirits for them who ſhall be heirs of ſalvation.

Beſides, By this word he ſhews that it is impoſſible that our High-Prieſt ſhould degenerate or decay: for that he is made higher than the heavens: the ſpirits, ſometimes in the heavens, have decayed; the heavens themſelves decay and wax old; and that is the fartheſt that by the word we are admitted to go. But as for him that is above the heavens; that is made higher than the heavens; that is aſcended up far above all heavens: He is the ſame, and his years fail not; the ſame yeſterday, to day, and for ever.

This therefore is added, to ſhew that Chriſt is neither as the angels, nor heavens, ſubject to decay, or degenerate or to flag and grow cold in the execution of his office; but that he will be found, even at the laſt, when he is come to the end of this work, and is about to come out of the holy place, as affectionate, as full of love, as willing, and deſirous after our ſalvation as he was the firſt moment that he was made High-Prieſt, and took upon him to execute that his bleſſed office for us.

Wherefore our High-Prieſt is no ſuch one as you read of in the law. He is no dwarf, hath no blemiſh, nor any imperfection; therefore is not ſubject to flag or fail in the due execution of his office; but is able to ſave to the uttermoſt them that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

And it is well worth our conſideration, that it is ſaid, he is made thus; that is, appointed, inſtituted, called, and qualified thus of God; this ſhews the Father's heart as well as the Son's, to us-ward; to wit, that this prieſthood was of him, and the glorious effects thereof by him. *Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

I come now to the ſecond motive, to wit, that we may find grace and mercy to help in time of need; or we ſhall find grace and mercy to help, if we come as we ſhould, to the throne of grace.

In this motive we have theſe three things.

1. That ſaints are like to meet with needy times while they are in this world.

2. That nothing can carry us through our needy times, but more, or a continual ſupply of mercy and grace.

3. That mercy and grace is to be had at the throne of grace, and we muſt fetch it from thence by prayer, if we would, as we ſhould, go through theſe needy times.

For the firſt of theſe, that ſaints are like to meet with needy times; or with ſuch times as will ſhew them, that they need a continual aſſiſtance of the grace of God, that they may go rightly through this world. This is therefore a motive, that weareth a ſpur in the heel of it, a ſpur to prick us forward to ſupplicate at the throne of grace. This needy time, is in other places, called the perilous time, the evil day, the hour and power of darkneſs, the day of temptation, the cloudy and dark day.

And indeed, in the general, all the days of our pilgrimage here, are evil, yea, every day has a ſufficiency of evil in it to deſtroy the beſt ſaint that breatheth, were it not for the grace of God. But, there are alſo, as I have hinted, particular, ſpecious times, times more eminently dangerous, and hazardous unto ſaints. As,

1. There are their young days, the days of their youth, and childhood in grace. This day is uſually attended with much evil towards him, or them that are aſking the way to Zion with their faces thitherward. Now the devil has loſt a ſinner; there is a captive has broke priſon, and one run away from his maſter: now hell ſeems to be awakened from ſleep, the devils are come out, they roar, and roaring they ſeek to recover their runaway. Now tempt him, threaten him, flatter him, ſtigmatize him, throw duſt in his eyes, poiſon him with errors, ſpoil him while he is upon the potters wheel; any thing to keep him from coming to Jeſus Chriſt. And is not this a needy time? doth not ſuch an one want abundance of grace? is it not of abſolute neceſſity that thou, if thou art the man thus beſet, ſhouldeſt ply it at the throne of grace for mercy and grace to help thee in ſuch a time of need as this?

To want a ſpirit of prayer now, is as much as thy life is worth. O therefore, you that know what I ſay, you that are broke looſe from hell, that are fled for refuge to lay hold on the hope ſet before you, and that do hear the lion roar after you, and that are kept awake with the continual voice of his chinking chain; cry as you fly; yea, the promiſe is, that they that come to God with weeping, with ſupplication, he will lead them.

Well, this is one needy time, now thy hedge is low, now thy branch is tender, now thou art but in the bud. Pray that thou be'ſt not marr'd in the potter's hand.

2. The time of proſperity is alſo a time of need, I mean, of thy ſpiritual proſperity. For as ſatan can tell how to ſuit temptations for thee in the day of thy want, ſo he has thoſe that can entangle thee in the day of thy fulneſs. He has his ſpiritual wickedneſſes in the high and heavenly places. He can tell how to lay a ſnare for thee in the land of Canaan, as well as in the wilderneſs; in thy time of receiving good things, as well as in thy hungry and empty hours. Nay, ſuch times ſeem to be the moſt dangerous, not in themſelves, but through the deceits of our heart. Hence Moſes gives this caution to the children of Iſrael, that when God had given them the promiſed land, and vineyards, and wells, and olive trees, and when they had eaten and were full, Then, ſays he, beware leſt thou forget the Lord which brought thee forth of the land of Egypt, from the houſe of bondage. And again, he doubteth this caution, ſaying; When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God, for the good land which he has given thee. Beware that thou forget not the Lord thy God in not keeping his commandments, and his judgments, and his ſtatutes, which I command thee this day; leſt when thou haſt eaten and art full, and thou in all good things art increaſed, then thy heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt from the houſe of bondage; all this may be applied ſpiritually. For there are, as I ſaid ſnares laid for us in our beſt things, and he that has great enjoyments, and forgets to pray for grace to keep him humble then, ſhall quickly be where Peter was, after his knowledge of the Lord Jeſus by the revelation of the Father.

3. Another needy time, is a time when men are low and empty, as to worldly good; this time is full of temptations and ſnares. At this time, men will, if they look not well to their doings and goings, be tempted to ſtrain curteſies both with conſcience, and with God's word, and adventure to do things that are dangerous, and that have a tendency to make all their

religion and profeſſion vain. This, holy Agur was aware of, ſo he pray'd, Let me not be rich and full, leſt I deny thee; Let me not be poor, leſt I ſteal, and take the name of my God in vain: There are many inconveniences that attend him that is fallen into decay in this world. It is an evil day with him, and the devil will be as buſy with him, as the flies are with a lean and ſcabbed ſheep. It ſhall go hard but ſuch a man ſhall be full of maggots; full of ſilly, fooliſh, idle inventions to get up, and to abound with fulneſs again. It is not a time now, will ſatan ſay, to retain a tender conſcience, to regard thy word or promiſe, to pay for what thou buyeſt, or to ſtick at pilfering, and filch from thy neighbour. This Agur was afraid of; therefore he pray'd that God would keep him from that which would be to him a temptation to do it. How many in our day have, on theſe very accounts, brought religion to a very ill favour, and themſelves into the ſnare of the devil, and all becauſe they have not addicted themſelves to pray to God for grace to help in this time of need, but rather have left off the thing that is good, and given up themſelves to the temptations of the devil, and the ſubtle and enſnaring motions of the fleſh.

4. Another needy time is the day of perſecution; this is called, as was hinted before, the hour of darkneſs, the cloudy and dark day, This day therefore is full of ſnares and of evils of every kind. Here is the fear of man, the terrors of a priſon, of loſs of goods and life. Now all things look black, now the fiery trial is come. He that cannot now pray; he that now applieth not himſelf to God on the throne of grace, by the prieſthood of Jeſus Chriſt, is like to take a fall before all men upon the ſtage; a foul fall, a fall that will not only break his own bones, but alſo the hearts of thoſe that fear God and behold it. *Come therefore boldly to the throne of grace, that you may obtain mercy, and find grace to help in time of need.*

5. Another time of need is, that time wherein thou changeſt thy condition and intereſt into a new relation. For here alſo the ſnares and traps lie waiting for thee. There is a hopeful child goes to ſervice, or to be an apprentice: There is a young man and a young maid entered into a married condition, and though they pray before, yet they leave off to pray then: Why, theſe people are oftentimes ruined and undone; the reaſon is, this change is attended with new ſnares, with new cares, and with new temptations, of the which, becauſe through unwatchfulneſs they are not aware, they are taken, drawn to perdition and deſtruction by them.

Many in my ſhort day, have gone, I doubt down to the pit, this way, that have ſometimes been to appearance the very foremoſt and hopefuleſt in the place where they have lived. Oh how ſoon has their fire gone out, has their lamps forborn to burn? How quickly have they loſt their love to their miniſters, by whom they were illuminated, and to the warmeſt chriſtians, through communion with whom they uſed to be kept awake and ſavoury! How quickly have they found them out new friends, new companions, new ways and methods of life, and new delights to feed their fooliſh minds withal! Wherefore, Oh thou that art in this fifth head concerned, *come boldly to the throne of grace, to obtain mercy and find grace to help in time of need.*

6. Another time of need is, when the generality of profeſſors are decay'd; when the cuſtom of fancies and fooleries have taken away all gravity and modeſty from among the children of men. Now pray, or thou dieſt; yea, pray againſt thoſe decays, thoſe vain cuſtoms, thoſe fooliſh fancies, thoſe light and vain carriages that have overtaken others; elſe they will aſſuredly knock at thy door, and obtain favour at thy hand, the which if they do, they will quickly bring thee down into the dirt with others, and put thee in peril of damnation as well as they.

7. Another time of need is, the time of guilt contracted, and of the hiding of God's face. This is a dangerous time. If thou now ſhalt forbear to pray, thou art undone, for the natural tendency of guilt is to drive a man from God. So it ſerved our firſt father; and oft-times when God hides his face, men run into deſperation, and ſo throw up all duties, and ſay as he of old, Why ſhould I wait upon the Lord any longer? Now thy great help againſt this is prayer, continuing in prayer. Prayer wreſtleth with the devil, and will overthrow him: Prayer wreſtleth with God, and will overcome him: Prayer wreſtleth with all temptations, and makes them fly. Great things have been done by prayer, even by the prayer of thoſe that have contracted guilt, and that have by their ſins loſt the ſmiles, and ſenſe of the favour of God.

Wherefore, when this needy, this evil time has overtaken thee, pray. *Come boldly to the throne of grace, to obtain mercy and find grace to help in time of need.*

8. The day of reproach and ſlander, is another time of need, or a day in which thou wilt want ſupplies of grace. Sometimes we meet with ſuch days wherein we are loaden with reproaches, ſlanders, ſcandals, and lies. Chriſt found the day of reproach a burdenſome day unto him; and there is many a profeſſor driven quite away from all conſcience towards God and open profeſſion of his name, by ſuch things as theſe. Reproach is, when caſt at a man, as if he was ſtoning to death with ſtones. Now ply it hard at the

throne of grace, for mercy and grace to bear thee up, or thou wilt either miſcarry or ſink under ground by the weight of reproach that may fall upon thee.

9. Another time of need, is that, wherein a man's friends deſert and forſake him, becauſe of his goſpel principles, or of thoſe temptations that attend his profeſſion. This is a time that often happeneth to thoſe that are good. Thus it was with Chriſt, with Paul, with Job, with Heman, and ſo has been with many other of God's ſervants, in the day of their temptations in this world. And a ſore time it is. Job complained under it, ſo did Heman, Paul, and Chriſt. Now a man is as forlorn as a pelican in the wilderneſs, as an owl in the deſert, or as a ſparrow upon the houſe top. If a man cannot now go to the throne of grace by prayer, through Chriſt, and ſo fetch grace for his ſupport from thence, what can he do? He cannot live of himſelf: Wherefore this is a ſore evil.

10. Another time of need is, the day of death; when I am to pack up all to be gone from hence, the way of all the earth. Now the greateſt trial is come, excepting that of the day of judgment. Now a man is to be ſtript of all, but that which cannot be ſhaken: Now a man grows near the borders of eternity: Now he begins to ſee into the ſkirts of the next world: Now death is death, and the grave the grave indeed: Now he begins to ſee what it is for body and ſoul to part, and what to go and appear before God: Now the dark entry, and the thoughts of what is in the way from a death-bed to the gate of the holy heaven, comes nearer the heart than when health and proſperity do compaſs a man about. Wherefore this is like to be a trying time, a time of need indeed. A prudent man will make it one of the great concerns of his whole life, to get, and lay up a ſtock of grace for this day, (though the fool will rage and be confident) for he knows all will be little enough to keep him warm in his ſoul, while cold death ſtroaks his hand over his face, and over his heart, and is turning his blood into jelly; while ſtrong death is looſing his ſilver cord, and breaking his golden bowl. Wherefore I ſay this motive weareth a ſpur on his heel, a ſpur to prick us on to the throne of grace for mercy and grace to help us in time of need.

But Secondly, I come now to the next thing, which is to ſhew, that nothing can carry us through our needy times, but more, or a continual ſupply of mercy and grace. This the ſcripture fully implies, becauſe it directeth us to the throne of grace for mercy and grace for that very end. And had there been any thing elſe that could have done it, the apoſtle would have made mention of it, and would alſo have directed the ſaints unto it. But foraſmuch as he here makes mention of the needy time, and directs them to the throne of grace for mercy and grace to help, it followeth that mercy and grace, and that only, can help us in the evil time.

Now mercy and grace are to be diſtinctly conſidered.

1. Mercy, for that by it we have thro' Chriſt the continuation and multiplication of forgiveneſſes, without which there is no ſalvation.

2. Grace, for that by it we are upheld, ſupported, and enabled to go through our needy times, as chriſtians, without which there is no ſalvation neither. The firſt all will grant, the ſecond is clear. If any man draws back, my ſoul ſhall have no pleaſure in him; but we are not of them that draw back unto perdition, but of them that believe to the ſaving of the ſoul.

Firſt, Mercy is that by which we are pardoned, even all the falls, faults, failings, and weakneſſes that attend us, and that we are incident to, in this our day of temptation; and for THIS mercy we ſhould pray, and ſay, Our Father, forgive us our treſpaſſes. For though mercy is free in the exerciſe of it to us-ward, yet God will have us aſk, that we may have; as he alſo ſaith in the ſcripture, Let us come boldly to the throne of grace, that we may obtain mercy. Here then we have one help, and that is, the mercy of God is to be extended to us from his throne through Jeſus Chriſt, for our pardon and forgiveneſs in all thoſe weakneſſes that we are attended with in the needy or evil times; and we ſhould come to God for this very thing. This is that which David means, when he ſays, Surely goodneſs and mercy ſhall follow me all the days of my life, and I will dwell in the houſe of the Lord for ever. And again, When I ſaid my foot ſlipt, thy mercy, O Lord, held me up. Set me clear and free from guilt and from the imputation of ſin unto death, by Chriſt.

Nor can any thing help where this is wanting: For our parts, our knowledge, our attainments, nor our graces, cannot ſo carry us through this world, but that we ſhall be guilty of that that will ſink us down to hell, without God's pardoning mercy. It is not the grace that we have received can do it, nor the grace that is to be received that can do it; nothing can do it but the pardoning mercy of God; for becauſe all our graces are here imperfect, they cannot produce a ſpotleſs obedience. But where there is not a ſpotleſs obedience, there muſt of neceſſity follow a continuation of pardon and forgiveneſs by mercy, or I know what will become of the ſoul.

Here therefore the apoſtle lays an obligation upon thee to the throne of grace, to wit, that thou mayeſt obtain mercy, a continuation of mercy, mercy as long as thou art like to live this vain life on the earth; mercy that will reach through all thy days: For there is not a day, nor a duty; not a day that thou liveſt, nor a duty that thou doeſt, but will need that mercy ſhould come after to take away thy iniquity. Nay, thou canſt not receive mercy ſo clearly as not to ſtand in need of another act of mercy to pardon weakneſs in thy no better receiving the laſt. We receive not our mercies ſo humbly, ſo readily, ſo gladly, and with that thankfulneſs as we ſhould; and therefore for the want of theſe, have the need of another, and another act of God's ſin-pardoning mercy, and need ſhall have thereof, as long as evil time ſhall laſt with us.

But is not this great grace that we ſhould thus be called upon to come to God for mercy! Yea, is not God unſpeakably good, in providing ſuch a throne of grace, ſuch a ſacrifice, ſuch an High-Prieſt, and ſo much mercy for us, and then to invite us to come with boldneſs to him for it? Nay, doth not his kindneſs yet further appear, by giving of us items and intimations of needy times, and evil days, on purpoſe to provoke us to come to him for mercy?

This then ſhews us, as alſo we have hinted before, that the throne of grace, and Chriſt Jeſus our High-Prieſt, are both provided upon the account of our imperfections, namely, that we who are called, might not be by remaining weakneſſes hindered of, but obtain eternal inheritance. Weakneſſes, ſuch weakneſſes remain in the juſtified, and ſuch ſlips and failings are found in and upon them, that call for a courſe of mercy and forgiveneſs to attend them.

Farther, This alſo intimates that God's people ſhould not be dejected at the apprehenſions of their imperfections; I ſay, not ſo dejected, as therefore to caſt off faith and hope, and prayer; for a throne of grace is provided for them, to the which they may, they muſt, they ought continually, to reſort for mercy, ſin-pardoning mercy.

Secondly, As we are here to obtain mercy, ſo we are here to find grace. They that obtain mercy, ſhall find grace, therefore they are put together. That they may obtain mercy and find grace; only they muſt obtain mercy firſt; for as forgiveneſs at firſt, goes before ſanctification in the general, ſo forgiveneſs afterwards goes before particular acts of grace for further ſanctification: God giveth not the ſpirit of grace to thoſe that he has not firſt forgiven by mercy for the ſake of Chriſt: Alſo ſo long as he as a Father forbears to forgive us his adopted, ſo long we go without thoſe further additions of grace that are ſuggeſted in the ſcripture. But when we have obtained mercy to forgive, then we alſo find grace to our renewing. Therefore he ſaith, firſt obtain mercy, and then find grace.

Grace here, I take to be that grace, which God has appointed for us, to dwell in us; and that by, and through the continual ſupply of which, we are to be enabled to do and ſuffer, and to manage ourſelves in doing and ſuffering according to the will of God. Let us have grace whereby we may ſerve him acceptably with reverence and godly fear. So again, he giveth more grace; wherefore he ſaith, God reſiſteth the proud, but giveth grace to the humble. The grace therefore that is meant is, grace given or to be given; grace received or to be received. Grace, a root, a principle of grace with its continual ſupplies for the perfecting of that ſalvation that God has deſigned for us.

This was that which comforted Paul, when the meſſenger of ſatan was ſent to buffet him, it was ſaid unto him by Chriſt, My grace is ſufficient for thee: As who ſhould ſay, Paul, be not utterly caſt down, I have where-withal to make thee ſtand, and overcome, and that is my grace, by which thou ſhalt be ſupported, ſtrengthened, comforted, and made to live a triumphant life, notwithſtanding all that oppreſs thee. But this came to him upon his praying; for this I prayed to God thrice, ſaid he. So again, God is able to make all grace abound towards you, that ye always having all-ſufficiency in all things, may abound to every good work. Thus you ſee that by grace in theſe places is meant that ſpirit, and theſe principles of grace, by the increaſe and continual ſupply of which we are inwardly ſtrengthened and made to abound to every good work.

This then is the concluſion: That as there is mercy to be obtained by us, at the throne of grace for the pardon of all our weakneſſes; ſo there is alſo grace there to be found that will yet ſtrengthen us more, to all good walking and living before him. He giveth more grace, and they receive one time or another abundance of grace that ſhall reign in life by one Jeſus Chriſt.

This then teaches us ſeveral things, ſome of which I will mention: As

1. That nature, as nature, is not capable of ſerving of God: no, nor nature where grace dwells, as conſidered abſtract from that grace that dwells in it. Nothing can be done aright without grace, I mean no part or piece of goſpel duty. Let us have grace whereby we may ſerve him acceptably. Nature managed by grace, ſeaſoned with grace, and held up with grace, can ſerve God acceptably. Let us have grace, ſeek for and find grace to do ſo; for we cannot do ſo but by grace. By the grace of God I am what I am; and his

grace which was beſtowed on me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was in me.

What can be more plain than this beautiful text? For the apoſtle doth here quite ſhut out nature, ſanctified nature, (for he indeed was a ſanctified man) and concludes that even he, as of himſelf, did nothing of all the great works that he did; but they were done, he did them by the grace of God that was in him. Wherefore nature, ſanctified nature, as nature, can of itſelf do nothing to the pleaſing of God the Father.

Is not this the experience of all the godly? Can they do that at all times, which they can do at ſome times? Can they pray, believe, love, fear, repent, and bow before God always alike? No. Why ſo? they are the ſame men, the ſame human nature, the ſame ſaints: Aye, but the ſame grace, in the ſame degree, operation, and life of grace, doth not ſo now work on that man, that nature, that ſaint; therefore, notwithſtanding he is what he is, he cannot do at all times alike.

Thus therefore it is manifeſt, that nature, ſimply as ſuch, is a great way off doing that which is acceptable with God. Refined, purified, ſanctified nature, cannot do but by the immediate ſupplies, lifts, and helps of that ſpirit and principle of grace by the which it is ſo ſanctified.

2. As nature, even where grace is, cannot without the aſſiſtance of that grace do any thing acceptably before God; ſo grace received, if it be not alſo ſupplied with more grace, cannot cauſe that we continue to do acceptable ſervice to God. This alſo is clear by the text. For he ſpeaketh there to them that had received grace; yea, puts himſelf into the number, ſaying, let us come boldly to the throne of grace, that we may find grace to help in time of need. If grace received would do, what need of more? What need we pray for more? What need we go to the throne of grace for more? This very exhortation ſaith it will not: Preſent ſupplies of grace are proportioned to our preſent need, and to help us to do a preſent work or duty. But is our preſent need all the need that we are like to have, and the preſent work all the work that we have to do in the world? Even ſo the grace that we have received at preſent, though it can help us to do a preſent work, it cannot, without a further ſupply, help us to do what is to be done hereafter. Wherefore, the apoſtle ſaith, that his continuing to do, was through his obtaining help, continual help of God. Having therefore, ſaith he, obtained help of God, I continue to this day witneſſing both to ſmall and great, &c. There muſt be a daily imploring of God for daily ſupplies from him, if we will do our daily buſineſs as we ſhould.

A preſent diſpenſation of grace, is like a good meal, a ſeaſonable ſhower, or a penny in one's pocket, all which will ſerve for the preſent neceſſity. But will that good meal that I eat laſt week, enable me, without ſupply, to do a good day's work in this? or will that ſeaſonable ſhower that fell laſt year, be, without ſupplies, a ſeaſonable help to the grain and graſs that is growing now? or will that penny that ſupplied my want the other day, I ſay, will the ſame penny alſo, without a ſupply, ſupply my wants to day?

The ſame may, I ſay, be ſaid of grace received; it is like the oil in the lamp, it muſt be fed, it muſt be added to: And there ſhall be a ſupply, wherefore he giveth more grace. Grace is the ſap, which from the root maintaineth the branches; ſtop the ſap, and the branch will wither: Not that the ſap ſhall be ſtopt where there is union, not ſtopt for altogether; for as from the root the branch is ſupplied, ſo from Chriſt is every member furniſhed with a continual ſupply of grace if it doth as it ſhould, of his fulneſs have all we received, and grace for grace.

The day of grace is the day of expence, this is our ſpending time. Hence we are called pilgrims and ſtrangers in the earth, that is, travellers from place to place, from ſtate to ſtate, from tryal to tryal. Now as the traveller at a freſh inn is made to ſpend freſh money; ſo chriſtians, at a freſh temptation, at a new temptation, are made to ſpend freſh, and a new ſupply of grace. Great men when, and while their ſons are travellers, appoint that their bags of money be lodged ready, or conveniently paid in at ſuch and ſuch a place for the ſuitable relief of them; and ſo they meet with ſupplies. Why ſo are the ſons of the great one, and he has allotted that we ſhould travel beyond ſea, or at a great diſtance from our father's houſe; wherefore he has appointed that grace ſhall be provided for us, to ſupply at ſuch a place, ſuch a ſtate or temptation as need requires: But withal, as my lord expecteth his ſon ſhould acquaint him with the preſent emptineſs of his purſe, and with the difficulty he hath now to grapple with; ſo God our Father expects that we ſhould plead by Chriſt our need at the throne of grace, in order to a ſupply of grace. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

Now then, this ſhews the reaſon why many chriſtians that are indeed poſſeſſed with the grace of God, do yet walk ſo oddly, act ſo poorly, and live ſuch orderly lives in the world. They are like to thoſe gentlemens ſons that are of the more extravagant ſort; that walk in their louſy hue, when they might be maintained better.

Such young men care not, perhaps ſcorn to acquaint their fathers with their wants, and therefore walk in their threadbare jackets, with hoſe and ſhoes out at heels; a right emblem of the uncircumſpect child of God.

This alſo ſhews the reaſon of all thoſe dreadful falls and miſcarriages that many of the ſaints ſuſtain; they make it not their buſineſs to watch to ſee what is coming, and to pray for a ſupply of grace to uphold them; they with David are too careleſs, or with Peter too confident, or with the diſciples too ſleepy, and ſo the temptation comes upon them, and their want, like an armed man.

This alſo ſhews the reaſon, why ſome, that to one's thinking, would fall every day; for that their want of parts, their ſmall experience, their little knowledge of God's matters, do ſeem to beſpeak it; yet ſtand, walk better, and keep their garments more white than thoſe that have, when compared with them, twice as much as they. They are praying ſaints, they are often at the throne of grace, they are ſenſible of their weakneſs, keep a ſight of their danger before their faces, and will not be contented without more grace.

3. And this leads me in the third place, to ſhew you, that were we wiſe, and did we ply it at the throne of grace, for grace, as we ſhould, O what ſpotleſs lives might we live! We ſhould then have always help in time of need; for ſo the text inſinuates, *that we may obtain mercy, and find grace to help in time of need,*

This is that which Peter means, when he ſays, And beſides all this, that is, beſides your faith in Chriſt, and beſides your happy ſtate of juſtification, Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity. For if theſe things be in you and abound, (and be continually ſupplied with a ſupply from the throne of grace) they make you that ye ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt; but he that lacketh theſe things is blind, and cannot ſee afar off, and has forgotten that he was purged from his old ſins. Wherefore the rather brethren give diligence to make your calling and election ſure; for if you do theſe things, ye ſhall never fall. For ſo an entrance ſhall be miniſtred unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

The greateſt part of profeſſors now-a-days take up their time in contracting of guilt, and aſking for pardon, and yet are not much the better. Whereas if they had but the grace to add to their faith, virtue, &c. they might have more peace, live better lives, and not have their heads ſo often in a bag as they have. To him that ordereth his converſation aright, will I ſhew the ſalvation of God. To him that diſpoſeth his way aright; now this cannot be done without a conſtant ſupplicating at the throne of grace for more grace. This then is the reaſon why every new temptation that comes upon thee, ſo ſoils, ſo overcomes thee; that thou wilt need a new converſion to be recovered from under the power and guilt that cleaves to thee by its overſhadowing of thee.

A new temptation, a ſudden temptation, an unexpected temptation uſually foils thoſe that are not upon their watch; and that have not been before with God to be inlayed with grace proportionable to what may come upon them.

That ye may find grace to help in time of need. There is grace to be found at the throne of grace, that will help us under the greateſt ſtraits. Seek and ye ſhall find; it is there, and it is to be found there; it is to be found there of the ſeeking ſoul, of the ſoul that ſeeketh him. Wherefore I will conclude as I did begin: *Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

We will now ſpeak ſomething by way of concluſion, and ſo wind up the whole.

Firſt, You muſt remember that we have been hitherto ſpeaking of the throne of grace, and ſhewing what it is: That we have alſo been ſpeaking of Chriſt's ſacrifice, and how he manages his high-prieſt's office before the throne of grace: We have alſo here, as you ſee, been ſpeaking of the mercy and grace that is to be obtained and found at this throne of grace; and of what advantage it is to us in this our pilgrimage: Now from all this, it follows, That ſin is a fearful thing; for all this ado is, that men might be ſaved from ſin. What a devil then is ſin; it is the worſt of devils, it is worſe than all devils; thoſe that are devils ſin has made them ſo, nor could any thing elſe have made them devils but ſin. Now, I pray, what is it to be a devil, but to be under, for ever, the power and dominion of ſin, an implacable ſpirit againſt God? Such an one, from which implacableneſs all the power in heaven and earth cannot releaſe them, becauſe God of his juſtice has bound them over to judgment. Theſe ſpirits are by ſin carried quite away from themſelves, as well as from God that made them; they cannot deſign their own good; they cannot leave that which yet they know will be everlaſtingly miſchievous to themſelves. Sin has bound them to itſelf ſo faſt, that there can be no deliverance for them, but by the Son of God, who alſo has refuſed them, and left them to themſelves and to the judgment which they have deſerved. Sin alſo has got a victory over man, has made him an enemy to God, and to his own ſalvation; has caught him, captivated him, carried away his mind, and will, and heart from God; and made him chooſe to be vain, and to run the hazard of eternal damnation with rejoicing and delight. But God left not man where he left thoſe wicked ſpirits, to wit, under the everlaſting chains of darkneſs, reſerved unto judgment; but deviſed means for their ranſom, and reconciliation to himſelf; which is the thing that has been diſcourſed of in the foregoing part of this book. But I ſay, what a thing is ſin, what a devil, and maſter of devils is it, that it ſhould, where it takes hold, ſo hang, that nothing can unclinch its hold, but the mercy of God, and the heart-blood of his dear ſon? Oh the fretting, eating, infecting, defiling, and poiſonous nature of ſin, that it ſhould So eat into our fleſh and ſpirit, body and ſoul, and ſo ſtain us with its vile and ſtinking nature! yea, it has almoſt turned man into the nature of itſelf; inſomuch as that ſometimes, when nature is mentioned, ſin is meant, and when ſin is mentioned, nature is meant.

Wherefore ſin is a fearful thing; a thing to be lamented, a thing to be abhorred, a thing to be fled from with more aſtoniſhment and trembling than one would fly from any devil; becauſe it is the worſt of things; and that without which nothing can be bad; and becauſe where it takes hold, it ſo faſteneth, that nothing, as I have ſaid, can releaſe whom it has made a captive, but the mercy of God and the heart-blood of his dear ſon. Oh what a thing is ſin!

Secondly, As by what hath been ſaid, ſin appears to be exceeding ſinful; ſo from hence it alſo follows, that the ſoul is a precious thing. For you muſt know all this is for the redemption of the ſoul. (The redemption of the ſoul is precious) I ſay it is for the redemption of the ſoul; it was for this that Chriſt was made a prieſt, a ſacrifice, an altar, a throne of grace; yea, ſin, a curſe, and what not, that was neceſſary for our deliverance from ſin, and death, and everlaſting damnation.

He that would know what a ſoul is, let him read in letters of blood, the price and purchaſe of the ſoul. It was not for a light, a little, an inconſiderable thing that Chriſt Jeſus underwent what he ſuffered, when he was in the world, and gave himſelf a ranſom for ſouls. No, no. The ſoul is a great, a vaſt great thing, notwithſtanding it is ſo little ſet by, of ſome. Some prefer any thing that they fancy, above the ſoul; a ſlut, a lie, a pot, an act of fraudulency, the ſwing of a prevailing paſſion, any thing ſhall be preferred when the occaſion offereth itſelf. If Chriſt had ſet as little by ſouls, as ſome men do, he had never left his Father's boſom, and the glory that he had with him; he had never So humbled himſelf, So gave himſelf to puniſhment, affliction, and ſorrow; and made himſelf So the object of ſcorn, and contempt, and reproach as he did, and all that the ſouls of ſinners might live a life in glory with him.

But methinks this is the myſtery of all as to this, that the Soul ſhould take that pains, contrive ſuch ways, and take ſuch advantages againſt itſelf! For it is the ſoul that ſins, that the ſoul might die. Oh ſin, what art thou! What haſt thou done! and what ſtill wilt thou further do! if mercy, and blood, and grace doth not prevent thee. Oh ſilly ſoul! what a fool has ſin made of thee, what an aſs art thou become to ſin! That ever an immortal ſoul, at firſt made in the image of God, for God, and for his delight, ſhould ſo degenerate from its firſt ſtation, and ſo abaſe itſelf that it might ſerve ſin, as to become the devil's ape, and to play like Jack Pudding for him upon any ſtage, or theatre in the world.

But I recal myſelf; for if ſin can make one, who was ſometimes a glorious angel in heaven, now So to abuſe himſelf as to become, to appearance, as a filthy frog, a toad, a rat, a cat, a fly, a mouſe, a dog, or bitch's whelp, to ſerve its ends upon a poor mortal, that it might gull them of everlaſting life; no marvel if the ſoul is ſo beguiled as to ſell itſelf from God, and all good, for ſo poor a nothing as a momentary pleaſure is. But,

Thirdly, if ſin and the ſoul are ſuch great things, then behold the love and care of God; the love to ſouls, the care he hath taken to deliver them from ſin. Sin, as I have ſaid, is ſuch a thing, as, from which no man can deliver himſelf; the ſoul is ſuch a thing, ſo rich and valuable, in the nature of it, that ſcarce one in twenty thouſand counts of it as they ſhould. But God, the lover of mankind, and the greateſt enemy to ſin, has provided means effectually to overthrow the one, and to ſave and ſecure the other. Behold therefore the love of God, the care of God for us; for when we neither loved nor cared for ourſelves, God both loved us and cared for us. God commended his love towards us in ſending his Son to be the propitiation for our ſins.

Let it be then concluded, that God is love, and that the love that God hath to us, is ſuch, as we never had for ourſelves. We have been often tried about our own love to ourſelves, and it has been proved over and over, that ſometimes, even we that are chriſtians, could, and would, had it been poſſible, have pawned ourſelves, our ſouls, and our intereſt in Chriſt, for a foul and beaſtly luſt. But God, who is rich in mercy, for his great love wherewith

with he loved us, would not ſuffer it ſo to be. Now if we are ſo fickle and uncertain in our love to ourſelves, as to value our ſalvation at ſo low and ſo baſe a rate; can it be imagined that ever we ſhould, had it been left to our choice, have given the beſt of what we have for the ſalvation of our ſouls.

Yet God gave his Son to be the ſaviour of the world. I ſay again, if our love is ſo ſlender to our own ſouls, can any think that it ſhould be more full to the ſouls of others? And yet God had ſuch love to us as to give his only begotten Son for Our ſins. Yet again, how ſhould it be that we, who are uſually ſo affected with the conceit of our own happineſs, ſince we care no more for our own ſouls, do our beſt to ſecure the ſouls of others? And yet God, who is infinitely above all creatures, has ſo condeſcended, as to concern himſelf, and to give the beſt of his flock, even his only beloved Son for very duſt and aſhes. Wherefore herein is love, not that we loved God, (or our neighbour) but that God loved us, and gave his Son to be a propitiation for our ſins.

Fourthly, Is ſin ſo vile a thing; is the ſoul ſo precious a thing; and is God's love and care of the ſalvation of the ſouls of ſinners infinitely greater, than is their own care for their own ſouls? Then this ſhould teach thoſe concerned, to bluſh, to bluſh, I ſay, and to cover their faces with ſhame. There is nothing, as I know of, that more becomes a ſinner, than bluſhing and ſhame doth. For he is the harbourer, the nurſe, and the nouriſher of that vile thing called Sin; that, So great an enemy of God, and that So great an enemy to the ſoul. It becomes him alſo, if he conſiders what a creature God has made him, and how little he hath ſet by his own creation, and by the matter of which God has made his ſoul. Let him alſo conſider unto what baſe things he has ſtooped, and proſtrated himſelf, while things infinitely better have ſtood by and offered themſelves unto him freely; yea, how he has caſt that God that made him, and his Son that came to redeem him, quite behind his back, and before their faces embraced, loved, and devoted himſelf unto him that ſeeks nothing more than the damnation of his ſoul.

Ah Lord! when will fooliſh man be wiſe, and come to God with his hands upon his head, and with his face covered with ſhame, to aſk him forgiveneſs for that wickedneſs which he has committed; which is wickedneſs committed not only againſt holineſs and juſtice, againſt which alſo men by nature have an antipathy, but againſt mercy and love, without which man cannot tell what to do,

Bluſh, ſinner, bluſh. Ah that thou hadſt grace to bluſh! But this is God's complaint: Were they aſhamed when they had committed abomination? Nay, they were not at all aſhamed, neither could they bluſh; it is a ſad thing that men ſhould be thus void of conſideration, and yet they are ſo. They are at a continual jeſt with God and his word, with the devil and ſin, with hell and judgment. But they will be in earneſt one day; but that one day will be too late.

Fifthly, Is it ſo that God, though ſin is ſo fearful a thing, has prepared an effectual remedy againſt it, and purpoſed to ſave us from the evil and damning effects thereof? 1. Then this ſhould beget thankfulneſs in the hearts of the godly, for they are made partakers of this grace, I ſay it ſhould beget thankfulneſs in thy heart. Thanks be to God for his unſpeakable gift, ſaid the apoſtle, when he ſeriouſly thought of that which was much inferior to what we have been a diſcourſing of. That was about man's willingneſs to do good; this is about God's: That was about men's willingneſs to give money to poor ſaints, this about God's willingneſs to give Chriſt Jeſus his Son to the world. It was the thoughts of this redemption and ſalvation that made David ſay, Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name.

Oh! they that are partakers of redeeming grace, and that have a throne of grace, (a covenant of grace) and a Chriſt that is the Son of God's love, to come to, and to live by, ſhould be a thankfnl people. By him therefore let us offer the ſacrifice of praiſe continually, giving thanks in his name.

How many obligations has God laid upon his people, to give thanks to him at every remembrance of his holineſs.

2. Study the prieſt-hood, the high-prieſt-hood of Jeſus Chriſt, both the firſt and ſecond part thereof: The firſt part was that, when he offered up himſelf without the gate, when he bare our ſins in his own body on the tree: The ſecond part is that which he executeth there whither he is now gone, even in heaven itſelf, where the throne of grace is. I ſay ſtudy what Chriſt has done and is doing. Oh! what is he doing now? he is ſprinkling his blood with his prieſtly robes on, before the throne of grace; that is too little thought on by the ſaints of God. We have ſuch an high-prieſt, who is ſet down on the right hand of the majeſty in the heavens, a miniſter of the ſanctuary, and of the true tabernacle, which the Lord pitched, and not man. Buſy thyſelf, fellow-chriſtian, about this bleſſed office of Chriſt. It is full of good, it is full of ſweet, it is full of heaven, it is full of relief and ſuccour for the tempted and dejected; wherefore I ſay again, ſtudy theſe things, give thyſelf wholly to them.

Sixthly, Since God has prepared himſelf

a lamb, a ſacrifice, a prieſt, a throne of grace, and has bid thee come to him. Come to him as there ſitting; come, come boldly, as he bids thee. What better warrant canſt thou have to come, than to be bid to come of God? When the good man himſelf bids the beggar come to his houſe, then he may come boldly; the conſideration of the invitation doth encourage. That we have our Friend at court, ſhould alſo make us come boldly. Jeſus, as has been ſhewed, as ſacrifice and high-prieſt is there, In whom we may have boldneſs, and acceſs with confidence by the faith of him. Again, By him alſo we have acceſs by faith unto this grace, wherein we ſtand, and rejoice in hope of the glory of God. Again, We have boldneſs brethren, to enter into the holieſt by the blood of Jeſus.

What can be more plain, more encouraging, more comfortable to them that would obtain mercy, and find grace to help in time of need.

It is a diſhonour to God, diſadvantage to thee, and an encouragement to Satan, when thou hangeſt back and ſeemeſt afraid to come boldly to the throne of grace. Let us therefore draw near with a true heart in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water; let us hold faſt the profeſſion of our faith without wavering, (for he is faithful that promiſed) and let us conſider one another, to provoke unto love and to good works.

CHRIST a Compleat Saviour:

OR, THE

Interceſſion of CHRIST, and who are privileged in it.

HEB. vii. 25.

Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make Interceſſion for them.

THE Apoſtle in this chapter, preſenteth us with two things: That is, with the greatneſs of the perſon, and of the prieſthood of our Lord Jeſus.

Firſt, He preſenteth us with the greatneſs of his perſon, in that he preferreth him before Abraham, who is the father of us all: Yea, in that he preferreth him before Melchiſedeck, who was above Abraham, and bleſſed him who had the promiſes.

Secondly, As to his prieſthood, he ſheweth the greatneſs of that, in that he was made a prieſt, not by the law of a carnal commandment, but by the power of an endleſs life. Not without, but with an oath, by him that ſaid, The Lord ſware and will not repent, thou art a prieſt for ever after the order of Melchiſedec; wherefore this man, becauſe he liveth ever, hath an unchangeable prieſthood. Now my text is drawn from this concluſion, namely that Chriſt abideth a prieſt continually. *Wherefore he is able alſo to ſave to the uttermoſt them that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

In the words I take notice of four things.

1. Of the interceſſion of Chriſt. He maketh interceſſion.

2. Of the benefit of his interceſſion, *wherefore he is able alſo to ſave to the uttermoſt, &c.*

3. We have alſo here ſet before us the perſons intereſted in this interceſſion of Chriſt: And they are thoſe *that come unto God by him.*

4. We have alſo here the certainty of their reaping this benefit by him, to wit, ſeeing he ever liveth to make interceſſion for them. *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

We will begin with his interceſſion, and will ſhew you,

1. What that is.

2. For what he interceeds: And,

3. What is alſo to be inferred from Chriſt's making interceſſion for us.

I begin then with the firſt, that is, to ſhew you, what interceſſion is. Interceſſion is prayer; but all prayer is not interceſſion. Interceſſion then is, that prayer that is made by a third perſon, about the concerns that are between two. And it may be made either to ſet them at further difference, or to make them friends. (For interceſſion may be made againſt, as well as for a perſon or people) Wot ye not what the ſcripture ſaith of Elias, how he maketh interceſſion to God againſt Iſrael? But the interceſſion that we are now to ſpeak of, is not an interceſſion of this kind, not an interceſſion againſt, but an interceſſion for a people. He ever liveth to make interceſſion for them. The high-prieſt is ordained for, but not to be againſt the people. Every high-prieſt taken from among men, is ordained for men, in things pertaining to God, to make reconciliation for the ſins of the people, or that he may offer both gifts and ſacrifices for ſin. This then is interceſſion, and the interceſſion of Chriſt is to be between two, between God and man, for man's good. And it extendeth itſelf unto theſe:

1. To pray that the elect may be brought all home to him, that is, to God.

2. To pray that their ſins committed after converſion may be forgiven them.

3. To pray that their graces which they receive at converſion, may be maintained and ſupplied.

4. To pray that their perſons may be preſerved unto his heavenly kingdom.

This is the interceſſion of Chriſt, or that for which he doth make interceſſion.

Firſt, He prays for all the elect, that they may be brought home to God, and ſo into the unity of the faith, &c. This is clear, for that he ſaith, neither pray I for theſe alone, that is, for thoſe only that are converted, but for them alſo that ſhall believe on me through their word; for all them that ſhall, that are appointed to believe, or as you have it a little above, for all them which thou haſt given me. And the reaſon is, for that he hath paid a ranſom for them. Chriſt therefore, when he maketh interceſſion for the ungodly, (and all the unconverted elect are ſuch) doth but petitionarily aſk for his own, his purchaſed ones, thoſe for whom he died before, that they might be ſaved by his blood.

Secondly, When any of them are brought home to God, he yet prays for them; namely, that the ſins which through infirmity they after converſion may commit, may alſo be forgiven them.

This is ſhewed us by the interceſſion of the high-prieſt under the law, that was to bear away the iniquities of the holy things of the children of Iſrael: Yea, and alſo by his atonement for them that ſinned: For that it ſaith, And the prieſt ſhall make an atonement for him, for the ſin which he hath ſinned, and it ſhall be forgiven him.

This alſo is intimated even where our Lord doth make interceſſion, ſaying, I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.

That Chriſt prayed that the converted ſhould be kept from all manner of commiſſion of ſin, muſt not be ſuppoſed; for that is the way to make his interceſſion, at leaſt in ſome things, invalid, and to contradict himſelf; for ſaith he, I know thou heareſt me always: But the meaning is, I pray that thou wouldeſt keep them from ſoul-damning deluſions, ſuch as are unavoidably ſuch, alſo that thou wouldeſt keep them from the ſoul-deſtroying evil of every ſin, of every temptation: Now this he doth by his prevailing, and by his pardoning grace.

Thirdly, In his interceſſion, he prayeth alſo that thoſe graces which we receive at converſion, may be maintained and ſupplied. This is clear where he ſaith, Simon Simon, Satan has deſired to have you, that he might ſift you as wheat, but I have prayed for thee that thy faith fail not. Ay, may ſome ſay, he is ſaid to pray here for the ſupport and ſupply of faith, but doth it therefore follow, that he prayed for the maintaining and ſupply of all our graces? Yes, in that he prayed for the preſervation of our faith, he prayed for the preſervation of all our graces. For faith is the mother grace, the root grace, the grace that hath all others in the bowels of it, and that, from the which all others flow: Yea, it is that which gives being to all our other graces, and that by which all the reſt do live. Let then faith be preſerved, and all graces continue and live, that is, according to the preſent ſtate, health, and degree of faith. So then Chriſt prayed for the preſervation of every grace, when he prayed for the preſervation of faith. That text alſo is of the ſame tendency, where he ſaith, Keep through thine own name thoſe whom thou haſt given me: Keep them in thy fear, in the faith, in the true religion, in the way of life by thy grace, by thy power, by thy wiſdom, &c. This muſt be much of the meaning of this place, and he that excludes this ſenſe, will make but poor work of another expoſition.

Fourthly, He alſo in his interceſſion, prayeth that our perſons be preſerved, and brought ſafe unto his heavenly kingdom. And this he doth,

1. By pleading intereſt in them.

2. By pleading that he had given, by promiſe, glory to them.

3. By pleading his own reſolution to have it ſo.

4. By pleading the reaſon why it muſt be ſo.

1ſt, He prays that their perſons may come to glory, for that they are his, and that by the beſt of titles: Thine they were, and thou gaveſt them me. Father, I will have them: Father, I will have them, for they are mine: Thine they were, and thou gaveſt them me. What is mine, my wife, or my child, or my jewel, or my joy; ſure I may have it with me. Thus therefore he pleads, or cries in his interceſſion, that our perſons might be preſerved to glory: They are mine, and thou gaveſt them me.

2dly, He alſo pleads that he had given, given already, that is, in the promiſe, glory to them, and therefore they muſt not go without it. And the glory which thou gaveſt me, I have given them. Righteous men when they give a good thing by promiſe, they deſign the performance of that promiſe, Nay, they more than deſign it, they purpoſe, they determine it. As the mad prophet alſo ſaith of God, in another caſe, Hath he ſaid, and ſhall he not do it? Or hath he ſpoken, and ſhall he not make it good? Hath Chriſt given us glory, and ſhall we not have it? Yea, hath the truth itſelf beſtowed it upon us, and ſhall thoſe to whom it is given, even given by ſcripture of truth, be yet deprived thereof.

3dly, He pleads, in his interceeding that they might have glory, his own reſolution to have it ſo. Father, I will that thoſe whom thou haſt given me, be with me where I am. Behold ye here, he is reſolved to have it ſo. It muſt be ſo. It ſhall be ſo. I will have it ſo. We read of Adonijah, that his father never denied him in any thing. He never ſaid to him, Why haſt thou done ſo? (Indeed he denied him the kingdom, for his brother was heir of that from the Lord) How much more will our Father let our Lord Jeſus have his mind and will in this, ſince he alſo is as willing to have it ſo, as is the Son himſelf. Fear not, little flock, it is your Father's good pleaſure to give you the kingdom. Reſolution will drive things far, eſpecially reſolution to do that which none but they that cannot hinder ſhall oppoſe. Why this is the caſe, The reſolution of our Interceſſor is, that we be preſerved to glory; yea, and this reſolution he pleads in his interceſſion. Father, I will that thoſe which thou haſt given me, be with me where I am, &c. Muſt it not therefore now be ſo?

4thly, He alſo in the laſt place, in this his interceſſion, urges a reaſon why he will have it ſo, namely, That they may behold my glory, which thou haſt given me, for thou lovedſt me before the foundation of the world.

And this is a reaſon to the purpoſe. It is as if he had ſaid, Father, Theſe have continued with me in my temptations; theſe have ſeen me under all my diſadvantages; theſe have ſeen me in my poor, low, contemptible condition; theſe have ſeen what ſcorn, reproach, ſlanders, and diſgrace I have borne for thy ſake in the world: And now I will have them alſo be where they ſhall ſee me in thy glory. I have told them that I am thy Son, and they have believed that; I have told them that thou loveſt me, and they have believed that; I have alſo told them that thou wouldſt take me again to glory, and they have believed that: But they have not ſeen my glory, nor can they but be like the Queen of Sheba, they will but believe by the halves, unleſs their own eyes do behold it. Beſides, Father, theſe are they that love me, and it will be an increaſe of their joy, if they may but ſee me in glory: It will be as an heaven to their hearts, to ſee their Saviour in glory. I will thereſore that thoſe which thou haſt given me, be with me where I am, that they may behold my glory. This therefore is a reaſon why Chriſt Jeſus our Lord interceeds to have his people with him in glory.

I come now to the third thing, namely, to ſhew you what is to be inferred from Chriſt's making interceſſion for us.

Firſt, This is to be inferred from hence, That ſaints (for I will here ſay nothing of thoſe of the elect uncalled) do oftimes give occaſion of offence to God, even they that have received grace. For interceſſion is made to continue one in the favour of another, and to make up thoſe breaches that at any time ſhall happen to be made by one, to the alienating of the affections of the other. And thus he makes reconciliation for iniquity. For reconciliation may be made for iniquity two ways, Firſt, By paying of a price. Secondly, By inſiſting upon the price payed for the offender, by way of interceſſion. Thereforc you read that as a goat was to be killed, ſo his blood was by the prieſt to be brought within the veil, and in a way of interceſſion to be ſprinkled before, and upon the mercy-ſeat. Then ſhall he kill the goat of the ſin-offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and ſprinkle it upon the mercy-ſeat, and bofore the mercy-ſeat: And he ſhall make an atonement for the holy place, becauſe of the uncleanneſſes of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſins. And ſo ſhall he do for the tabernacle of the congregation, that remaineth among them, in the midſt of all their uncleanneſſes. This was to be done as you ſee, that the tabernacle, which was the place of God's preſence and graces, might yet remain among the children of Iſrael, notwithſtanding their uncleanneſſes and tranſgreſſions. This alſo is the effect of Chriſt's interceſſion, it is that the ſigns of God's preſence and his grace might remain among his people, notwithſtanding they have by their tranſgreſſions ſo often provoked God to depart from them.

Secondly, By Chriſt's interceſſion, I gather, That awakened men and women, ſuch as the godly are, dare not, after offence given, come in their own names to make unto God an application for mercy. God in himſelf is a conſuming fire, and ſin has made the beſt of us, as ſtubble is to fire: Wherefore they may not, they cannot, they dare not approach God's preſence for help, but by and through a mediator and interceſſor. When Iſrael ſaw the fire, the blackneſs and darkneſs, and heard the thunder (and lightning) and the terrible ſound of the trumpet, they ſaid to Moſes, Speak thou unto us, and we will hear: But let not God ſpeak with us, leſt we die. Guilt, and ſenſe of the diſparity that is betwixt God and us, will make us look out for a Man that may lay his hand upon us both; and that may ſet us right in the eyes of our Father again. This, I ſay, I infer from the interceſſion of Chriſt. For, if there had been a poſſibility of our ability to have approached God with advantage, without, what need had there been of the Interceſſion of Chriſt?

Abſalom durſt not approach, no not the preſence of his father by himſelf, without a mediator and Interceſſor; wherefore he ſends to Joab to go to the king and make interceſſion for him. Alſo, Joab durſt not go upon that errand himſelf, but by the mediation of another. Sin is a fearful thing, it will quaſh and quell the courage of a man, and make him afraid to approach the preſence of him whom he has offended; though the offended is but a man. How much more then ſhall it diſcourage a man, when once loaden with guilt and ſhame, from attempting to approach the preſence of a holy and a ſin-revenging God? Unleſs he can come to him through, and in the name of an interceſſor. But here now is the help and comfort of the people of God. There is to help them under all their infirmities, an interceſſor prepared, and at work; He ever liveth to make interceſſion.

Thirdly, I alſo infer from hence, That ſhould we out of an ignorant boldneſs and preſumption, attempt, when we have offended, by ourſelves to approach the preſence of God, God would not accept us. He told Eliphaz ſo. What Eliphaz thought, or was about to do, I know not; but God ſaid unto him, My wrath is kindled againſt thee, and againſt thy two friends, for you have not ſpoken of me the thing that is right, as my ſervant Job hath. Therefore take unto you ſeven bullocks, and ſeven rams, and go to my ſervant Job, and offer up for yourſelves (that is, by him) a burnt offering, and my ſervant Job ſhall pray for you, for him will I accept, leaſt I deal with you after your folly, in that you have not ſpoken of me the thing that is right, like my ſervant Job. See here, an offence is a bar and an obſtruction to acceptance with God, but by a mediator, but by an interceſſor. He that comes to God by himſelf, God will anſwer him by himſelf, that is without an interceſſor: And I will tell you, ſuch are not like to get any pleaſant or comfortable anſwer, I will anſwer him that (ſo) cometh, according to the multitude of his idols. And I will ſet my face againſt that man, and will make him a ſign and a proverb, and I will cut him off from the midſt of my people, and ye ſhall know that I am the Lord.

He that interceeds for another, with an holy and juſt God, had need be clean himſelf, leſt he, with whom he ſo buſieth himſelf, ſay to him, Firſt clear thyſelf, and then come and ſpeak for thy friend. Wherefore this is the very deſcription and qualification of this our high-prieſt and bleſſed interceſſor, For ſuch an high-prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the heavens, who needeth not daily, as thoſe high-prieſts, to offer up ſacrifice firſt for his own ſins, &c. Had we not had ſuch an interceſſor, we had been but in a very poor caſe; but we have one that becomes us, one that fits us to the purpoſe, one againſt whom our God hath nothing, can object nothing; one in whoſe mouth no guile could be found.

Fourthly, Since Chriſt is an interceſſor, I infer, That he has wherewithal in readineſs to anſwer to any demands that may be propounded by him that hath been by us offended, in order to a renewing of peace, and letting out of that grace to us that we have ſinned away, and yet have need of. Oft-times the offended ſaith to the interceſſor, Well, thou comeſt to me about this man; what intereſt he has in thee, is one thing; what offence he has committed againſt me, is another. (I ſpeak now after the manner of men) Now what can an interceſſor do, if he is not able to anſwer this queſtion? But now, if he be able to anſwer this queſtion, that is according to law and juſtice, no queſtion but he may prevail with the offended, for him for whom he makes interceſſion.

Why this is our caſe, to be ſure thus far it is, we have offended a juſt and a holy God, and Jeſus Chriſt is become interceſſor. He alſo knows full well, that for our parts, if it would ſave us from hell, we cannot produce, towards a peace with God, ſo much as poor two farthings; that is, not any thing that can by law and juſtice be eſteemed worth an halfpenny; yet he makes interceſſion. It follows therefore, that he has wherewith of his own, if that queſtion afore is propounded, to anſwer to every reaſonable demand. Hence it is ſaid that he has gifts as well as ſacrifice for ſin. Every high-prieſt is ordained to offer gifts, and ſacrifices: wherefore it is of neceſſity that this man have ſomewhat alſo to offer. And obſerve it, the apoſtle ſpeaks here of Chriſt as in heaven, there miniſtring in the ſecond part of his office: For if he were on earth, he ſhould not be a prieſt. Theſe gifts therefore, and this ſacrifice, he now offereth in heaven, by way of interceſſion, urging, and pleading, as an interceſſor, the valuableneſs of his gifts, for the pacifying of that wrath that our father hath conceived againſt us for the diſobediencies that we are guilty of. A gift in ſecret pacifieth anger, and a reward in the boſom ſtrong wrath.

What gifts theſe are the ſcripture every where teſtifies. He gave himſelf, he gave his life, he gave his all for us.

Theſe gifts, as he offered them up at the demand of juſtice, on Mount Calvary for us; ſo now he is in heaven, he preſenteth them continually before God, as gifts and ſacrifice, valuable for the ſins, for all the ſins that we through infirmity do commit, from the day of our converſion to the day of our death. And theſe gifts are ſo ſatisfactory, ſo prevalent with God, that they always prevail for a continual remiſſion of our ſins with him. Yea, they prevail with him for more than for the remiſſion of ſins; we have through their procurement, our graces often renewed, the devil often rebuked, the ſnare often broken, guilt often taken away from the conſcience, and many a bleſſed ſmile from God, and love-look from his life-creating countenance.

Fifthly, Since Chriſt is an interceſſor, I infer that believers ſhould not reſt at the croſs for comfort; juſtification they ſhould look for there; but being juſtified by his blood, they ſhould aſcend up after him to the throne: at the croſs you will ſee him in his ſorrows and humiliations, in his tears and blood; but follow him to where he is now, and then you ſhall ſee him in his robes, in his prieſtly robes, and with his golden girdle about his paps. Then you ſhall ſee him wearing the breaſt-plate of judgment, and with all your names written upon his heart. Then you ſhall perceive that the whole family in heaven and earth is named by him, and how he prevaileth with God, the father of mercies, for you. Stand ſtill a-while, and liſten, yea, enter with boldneſs into the holieſt, and ſee your Jeſus, as he now appears in the preſence of God for you; what work he makes againſt the devil, and ſin, and death, and hell for you. Ah! it is brave following of Jeſus Chriſt to the holieſt, the veil is rent, you may ſee with open face, as in a glaſs, the glory of the Lord. This then is our High-Prieſt, this is interceſſion, theſe the benefits of it. It lieth in our part to improve it; and wiſdom to do that alſo, comes from the mercy-ſeat or throne of grace, where he, even our High-Prieſt, ever liveth to make interceſſion for us. To whom be glory for ever and ever.

And thus have I ſpoke to the firſt thing, to wit, Of the interceſſion of Chriſt: And now I come more particularly to ſpeak to (the ſecond) the benefits of his interceſſion, namely, that we are ſaved hereby: wherefore he is able alſo to ſave them, ſeeing he maketh interceſſion for them. He is able to ſave them to the uttermoſt.

In my handling of this head, I muſt ſhew you,

1. What the apoſtle means here by [ſave], *wherefore he is able to* [*ſave.*]

2. What he means here by ſaving to the [uttermoſt.] *He is able to ſave to the* [*uttermoſt.*]

3. And then, thirdly, we ſhall do as we did in that foregoing, to wit, gather ſome inferences from the whole, and ſpeak to them.

Firſt, What doth the apoſtle mean here by [ſave] *He is able to* [*ſave*] *them.*

To Save, may be taken two ways; (in the general) I know it may be taken many ways, for there are many ſalvations that we enjoy, yea, that we never knew of, nor can know, until we come thither, where all ſecret things ſhall be ſeen, and where that which has been done in darkneſs ſhall be proclaimed upon the houſe tops.

But I ſay there are two ways that this word may be taken.

1. To ſave in a way of juſtification.

2. Or to ſave in a way of preſervation.

Now Chriſt ſaves both theſe ways: but which of theſe, or whether both of them are intended in this place, of that I ſhall tell you my thoughts anon; mean while I will ſhew you,

1. What it is to be ſaved in the firſt ſenſe.

2. And alſo how that is brought to paſs.

To be ſaved, is to be delivered from guilt of ſin that is by the law, as it is the miniſtration of death and condemnation; or, to be ſet free therefrom, before God. This is to be ſaved: for he that is not ſet free therefrom, whatever he may think of himſelf, or whatever others may think concerning him, he is a condemned man. It ſaith not, he ſhall be, but, he is condemned already. The reaſon is, for that he has deſerved the ſentence of the miniſtration of condemnation, which is the law. Yea, that law has already arraigned, accuſed and condemned him before God, for that it hath found him guilty of ſin. Now he that is ſet free from this, or as the phraſe is, being made free from ſin, that is, from the imputation of guilt, there can to him be no condemnation, no condemnation to hell-fire; but the perſon thus made free, may properly be ſaid to be ſaved. Wherefore, as ſometimes it ſaith, we ſhall be ſaved, reſpecting ſaving in the ſecond ſenſe, or the utmoſt compleating of ſalvation: So ſometimes, it ſaith, we are ſaved, as reſpecting our being already ſecured from guilt, and ſo from condemnation to hell for ſin, and ſo ſet ſafe, and quit from the ſecond death before God.

2. Now ſaving thus, comes to us by what Chriſt did for us in this world, by what Chriſt did for us, as ſuffering for us. I ſay, it comes to us thus; that is, it comes to us by grace, through the redemption that is in Chriſt. And thus to be ſaved, is

called juſtification; juſtification to life, becauſe one thus ſaved, is, as I ſaid, acquitted from guilt, and that everlaſting damnation, to which for ſin he had made himſelf abnoxious by the law.

Hence we are ſaid to be ſaved by his death, juſtified by his blood, and reconciled to God by the death of his Son; all which muſt reſpect his offering of himſelf on the day he died, and not his improving of his ſo dying in a way of interceſſion, becauſe in the ſame place the Apoſtle reſerveth a ſecond, or an additional ſalvation, and applieth that to his interceſſion, much more then being now, or already, juſtified by his blood, we ſhall be ſaved from wrath through him, that is, through what he will further do for us. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, (that is by his death) we ſhall be ſaved by his life, his interceſſion which he ever liveth to compleat.

See here, we are ſaid to be juſtified, reconciled already, and therefore we ſhall be ſaved, juſtified by his blood and death, and ſaved through him by his life.

Now the ſaving intended in the text, is ſaving in this ſecond ſenſe; that is, a ſaving of us by preſerving us, by delivering of us from all thoſe hazards that we run betwixt our ſtate of juſtification, and our ſtate of glorification. Yea, ſuch a ſaving of us, as we that are juſtified, need, to bring us into glory. Therefore,

Secondly, When he ſaith he is able to ſave, ſeeing he ever liveth to make interceſſion, he addeth ſaving to ſaving; ſaving by his life, to ſaving by his death; ſaving by his improving of his blood, to ſaving by his ſpilling of his blood. He gave himſelf a ranſom for us, and now improves that gift in the preſence of God, by way of interceſſion.

For, as I have hinted already, the high-prieſts, under the law, took the blood of the ſacrifices that were offered for ſin, and brought it within the veil, and there ſprinkled it before, and upon the mercy-ſeat, and by it made interceſſion for the people to an additional way of ſaving them: the ſum of which, Paul thus applies to Chriſt, when he ſaith, *he can ſave, ſeeing he ever liveth to make interceſſion.*

That alſo in the Romans is clear to this purpoſe, Who is he that condemneth? 'tis Chriſt that died. That is, Who is he that ſhall lay any thing to the charge of God's elect to condemnation to hell, ſince Chriſt has taken away the curſe, by his death, from before God? then he adds, that there is nothing that ſhall yet happen to us, ſhall deſtroy us, ſince Chriſt alſo liveth to make interceſſion for us. Who ſhall condemn? It is Chriſt that died, yea rather that is riſen again, who even is at the right hand of God, and maketh interceſſion for us.

Chriſt then by his death, ſaved us as we are ſinners, enemies, and in a ſtate of condemnation by ſin? and Chriſt by his life, ſaveth us as conſidered juſtified, and reconciled to God by his blood. So then, we have ſalvation from that condemnation that ſin had brought us unto, and ſalvation from thoſe ruins that all the enemies of our ſouls would yet bring us unto, but cannot: for the interceſſion of Chriſt preventeth.

Chriſt hath redeemed us from the curſe of the law; whatever the law can take hold of to curſe us for, that Chriſt has redeemed us from, by being made a curſe for us. But this curſe that Chriſt was made for us, muſt be confined to his ſufferings not to his exaltation; and conſequently, not to his interceſſion, for Chriſt is made no curſe but when he ſuffered; not in his interceſſion: ſo then, as he died, he took away the curſe, and ſin that was the cauſe thereof, by the ſacrifice of himſelf, and by his life, his interceſſion, he ſaveth us from all thoſe things that attempt to bring us into that condemnation again.

The ſalvation then that we have by the interceſſion of Chriſt, as was ſaid (I ſpeak now of them that are capable of receiving comfort, and relief by this doctrine) is ſalvation that follows upon, or that comes after juſtification. We that are ſaved as to juſtification of life, need yet to be ſaved with that that preſerveth to glory. For though by the death of Chriſt we are ſaved from the curſe of the law: yet attempts are made by many, that we may be kept from the glory, that juſtified perſons are deſigned for: and from theſe we are ſaved by his interceſſion.

A man, then, that muſt be eternally ſaved, is to be conſidered,

1. As an heir of wrath.
2. As an heir of God.

An heir of wrath he is in himſelf by ſin: an heir of God, he is by grace through Chriſt. Now, as an heir of wrath, he is redeemed, and as an heir of God, he is preſerved: as an heir of wrath he is redeemed by blood, and as an heir of God he is preſerved by this interceſſion.

Chriſt by his death then, puts me, I being reconciled to God thereby, into a juſtified ſtate, and God accepts me to grace and favour through him: but this doth not hinder, but that, all this notwithſtanding, there are, that would fruſtrate me of the end to which I am deſigned by this reconciliation to God, by redemption through grace: and from the accompliſhing of this deſign, I am ſaved by the bleſſed interceſſion of our Lord Jeſus Chriſt.

Object. 1. Perhaps ſome may ſay, we are not ſaved from all puniſhment of ſin by the death of Chriſt; and if ſo, ſo not from all danger of damnation by the interceſſion of Chriſt.

Anſw. We are ſaved from all puniſhment in hell-fire, by the death of Chriſt. Jeſus has delivered us from the wrath to come. So that as to this great puniſhment, God for his ſake has forgiven us all treſpaſſes. But we being tranſlated from being ſlaves to ſatan, to be ſons of God; God reſerveth yet this liberty in his hand to chaſtiſe us, if we offend, as a father chaſtizeth his ſon: but this chaſtiſement is not in legal wrath, but in fatherly affection, not to deſtroy us, but that ſtill we might be made to get advantage thereby, even be made partakers of his holineſs. This is, that we might not be condemned with the world. As to the ſecond part of the objection: there do (as we ſay, many things happen betwixt, or between, the cup and the lip) many things attempt to overthrow the work of God, and to cauſe that we ſhould periſh through our weakneſs, notwithſtanding the price that hath by Chriſt been paid for us; but what ſaith the ſcripture; Who ſhall ſeperate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? (As it is written, for thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter) nay, in all theſe things we are more than conquerors, through him that loved us. For I am perſuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come; nor height, nor depth, nor any other creature ſhall be able to ſeperate us from the love of God, which is in Chriſt Jeſus our Lord.

Thus the Apoſtle reckoneth up all the diſadvantages that a juſtified perſon is incident to in this life, and by way of challenge declares, that not any one of them, nor all together ſhall be able to ſeperate us from the love of God, that is towards us by Chriſt, his death and his interceſſion.

Object. 2. It may be further objected, that the Apoſtle doth here leave out ſin, unto which we know the ſaints are ſubject, after juſtification. And ſin of itſelf, we need no other enemies, is of that nature, as to deſtroy the whole world.

Anſw. Sin is ſin, in the nature of ſin, wherever it is found. But ſin as to the damning effects thereof, is taken away from them unto whom righteouſneſs is imputed for juſtification. Nor ſhall any, or all the things aforementioned, though there is a tendency in every one of them to drive us unto ſin; drown us through it, in perdition and deſtruction. I am perſuaded, ſays Paul, they ſhall never be able to do that. The Apoſtle therefore doth implicitly, though not expreſly challenge ſin, yea, ſin by all its advantages; and then glorieth in the love of God in Chriſt Jeſus, from which he concludeth it ſhall never ſeperate the juſtified. Beſides, it would now have been needleſs to have expreſly here put in ſin by itſelf, ſeeing before he had argued, that thoſe he ſpeaks of, were freely juſtified therefrom.

One word more before I go to the ſecond head. The Father as I told you, has reſerved to himſelf a liberty to chaſtiſe his ſons, to wit, with temporal chaſtiſements if they offend. This ſtill abideth to us, notwithſtanding God's grace, Chriſt's death, or bleſſed interceſſion. And this puniſhment is ſo ſurely intailed to the tranſgreſſions, that we who believe ſhall commit, that it is impoſſible that we ſhould be utterly freed therefrom. Inſomuch that the Apoſtle, poſitively concludeth them to be baſtards, what pretences to ſonſhip ſoever they have, if they are not, for ſin, partakers of fatherly chaſtiſements.

For the reverſing of this puniſhment, it is that we ſhould pray, if perhaps God will remit it, when we are taught to ſay, Our Father, forgive us our treſpaſſes. And he that admits of any other ſenſe as to this petition, derogates from the death of Chriſt; or faith, or both. For either he concludes that for ſome of his ſins, Chriſt did not die; or that he is bound to believe that God, though he did, has not yet, nor will forgive them, till from the petitioner ſome legal work be done. [Forgive us, as we forgive them that treſpaſs againſt us.] But now apply this to temporal puniſhments, and then 'tis true that God has reſerved a liberty in his hand to puniſh even the ſins of his people upon them: yea, and will not pardon their ſin, as to the remitting of ſuch puniſhment, unleſs ſome good work by them be done. If you forgive not men their treſpaſſes, neither will your heavenly Father forgive your treſpaſſes.

And this is the cauſe, why ſome that belong to God are yet ſo under the afflicting hand of God: they have ſinned, and God who is their Father, puniſheth: yea, and this is the reaſon why ſome who are dear to God, have this kind of puniſhment never forgiven, but it abides with them to their lives end, goes with them to the day of their death: yea, is the very cauſe of their death: by this puniſhment they are cut off out of the land of the living. But all this is that they might not be condemned with the world.

Chriſt died not, to ſave from this puniſhment, Chriſt interceeds not, to ſave from this puniſhment: nothing but a good life will ſave from this puniſhment, nor always that neither.

The hidings of God's face, the harſhneſs of his providences, the ſevere and ſharp chaſtiſements that oft-times over-take the very ſpirits of his people: plainly ſhews that Chriſt died not to ſave from temporal puniſhments: prays not to ſave from temporal puniſhments, that is abſolutely. God has reſerved a power to puniſh with temporal puniſhments the beſt and deareſt of his people, if need be. And ſometimes he remits them, ſometimes not, even as it pleaſes him.

I come now to the ſecond thing.

Secondly, I ſhall now ſhew you ſomething of what it is for Chriſt by his interceſſion to ſave to the [uttermoſt.] *He is able to ſave them to the uttermoſt.*

This is a great expreſſion, and carrieth with it much. Uttermoſt, ſignifieth, to the outſide, to the end, to the laſt, to the furtheſt part. And it hath reſpect both to perſons and things.

1. To perſons. Some perſons are in their own apprehenſions, even further from Chriſt than any body elſe; afar off, a great way off, yet a coming, as the prodigal was. Now theſe many times are exceedingly afraid: the ſight of that diſtance, that they think is betwixt Chriſt and them, makes them afraid. As it is ſaid in another caſe, They that dwell in the uttermoſt parts, are afraid at thy tokens. So theſe are afraid they ſhall not ſpeed, not obtain that for which they come to God. But the ſcripture ſays, *He is able to ſave to the uttermoſt,* to the very hindermoſt, *them that come to God by him.*

Two ſorts of men ſeem to be far, very far from God.

1. The town-ſinner.

2. The great back-ſlider: but both theſe, if they come, he is able to ſave to the uttermoſt. He is able to ſave them from all thoſe dangers that they fear will prevent their obtaining of that grace and mercy they would have to help them in time of need. The publicans and harlots enter into the kingdom of heaven.

Secondly, As this ſcripture reſpecteth perſons: ſo it reſpecteth things. There are ſome things with which ſome are attended, that are coming to God by Chriſt, that make their coming hard, and very difficult.

1. There is a more than ordinary breaking up of the corruptions of their nature. It ſeems as if their luſts and vile paſſions of the fleſh were become maſters, and might now do what they will with the ſoul. Yea, they take this man, and toſs and tumble him like a ball in a large place. This man is not a maſter of himſelf, of his thoughts, nor of his paſſions: His iniquities like the wind do carry him away. He thinks to go forward, but this wind blows him backward, he laboureth againſt this wind, but cannot find that he getteth ground. He takes what advantage opportunity doth miniſter to him; but all he gets is to be beat out of heart, out of breath, out of courage. He ſtands ſtill, and pants, and gapeth as for life. I opened my mouth, and panted, ſaid David, for I longed for thy commandments.

He ſets forward again, but has nothing but labour and ſorrow.

2. Nay, to help forward his calamity, ſatan (angels) will not be wanting, both to trouble his head with the fumes of their ſtinking breath; nor to throw up his heels in their dirty places. And while he was yet a coming, the devil threw him down and tare him. How many ſtrange, hideous, and amazing blaſphemies, have thoſe, ſome of thoſe, that are coming to Chriſt, injected and fixed upon their ſpirits againſt him. Nothing ſo common to ſuch, as to have ſome helliſh wiſh or other againſt God they are coming to, and againſt Chriſt, by whom they would come to him. Theſe blaſphemies are like thoſe frogs that I have heard of, that will leap up, and catch hold of, and hang by their claws. Now help, Lord, now Lord Jeſus what ſhall I do? now Son of David have mercy upon me: I ſay, to ſay theſe words, is hard work for ſuch an one. But he is able to ſave to the uttermoſt this comer to God by him.

3. There are alſo the oppoſitions of ſenſe and reaſon hard at work, for the devil, againſt the ſoul. The men of his own houſe are riſen up againſt him. One's ſenſe and reaſon, one would think, ſhould not fall in with the devil againſt ourſelves; and yet nothing more common, nothing more natural, than for our own ſenſe and reaſon to turn the unnatural, and war both againſt our God and us. And now 'tis hard coming to God. Better can a man hear, and deal with any objections againſt himſelf, than with thoſe that himſelf doth make againſt himſelf. They lie cloſe, ſtick faſt, ſpeak aloud, and will be heard; yea, will haunt and hunt him (as the devil doth ſome) in every hole and corner. But come, man, come, for he is able to ſave to the uttermoſt.

4. Now guilt is the conſequence and fruit of all this, and what ſo intolerable a burden as guilt: they talk of the ſtones, and of the ſands of the ſea; but 'tis guilt that breaks the heart with its burden. And ſatan has the art of making the uttermoſt of every ſin, he can blow it up, make it ſwell, make every hair of his head as big as a cedar. He can tell how to make it a heinous offence, an unpardonable offence, an offence of that continuance, and committed againſt ſo much light, that (ſays he) it is impoſſible it ſhould ever be forgiven. But, ſoul, he is able to ſave to the uttermoſt, he can do exceeding abundantly above all that we can aſk or think.

5. Join to all this the rage and terror of men, which thing of itſelf, is ſufficient to quaſh and break to pieces all deſires to come to God by Chriſt. Yea, and it doth do ſo to thouſands that are not willing to go to hell. Yet thou art kept, and made to go panting on; a whole world of men, and devils, and ſin, are not able to keep thee from coming. But how comes it to

paſs that thou art ſo hearty, that thou ſetteſt thy face againſt ſo much wind and weather. I dare ſay, it ariſes not from thyſelf, not from any of thine enemies: This comes from God, though thou art not aware thereof; and is obtained for thee by the interceſſion of the bleſſed Son of God, who is alſo able to ſave thee to the uttermoſt, that comeſt to God by him.

6. And for a concluſion, as to this, I will add, that there is much of the honour of the Lord Jeſus engaged, as to the ſaving of the coming man to the uttermoſt. I am glorified in them, ſaith he. He is exalted to be a Saviour: And if the bleſſed one doth count it an exaltation to be a Saviour; ſurely, it is an exaltation to be a Saviour, and a great one. They ſhall cry unto the Lord becauſe of their oppreſſors, and he ſhall ſend them a Saviour, and a great one, and he ſhall deliver them. If it is a glory to be a Saviour, a great Saviour; then it is a glory for a Saviour, a great one, to ſave, and ſave, and ſave to the uttermoſt: to the uttermoſt man; to the uttermoſt ſin; to the uttermoſt temptation. And hence it is, that he ſaith again, ſpeaking of the tranſgreſſions, ſins, and iniquities that he would pardon, that it ſhould turn to him for a name of joy, a praiſe, and an honour before all nations. He therefore counts it an honour to be a great Saviour, to ſave men to the uttermoſt.

When Moſes ſaid, I beſeech thee ſhew me thy glory; the anſwer was, I will make all my goodneſs paſs before thee; and I will proclaim the name of the Lord before thee.

And when he came indeed to make proclamation, then he proclaimed, The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth. Keeping mercy for thouſands, forgiving iniquities, tranſgreſſions and ſins, and that will by no means clear the guilty; that will by no means clear them that will not come to me, that they may be ſaved.

See here, if it is not by himſelf accounted his glory, to make his goodneſs, all his goodneſs paſs before us: And how can that be, if he ſaveth not to the uttermoſt them that come unto God by him? For goodneſs is by us no ways ſeen, but by thoſe acts by which it expreſſeth itſelf to be ſo. And I am ſure, to ſave, to ſave to the uttermoſt, is one of the moſt eminent expreſſions by which we underſtand it is great goodneſs. I know goodneſs has many ways to expreſs itſelf to be what it is, to the world: But then it expreſſeth its greatneſs, when it pardons and ſaves: When it pardons and ſaves to the uttermoſt. My goodneſs, ſays Chriſt, extends not itſelf to my Father, but to my ſaints; my Father has no need of my goodneſs, but my ſaints have, and therefore it ſhall reach forth itſelf for their help, in whom is all my delight. And, O how great is thy goodneſs, which thou haſt laid up for them that fear thee: Which thou haſt wrought for them that truſt in thee before the ſons of men.

It is therefore that which tendeth to get Chriſt a name, a fame and glory; to be able to ſave to the uttermoſt them that come to God by him.

But ſome may ſay, What is the meaning of this word able? *Wherefore he is* [*able*] *to ſave: He is able to ſave to the uttermoſt.* How comes it to paſs that his power to ſave, is rather put in than his willingneſs. For willingneſs, ſaith the ſoul, would better have pleaſed me.

I will ſpeak two or three words to this queſtion. And,

Firſt, By this word [able] is ſuggeſted to us the ſufficiency of his merit; the great worthineſs of his merit; for, as interceſſor, he ſticks faſt by his merit: All his petitions, prayers, or ſupplications, are grounded upon the worthineſs of his perſon as mediator, and on the validity of his offering, as prieſt. This is the more clear, if you conſider that the reaſon why thoſe prieſts and ſacrifices under the law, could not make the worſhippers perfect: It was, I ſay, becauſe there wanted in them worthineſs, and merit in their ſacrifices. But this man, when he came and offered his ſacrifice, he did by that one act perfect for ever them that are ſanctified, or ſet apart for glory. Wherefore this man, after he had offered up one ſacrifice for ſin, for ever ſat down on the right hand of God.

When Moſes prayed for the people of Iſrael, thus he ſaid, And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken. But what had he ſpoken? The Lord is long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing the guilty. Pardon, I beſeech thee, the iniquity of this people, according to the greatneſs of thy mercy, and as thou haſt forgiven this people, from Egypt, until now.

2. Has he but power, we know he is willing, elſe he would not have promiſed; it is alſo his glory to pardon and ſave. So then, in his ability lies our ſafety. What if he were never ſo willing, if he were not of ability ſufficient, What would his willingneſs do? But he has ſhewed, as I ſaid, his willingneſs by promiſing: [Him that cometh to me, I will in no wiſe caſt out] ſo that now our comfort lies in his power, in that he is able to make good his word. And this alſo will then be ſeen, when he hath ſaved them that come to God by him, when he hath ſaved them to the uttermoſt: not to the uttermoſt of his ability, but to the uttermoſt of our neceſſity. For to the uttermoſt of his ability, I believe, he will never be put to it to ſave his church: Not for that he is loth ſo to ſave; but becauſe there is no need ſo to ſave; he ſhall not need to put out all his power, and to preſs

the utmoſt of his merit for the ſaving of his church. Alas! There is ſufficiency of merit in him, to ſave a thouſand times as many more as are like to be ſaved by him: He is able to do exceeding abundantly above all that we aſk or think. Meaſure not therefore what he can do, by what he has, doth, or will do; neither do thou interpret this word, to the uttermoſt, as if it related to the uttermoſt of his ability; but rather as it relateth (for ſo it doth indeed) to the greatneſs of thy neceſſity. For as he is able to ſave thee, though thy condition be, as it may be ſuppoſed to be, the worſt that ever man was in that was ſaved; ſo he is able to ſave thee, though thy condition were ten times worſe than it is.

What! Shall not the worthineſs of the Son of God be ſufficient to ſave from the ſin of man? Or ſhall the ſin of the world, be of that weight to deſtroy, that it ſhall put Chriſt Jeſus to the uttermoſt of the worth of his perſon and merit, to ſave therefrom? I believe it is blaſphemy to think ſo. We can eaſily imagine that he can ſave all the world; that is, that he is of ability to do it. But we cannot imagine that he can do more than we can think he can. But our imagination and thoughts ſet no bound to his ability. He is able to do exceeding abundant above all that we aſk or think. But what that is, I ſay, no man can think; no man can imagine. So then, Jeſus Chriſt can do more than ever any man thought he could do, as to ſaving: He can do, we know not what.

This therefore ſhould encourage comers to come to him; and them that come, to hope. This, I ſay, ſhould encourage them to let out, to lengthen, and heighten their thoughts by the word, *to the uttermoſt*, ſeeing he can *ſave to the uttermoſt them that come to God by him*.

Thirdly, And now I come to the third thing that I told you I ſhould ſpeak to, and that is, to thoſe inferences that may be gathered from theſe words.

Firſt, Are they that are juſtified by Chriſt's blood ſuch as have need yet to be ſaved by his interceſſion? Then from hence it follows, that juſtification will ſtand with imperfection. It doth not therefore follow, that a juſtified man is without infirmity. For he that is without infirmity, that is, perfect with abſolute perfection, has no need to be yet ſaved by an act yet to be performed by a mediator, and his mediation.

When I ſay, Juſtification will ſtand with imperfection: I do not mean, that it will allow, countenance, or approve thereof; but I mean, there is no neceſſity of our perfection, of our perſonal perfection, as to our juſtification: And that we are juſtified without it; yea, that that, in juſtified perſons remains.

Again, when I ſay, that juſtification will ſtand with imperfection, I do not mean, that in our juſtification we are imperfect; for in that we are compleat: We are compleat in him who is our juſtice. If otherwiſe, the imperfection is in the matter that juſtifieth us, which is the righteouſneſs of Chriſt. Yea, and to ſay ſo, would conclude that wrong judgment proceedeth from him that imputeth that righteouſneſs to us to juſtification, ſince an imperfect thing is imputed to us for juſtification. But far be it from any that believe that God is true, to imagine ſuch a thing; all his works are perfect, there is nothing wanting in them as to the preſent deſign.

But what then do we mean when we ſay, juſtification will ſtand with a ſtate of imperfection?

Anſw. Why, I mean, that juſtified men are yet ſinners in themſelves; are yet full of imperfections, yea, ſinful imperfections. Juſtified Paul ſaid, I know that in me (that is, in my fleſh) dwells no good thing. While we are yet ſinners, we are juſtified by the blood of Chriſt: hence again, it is ſaid, he juſtifies the ungodly. Juſtification then only covereth our ſin from the ſight of God; it maketh us not perfect with inherent perfection. But God, for the ſake of that righteouſneſs which by his grace is imputed to us, declareth us quit and diſcharged from the curſe, and ſees ſin in us no more to condemnation.

And this is the reaſon, or one reaſon, why they that are juſtified have need of an interceſſor: To wit, to ſave us from the evil of the ſin that remains in our fleſh, after we are juſtified by grace, thro' Chriſt, and ſet free from the law as to condemnation. Therefore, as it is ſaid, we are ſaved, ſo it is ſaid, *He is able to ſave to the uttermoſt them that come to God by him, ſeeing he ever liveth to make interceſſion for them.*

The godly (for now we will call them the godly, though there is yet abundance of ſin in them) feel in themſelves many things, even after juſtification, by which they are convinced they are ſtill attended with perſonal, ſinful imperfections.

1. They feel unbelief, fear, miſtruſt, doubting, deſpondings, murmurings, blaſphemies, pride, lightneſs, fooliſhneſs, avarice, fleſhly luſts, heartleſſneſs to good, wicked deſires, low thoughts of Chriſt, too good thoughts of ſin, and, at times, too great an itching after the worſt of immoralities.

2. They feel in themſelves an aptneſs to incline to errors, as to lean to the works of the law for juſtification; to queſtion the truth of the reſurrection, and judgment to come; to diſſemble and play the hypocrite in profeſſion, and in performance of duties; to do religious duties,

rather to pleaſe man, than God, who trieth the heart.

3. They feel an inclination in them, in times of trial, to faint under the croſs, to ſeek too much to ſave themſelves, to diſſemble the known truth, for the obtaining a little favour with men, and to ſpeak things that they ought not, that they may ſleep in a whole ſkin.

4. They feel weariſomneſs in religious duties; but a natural propenſity to things of the fleſh. They feel a deſire to go beyond bounds both at board and bed, and bodily exerciſe, and in all lawful recreation.

5. They feel in themſelves an aptneſs to take the advantage of uſing of things that are lawful, as food, raiment, ſleep, talk, eſtates, relations, beauty, wit, parts, and graces, to unlawful ends. Theſe things, with many more of the like kind, the juſtified man finds, and feels in himſelf to his humbling, and often caſting down: And to ſave him from the deſtroying evil of theſe, Chriſt ever liveth to make interceſſion for him.

Again, The juſtified man is imperfect in his graces: And therefore needeth to be ſaved, by the interceſſion of Chriſt, from the bad fruit that that imperfection yields.

Juſtifying righteouſneſs is accompanied with graces, the graces of the Spirit. Though theſe graces are not that matter, by and through which we are juſtified, nor any part thereof, that being only the obedience of Chriſt imputed to us of meer pleaſure and good will: But, I ſay, they come when juſtification comes: And tho' they are not ſo eaſily diſcerned at the firſt, they ſhew forth themſelves afterwards. But, I ſay, how many ſoever they are, and how faſt ſoever they grow, their utmoſt arrivement here, is but a ſtate ſhort of perfection.

None of the graces of God's Spirit, in our hearts, can do their work in us without ſhortneſs, and that becauſe of their own imperfections, and alſo becauſe of the oppoſitions that they meet with from our fleſh.

1. Faith, which is the root grace, the grand grace; its ſhortneſs is ſufficiently manifeſt, by its ſhortneſs of apprehenſion of things pertaining to the perſon, offices, relations, and works of Chriſt, now in the heavenly place, for us. It is alſo very defective in its fetching of comfort from the word to us, and in continuing of it with us, when, at any time, we attain unto it. In its receiving of ſtrength to ſubdue ſin, and in its purifyings of the heart, (though indeed it doth what it doth in reality) yet how ſhort is it of doing of it throughly? Often-times, were it not for ſupplies, by virtue of the interceſſion of Chriſt, faith would fail of performing its office in any meaſure.

2. There is hope, another grace of the Spirit beſtowed upon us, and how often is that alſo, as to the excellency of working, made to flag? I ſhall periſh (ſaith David) I am cut off from before thine eyes, ſaid he. And now where was his hope in the right goſpel diſcovery of it? Alſo all our fear of men, and fears of death, and fears of judgment, they ariſe from the imperfections of hope. But from all thoſe faults, Chriſt ſaves us by his interceſſion.

3. There is love, that ſhould be in us as hot as fire. It is compared to fire, to fire of the hotteſt ſort; yea, it is ſaid to be hotter than the coals of juniper. But who finds this heat in love, ſo much as for one poor quarter of an hour together? Some little flaſhes, perhaps ſome, at ſome times, may feel; but where is that conſtant burning of affection, that the word, the love of God, and the love of Chriſt calls for? Yea, and that the neceſſities of the poor and afflicted members of Chriſt call for alſo. Ah! love is cold in theſe frozen days, and ſhort when it is at the higheſt.

4. The grace of humility, When is it? Who has a thimbleful thereof? Where is he that is clothed with humility, and that does what he is commanded with all humility of mind?

5. For zeal, where is that alſo? Zeal for God, againſt ſin, profaneneſs, ſuperſtition, and idolatry. I ſpeak now to the godly, who have this zeal in the root and habit; but Oh how little of it puts forth itſelf into actions, in ſuch a day as this is!

6. There is reverence, fear, and ſtanding in awe of God's word and judgments: Where are the excellent workings thereof to be found? And where it is moſt, how far ſhort of perfect acts is it?

7. Simplicity, and godly ſincerity alſo, with how much dirt is it mixed in the beſt, eſpecially among thoſe of the ſaints that are rich, who have got the poor and beggarly art of complimenting? For the more compliment, the leſs ſincerity. Many words will not fill a buſhel. But in the multitude of words there lacks not ſin. Plain men are thin come up in this day; to find a mouth without fraud and deceit now, is a rare thing. Thus might one count up all the graces of the Spirit, and ſhew wherein every one of them are ſcanty and wanting of perfection. Now look what they want of perfection, is ſupplied with ſin and vanity; for there is a fulneſs of ſin and fleſh at hand, to make up all the vacant places in our ſouls. There is no place in the ſouls of the godly, but it is filled up with darkneſs, when the light is wanting, and with ſin, ſo far forth as grace is wanting: Satan alſo diligently waiteth to come in at the door, if careleſs has left it a little a-jarr.

But, Oh! the grace of our Lord Jeſus Chriſt, who ever liveth to make interceſſion for us, and that by ſo doing, ſaves us from all the imperfect acts and workings of our graces, and from all the advantages that fleſh, and ſin, and Satan getteth upon us thereby.

Further, as Chriſt Jeſus our Lord doth ſave us by his interceſſion from that hurt that would unavoidably come upon us by theſe; ſo alſo, by that, we are ſaved from the evil that is at any time found in any, or all our holy duties and performances, that is our duty daily to be found in. That our duties are imperfect, follows upon what was diſcourſed before; for if our graces be imperfect, how can our duties but be ſo too?

1. Our prayers how imperfect are they? With how much unbelief are they mixed? How apt is our tongue to run in prayer before our hearts? With how much earneſtneſs do our lips move, while our hearts lie within as cold as a clod? Yea, and oft-times, it is to be feared, we aſk for that with our mouth, that we care not whether we have or no. Where is the man that purſues, with all his might, what but now he ſeemed to aſk for with all his heart? Prayer is become a ſhell, a piece of formality, a very empty thing, as to the ſpirit and life of prayer, at this day. I ſpeak now of the prayers of the godly. I once met with a poor woman, that, in the greateſt of her diſtreſſes, told me, ſhe did uſe to riſe in the night, in cold weather, and pray to God while ſhe ſweat, with fears of the loſs of her prayer, and deſires that her ſoul might be ſaved. I have heard of many that have prayed, but of few that have prayed till they have ſweat, by reaſon of their wreſtling with God for mercy in that duty.

2. There is the duty of alms-giving, another goſpel performance, but how poorly is it done in our days? We have ſo many fooliſh ways to lay out money in toys and fools baubles for our children, that we can ſpare none, or very little, for the relief of the poor. Alſo do not many give that to their dogs, yea, let it lie in their houſes until it ſtinks ſo vilely that neither dog nor cat will eat it; which, had it been beſtowed well in time, might have been a ſuccour and nouriſhment to ſome poor member of Chriſt.

3. There is hearing of the word; but, alas! the place of hearing is the place of ſleeping, with many a fine profeſſor. I have often obſerved, that thoſe that keep ſhops can briſkly attend upon a two-penny cuſtomer; but when they come themſelves to God's market, they ſpend their time too much in letting their thoughts to wander from God's commandments, or in a naſty drowſy way. The heads alſo, and hearts of moſt hearers, are to the word, as the ſieve is to water, they can hold no ſermons, remember no text, bring home no proofs; produce none of the ſermon to the edification and profit of others. And do not the beſt take up too much in hearing, and mind too little, what, by the word, God calls for at their hands to perform it with a good conſcience?

4. There is faithfulneſs in callings, faithfulneſs to brethren, faithfulneſs to the world, faithfulneſs to children, to ſervants, to all according to our place and capacity: Oh how little of it is there found in the mouths and lives, to ſpeak nothing of the hearts, of profeſſors.

I will proceed no farther in this kind of repetition of things, only thus much give me leave to ſay over again, even many of the truly godly, are very faulty here: But what would they do if there were not one always at the right hand of God, by interceſſion taking away theſe kind of iniquities?

Secondly, Are thoſe that are juſtified by the blood of Chriſt ſuch, after that, as have need alſo of ſaving by Chriſt's interceſſion? From hence then we may infer, that as ſin, ſo ſatan will not give over from aſſaulting the beſt of the ſaints.

It is not juſtification that can ſecure us from being aſſaulted by ſatan: Simon, Simon, Satan has deſired to have you.

There are two things that do encourage the devil to ſet upon the people of God.

Firſt, He knows not who are elect; for all that profeſs are not; and therefore he will make trial if he can get them into his ſieve, whether he can cauſe them to periſh. And great ſucceſs he hath had this way. Many a brave profeſſor has he overcome: He has caſt ſome of the ſtars from heaven to earth. He pickt one out from among the apoſtles, and one, as it is thought, from among the ſeven deacons; and many from Chriſt's diſciples. But how many think you now a-days doth he utterly deſtroy with his net?

Secondly, If it ſo happeneth that he cannot deſtroy, becauſe Chriſt by his interceſſion prevaileth; yet will he ſet upon the church, to defile and afflict it. For,

1. If he can but get us to fall with Peter, then he has obtained that diſhonour be brought to God; the weak to be ſtumbled, the world offended, and the goſpel vilified and reproached. Or,

2. If he cannot throw up our heels, yet by buffeting of us, he can grieve us, afflict us, put us to pain, fright us, drive us to many doubts, and make our life very uncomfortable unto us, and make us go groaning to our Father's houſe. But bleſſed be God for his Chriſt, and for that *he ever liveth to make interceſſion for us.*

Thirdly, Are thoſe that are juſtified by the blood of Chriſt, ſuch, as after that, have need to be ſaved by Chriſt's interceſſion: Then hence I infer, That it is dangerous going about any thing in our own name and ſtrength. If we would have helps from the interceſſion of Chriſt, let us have a care that we do what we do according to the word of Chriſt. Do what he bids us, as well as we can, as he bids us, then we need not doubt but to have help and ſalvation in thoſe duties, by the interceſſion of Chriſt. Do all, ſays the apoſtle, in the name of the Lord Jeſus Chriſt. O but then the devil and the world will be moſt of all offended. Well, well, but if you do nothing, but as in his fear, by his word; in his name you may be ſure of what help his interceſſion can afford you, and that can afford you much help, not only to begin, but to go through with your work, in ſome good meaſure, as you ſhould: and by that alſo you ſhall be ſecured from thoſe dangers, if not temptations to dangers, that thoſe that go out about buſineſs in their own names and ſtrength, ſhall be ſure to meet withal.

Fourthly, Are thoſe that are juſtified by the blood of Chriſt ſuch as after that, have need of being ſaved by Chriſt's interceſſion: then hence I infer again, that God has a great diſlike of the ſins of his own people, and would fall upon them in judgment and anger much more ſevere than he doth, were it not for Chriſt's interceſſion. The goſpel is not, as ſome think, a looſe and licentious doctrine, nor God's diſcipline of his church a negligent and careleſs diſcipline. For though thoſe that believe already, have alſo an interceſſor: Yet God to ſhew his deteſtation againſt ſin, doth often make them feel to purpoſe, the weight of his fingers. The ſincere that fain would walk oft with God, have felt what I ſay, and that to the breaking of their bones full oft. The looſe ones, and thoſe that God loves not, may be utter ſtrangers, as to this; but thoſe that are his own indeed, do know it is otherwiſe. You have I known above all others, ſays God, therefore you I will puniſh for your iniquities. God keeps a very ſtrict houſe among his children. David found it ſo, Heman found it ſo, Job found it ſo: and the church of God found it ſo. And I know not that his mind is ever the leſs againſt ſin, notwithſtanding we have an interceſſor. True, our interceſſor ſaves us from damning evils, from damning judgments; but he neither doth nor will ſecure us from temporal puniſhment, from ſpiritual puniſhment, unleſs we watch, deny our ſelves, and walk in his fear. I would to God, that thoſe who are otherwiſe minded, did but feel for three or four months ſomething of what I have felt for ſeveral years together for baſe, ſinful thoughts. I wiſh it, I ſay, if it might be for their good, and for the better regulating of their underſtandings. But whether they obtain my wiſh or no, ſure I am that God is no countenancer of ſin; no, not in his own people: Nay he will bear it leaſt of all in them. And as for others, however he may for a while have patience towards them, if perhaps his goodneſs may lead them to repentance: Yet the day is coming when he will pay the carnal and hypocrites home, with devouring fire for their offences.

But if our holy God will not let us go altogether unpuniſhed, though we have ſo able and bleſſed an interceſſor, that has always to preſent God with, on our behalf, ſo valuable a price of his own blood, now before the throne of grace: What ſhould we have done if there had been no daysman, none to plead for us, or to make interceſſion on our behalf? Read Jer. 30. 11. For I am with thee, ſaith the Lord, to ſave thee: though I make a full end of all nations whither I have ſcattered them; yet I will not make a full end of thee, but I will correct thee in meaſure, and will not leave thee altogether unpuniſhed. If it be ſo, I ſay, what had become of us, if we had had no interceſſor? and what will become of them concerning whom the Lord has ſaid already, I will not take up their names into my lips? I pray not for them.

Fifthly, Are thoſe that are already juſtified by the blood of Chriſt, yet ſuch as have need of being ſaved by his interceſſion? Then hence I infer, that Chriſt is not only the beginner, but the compleater of our ſalvation; or, as the Holy Ghoſt calls him, The author and finiſher of our ſalvation; or, as it calls him again, The author of eternal ſalvation; of ſalvation throughout, from the beginning to the end, from firſt to laſt. His hands have laid the foundation of it, in his own blood, and his hands ſhall finiſh it, by his interceſſion: As he has laid the beginning faſtly, ſo he ſhall bring forth the head-ſtones with ſhoutings, and we ſhall cry, Grace, grace at the laſt, ſalvation only belongeth to the Lord.

Many there be that begin with grace, and end with works, and think that is the only way. Indeed works will ſave from temporal puniſhments, when their imperfections are purged from them by the interceſſion of Chriſt; but to be ſaved and brought to glory, to be carried through this dangerous world, from my firſt moving after Chriſt, untill I ſet my foot within the gates of paradiſe: This is the work of my Mediator, of my High-Prieſt and Interceſſor: It is he that fetches us again when we are run away, it is he that lifteth us up when the devil and ſin has thrown us down; it is he that quickeneth us when we grow cold; it is he that comforteth us when we deſpair; it is he that obtains freſh pardon when we have contracted ſin; and he that purges our conſciences, when they are loaden with guilt.

I know alſo, that rewards do wait for them in heaven, that do believe in Chriſt, and ſhall do well on earth; but this is not a reward of merit, but of grace. We are ſaved by Chriſt; brought to glory by Chriſt; and all our works are no other ways made acceptable to God, but by the perſon and perſonal excellencies and works of Chriſt: Therefore whatever the jewels are, and the bracelets, and the pearls that thou ſhalt be adorned with as a reward of ſervice done for God in the world; for them thou muſt thank Chriſt, and before all, confeſs that he was the meritorious cauſe thereof. He ſaves us, and ſaves our ſervices too. They would be all caſt back as dung in our faces, were they not rinſed and waſhed in the blood, were they not ſweetened and perfumed in the incenſe, and conveyed to God himſelf, through the white hand of Jeſus Chriſt: For that is his golden cenſer, from thence aſcends the ſmoke, that is in the noſtrils of God, of ſuch a ſweet ſavour.

Sixthly, Are thoſe that are already juſtified by the blood of Chriſt, ſuch as do ſtill ſtand in need of being ſaved by his interceſſion? Then hence I infer again, that we that have been ſaved hitherto, and preſerved from the dangers that we have met with ſince our firſt converſion to this moment, ſhould aſcribe the glory to Jeſus Chriſt, to God by Jeſus Chriſt. I have prayed that thy faith fail not. I pray that thou wouldeſt keep them from the evil, is the true cauſe of our ſtanding, and of our continuing in the faith and holy profeſſion of the goſpel to this very day. Wherefore we muſt give the glory of all to God by Chriſt: I will not truſt in my bow, ſaid David, neither ſhall my ſword ſave me. But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us. In God we boaſt all the day long, and praiſe thy name for ever. Selah. He cauſeth us always to triumph in Chriſt; we rejoice in Chriſt Jeſus, and have no confidence in the fleſh. Thus you ſee, that both in the Old and New Teſtament, all the glory is given to the Lord, as well for preſervation to heaven, as for juſtification of life. And he that is well acquainted with himſelf, will do this readily: Though light heads, and ſuch as are not acquainted with the deſperate evil that is in their natures, will ſacrifice to their own net. But ſuch will ſo ſacrifice but a-while. Sir Death is coming, and he will put them into the view of what they ſee not now, and will feed ſweetly upon them, becauſe they made not the Lord their truſt. And therefore aſcribe thou the glory of the preſervation of thy ſoul in the faith hitherto, to that ſalvation which Chriſt Jeſus our Lord obtaineth for thee by his interceſſion.

Seventhly, Are thoſe that are already juſtified by the blood of Chriſt, ſuch as do ſtill ſtand in need of being ſaved by his interceſſion? Then is this alſo to be inferred from hence, that ſaints ſhould look to him for that ſaving, that they ſhall yet have need of betwixt this and the day of their diſſolution; yea, from henceforward, even to the day of judgment. I ſay they ſhould ſtill look to him for the remaining part of their ſalvation, or for that of their ſalvation which is yet behind; and let them look for it with confidence, for it is in a faithful hand; and for thy encouragement, to look and hope for the compleating of thy ſalvation in glory, let me preſent thee with a few things.

1. The hardeſt or worſt part of the work of thy Saviour is over; his bloody work, his bearing of thy ſin and curſe, his loſs of the light of his Father's face for a time: His dying upon the curſed tree, that was the worſt, the ſoreſt, the hardeſt and moſt difficult part of the work of redemption; and yet this he did willingly, chearfully; and without thy deſires; yea, this he did, as conſidering thoſe for whom he did it, in a ſtate of rebellion and enmity to him.

2. Conſider alſo, that he has made a beginning with thy ſoul to reconcile thee to God, and to that end has beſtowed his juſtice upon thee, put his Spirit within thee, and began to make the unweildable mountain and rock, thy heart, to turn towards him, and deſire after him; to believe in him, and rejoice in him.

3. Conſider alſo, that ſome comfortable pledges of his love thou haſt already received, namely, as to feel the ſweetneſs of his love; as to ſee the light of his countenance; as to be made to know his power, in raiſing of thee when thou waſt down; and how he has made thee ſtand while hell has been puſhing at thee, utterly to overthrow thee.

4. Thou may'ſt conſider alſo, that what remains behind of the work of thy ſalvation in his hands, as it is the moſt eaſy part, ſo the moſt comfortable; and that part which will more immediately iſſue in his glory: and therefore he will mind it.

5. That which is behind, is alſo more ſafe in his hand, than if it was in thine own: he is wiſe, he is powerful, he is faithful; and therefore will manage that part that is lacking to our ſalvation, well, until he has compleated it. It is his love to thee has made him that he putteth no truſt in thee? he knows that he can himſelf bring thee to his kingdom moſt ſurely; and therefore has not left that work to thee, no, not any part thereof.

Live in hope then, in a lively hope, that ſince Chriſt is riſen from the dead, he lives to make interceſſion for thee, and that thou ſhalt reap the bleſſed benefit of this two-fold ſalvation that is wrought, and that is working out for thee, by Jeſus Chriſt our

Lord. And thus have we treated of the benefit of his interceſſion, in that he is able to ſave to the uttermoſt. And this leads me to the third particular.

The third particular is to ſhew who are the perſons intereſted in this interceſſion of Chriſt; and they are thoſe that come to God by him. The words are very conciſe, and diſtinctly laid down; they are they that come, that come to God, that come to God by him. *Wherefore he is able alſo to ſave them, to ſave to the uttermoſt them that come to God by him, ſeeing he ever liveth to make interceſſion for them.*

A little firſt to comment upon the order of the words, That come unto God by him.

1. There are that come unto God, but not by him; and theſe are not included in this text have not a ſhare in this privilege. Thus the Jews came to God, the unbelieving Jews, who had a zeal of God, but not according to knowledge. Theſe ſubmitted not to Chriſt, the righteouſneſs of God, but thought to come to him by works of their own, or at leaſt, as it were, by them, and ſo came ſhort of ſalvation by grace, for that reigns to ſalvation only in Chriſt. To theſe Chriſt's perſon and undertakings were a ſtumbling-ſtone: for at him they ſtumbled, and did ſplit themſelves to pieces, though they indeed were ſuch as came to God for life.

2. As there are that come to God, but not by Chriſt; ſo there are that come to Chriſt, but not to God by him: of this ſort are they, who hearing that Chriſt is Saviour, therefore come to him for pardon; but cannot abide to come to God by him, for that he is holy, and ſo will ſnub their luſts, and will change their hearts and natures. Mind me what I ſay: There are a great many that would be ſaved by Chriſt, but love not to be ſanctified by God through him. Theſe make a ſtop at Chriſt, and will go no further; might ſuch have pardon, they care not whether ever they went to heaven or no. Of this kind of coming to Chriſt, I think it is, of which he warneth his diſciples, when he ſaith, In that day, you ſhall aſk me nothing: Verily, verily I ſay unto you, Whatſoever you ſhall aſk the Father in my name, he will give it you. As who ſhould ſay, when you aſk for any thing, make not a ſtop at me, but come to my Father by me: For they that come to me, and not to my Father through me, will have nothing of what they come for. Righteouſneſs ſhall be imputed to us, if we believe in him that raiſed up Jeſus our Lord from the dead. To come to Chriſt for a benefit, and ſtop there, and not come to God by him, prevaileth nothing. Here the mother of Zebedee's children erred; and about this it was that the Lord Jeſus cautioned her, Lord, ſaith ſhe, grant that theſe my two ſons may ſit, the one on thy right hand, and the other on thy left in thy kingdom. But what is the anſwer of Chriſt? To ſit on my right hand, and on my left, is not mine to give, but for whom it is prepared of my Father. As who ſhould ſay, woman, of myſelf I do nothing, my Father worketh with me. Go therefore to him by me, for I am the way to him; what thou canſt obtain of him by me, thou ſhalt have; that is to ſay, what of the things that pertain to eternal life, whether pardon or glory.

It is true, the Son has power to give pardon and glory, but he gives it not by himſelf, but by, and according to the will of his Father. They therefore that come to him for an eternal good, and look not to the Father by him, come ſhort thereof; I mean now, pardon and glory.

And hence, though it be ſaid the Son of man hath power on earth to forgive ſins; to wit, to ſhew the certainty of his godhead, and of the excellency of his mediation: yet forgiveneſs of ſin is ſaid to lie more particularly in the hand of the Father, and that God for Chriſt's ſake forgiveth us.

The Father, as we ſee, will not forgive, unleſs we come to him by the Son: why then ſhould we conceit that the Son will forgive thoſe that come not to the Father by him?

So then, juſtifying righteouſneſs is in the Son, and with him alſo is interceſſion; but forgiveneſs is with the Father: yea, the gift of the Holy Ghoſt, yea, and the power of imputing of the righteouſneſs of Chriſt is yet in the hand of the Father. Hence Chriſt prays to the Father to forgive, prays to the Father to ſend the Spirit, and it is God that imputeth righteouſneſs to juſtification to us. The Father then doth nothing but for the ſake of and through the Son; the Son alſo doth nothing derogating from the glory of the Father: But it would be a derogation to the glory of the Father, if the Son ſhould grant to ſave them that come not to the Father by him: Wherefore you that cry Chriſt, Chriſt, delighting yourſelves in the thoughts of forgiveneſs, but care not to come by Chriſt to the Father for it: You are not at all concerned in this bleſſed text, for he only ſaves by his interceſſion, them that come to God by him.

There are three ſorts of people that may be ſaid to come to Chriſt, but not to God by him.

Firſt, They whoſe utmoſt deſign in coming is, only that guilt and fear of damning may be removed from them. And there are three ſigns of ſuch a one.

1. He that takes up in a belief of pardon, and ſo goes on in his courſe of carnality, as he did before.

2. He whoſe comfort in the belief of pardon ſtandeth alone, without other fruits of the Holy Ghoſt,

3. He that having been waſhed, can be content to tumble in the mire as the ſow

again, or as the dog that did ſpue, to lick up his vomit again.

Secondly, They may be ſaid to come to Chriſt, but not to God by him, who do pick and chuſe doctrines, itching only after that which ſounds of grace: But ſecretly abhorring of that which preſſeth to moral goodneſs. Theſe did never ſee God, what notions ſoever they may have of the Lord Jeſus, and of forgiveneſs from him.

3. They ſurely did never come to God by Chriſt, however they may boaſt of the grace of Chriſt, that will from the freeneſs of goſpel grace plead an indulgence for ſin.

And now to ſpeak a few words of coming to God, of coming, as the text intends. And in ſpeaking to this, I muſt touch upon two things,

1. Concerning God.
2. Concerning the frame of the heart of him that comes to him.

Firſt, Of God. God is the chief good. Good ſo as nothing is but himſelf. He is in himſelf moſt happy, yea, all good, and all true happineſs is only to be found in God, as that which is eſſential to his nature; nor is there any good, or any happineſs in or with any creature, or thing, but what is communicated to it by God. God is the only deſirable good, nothing without him is worthy of our hearts. Right thoughts of God are able to raviſh the heart; how much more happy is the man, that has intereſt in God. God alone is able by himſelf to put the ſoul into a more bleſſed, comfortable and happy condition, than can the whole world. Yea, and more, than if all the created happineſs of all the angels of heaven did dwell in one man's boſom. God is the upholder of all creatures, and whatever they have that is a ſuitable good to their kind, it is from God; by God all things have their ſubſiſtence, and all the good that they enjoy. I cannot tell what to ſay. I am drowned. The life, the glory, the bleſſedneſs, the ſoul-ſatisfying goodneſs that is in God, is beyond all expreſſion.

Secondly, Now there muſt be in us ſomething of ſuitableneſs of ſpirit to this God, before we can be willing to come to him.

Before, therefore, God has been with a man, and has left ſome impreſſion of his glory upon him, that man cannot be willing to come to him aright. Hence it is ſaid concerning Abraham, that, in order to his coming to God (and following of him) aright, the Lord himſelf did ſhew himſelf unto him. Men, brethren and fathers, hearken, The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran: And ſaid unto him, Get thee out of thy country, and from thy kindred, and come into the land which I ſhall ſhew thee.

It was this God of glory, the ſight and viſions of this God of glory, that provoked Abraham to leave his country and kindred to come after God. The reaſon why men are ſo careleſs of, and ſo indifferent about their coming to God, is becauſe they have their eyes blinded, becauſe they do not perceive his glory. God is ſo bleſſed a one, that did he not hide himſelf, and his glory, the whole world would be raviſhed with him: But he has, I will not ſay, reaſons of ſtate, but reaſons of glory; glorious reaſons, why he hideth himſelf from the world, and appeareth but to particular ones. Now by his thus appearing to Abraham, down fell Abraham's vanity, and his idolatrous fancies and affections; and his heart began to turn unto God, for that there was in this appearance an alluring and ſoul-inſtructing voice. Hence that which Moſes calls here an appearing, Chriſt calls a hearing and a teaching, and a learning. It is written in the prophets, And they ſhall be all taught of God; Every man therefore that hath heard, and learned of the Father, cometh unto me. That is, to God by me. But, I ſay, what muſt they hear and learn of the Father, but that Chriſt is the way to glory, the way to the God of glory. This is a drawing doctrine: Wherefore that which in this verſe is called, Teaching, and Learning, is called in the verſe before, the Drawing of the Father. No man can come to me, except the Father which hath ſent me, draw him; that is, with powerful propoſals, and alluring concluſions, and heart ſubduing influences.

Having thus touched upon this, we will now proceed to ſhew you what kind of people they are that come to God by Chriſt: and then ſhall draw ſome inferences from this alſo.

There are therefore three ſorts of people, that come to God by Chriſt.

1. Men newly awakened.
2. Men turned back from back-ſliding.
3. The ſincere and upright man.

Firſt, Men newly awakened. (By awakened, I mean awakened throughly.) So awakened as to be made to ſee themſelves, what they are; the world, what it is; the law what it is; hell what it is; death, what it is; Chriſt what he is; and God, what he is, and alſo what judgment is.

A man that will come to God by Chriſt aright, muſt needs precedent to his ſo coming, have a competent knowledge of things of this kind.

1. He muſt know himſelf: What a wretched and miſerable ſinner he is, before he will take one ſtep forward in order to his coming to God by Chriſt. This is plain from a great many ſcriptures. As that of the parable of the prodigal, that of the three thouſand, that of the gaoler; and thoſe of many more beſides. The whole

have no need of the phyſician. They were not the ſound, and whole, but the lame and diſeaſed, that came to him to be cured of their infirmities: And it is not the righteous but the ſinners, that do well know themſelves to be ſuch, that come to God by Chriſt.

It is not in the power of all the men on earth, to make one man come to God by Chriſt, becauſe it is not in their power to make men ſee their ſtate by nature. And what ſhould a man come to God for, that can live in the world without him? Reaſon ſays ſo, experience ſays ſo, the ſcripture beareth witneſs that ſo it is of a truth. It is a ſight of what I am, that muſt unrouſt me, that muſt ſhake my ſoul, and make me leave my preſent reſt. No man comes to God by Chriſt, but he that knows himſelf, and what ſin hath done to him; that is the firſt.

Secondly, As he muſt know himſelf, and what a wretch he is; ſo he muſt know the world, and what an empty thing it is. Cain did ſee himſelf, but ſaw not the emptineſs of this world, and therefore, inſtead of going to God by Chriſt, he went to the world, and there did take up to his dying day. The world is a great ſnare to the ſoul, even to the ſouls of awakened ſinners, by reaſon of its big looks, and the fair promiſes that it makes to thoſe that will pleaſe to entertain it. It will alſo make as though it could do as much to the quieting of the ſpirit, as either ſermon, bible, or preacher. Yea, and it has its followers ready at its heels continually to blow its applauſe abroad, ſaying, Who will ſhew us any (other) good: And though this their way is their folly, yet their poſterity approveth their ſayings. So that unleſs a man, under ſome awakenings, ſees the emptineſs of the world, he will take up in the good things thereof; and not come to God by Chriſt. Many there be now in hell that can ſeal to this for truth: It was the world that took awakened Cain, awakened Judas, awakened Demas. Yea, Balaam, though he had ſome kind of viſions of God, yet was kept by the world from coming to him aright. See with what earneſtneſs the young man in the goſpel came to Jeſus Chriſt, and that for eternal life. He ran to him, he kneeled down to him, and aſked, (and that before a multitude) Good maſter, what ſhall I do that I may inherit eternal life? And yet when he was told, he could not come; the world ſoon ſtept betwixt that life and him, and perſuaded him to take up in itſelf; and ſo, for aught we know, he never looked after life more.

There are four things in the world that have a tendency to lull an awakened man aſleep, if God alſo makes him not afraid of the world.

1. There is the buſtle and cumber of the world, that will call a man off from looking after the ſalvation of his ſoul. This is intimated by the parable of the thorny ground. Worldly cumber is a deviliſh thing. It will hurry a man from his bed, without prayer: to a ſermon, and from it again without prayer. It will choke prayer, it will choke the word, it will choke convictions, it will choke the ſoul, and cauſe that awakening ſhall be to no ſaving purpoſe.

2. There is the friendſhip of this world; to which if a man is not mortified, there is no coming for him to God by Chriſt. And a man can never be mortified to it, unleſs he ſhall ſee the emptineſs and vanity of it. Whoſoever makes himſelf a friend of this world, is the enemy of God. And how then can he come to him by Chriſt?

3. There are the terrors of the world; if a man ſtands in fear of them, he alſo will not come to God by Chriſt. The fear of man brings a ſnare. How many have, in all ages, been kept from coming to God aright, by the terrors of the world? Yea, how many are there, to one's thinking, have almoſt got to the gates of heaven, and have been ſcared, and driven quite back again, by nothing but the terrors of this world? This is that which Chriſt ſo cautioneth his diſciples about, for he knew it was a deadly thing. Peter alſo bids the ſaints beware of this, as of a thing very deſtructive.

4. There is alſo the glory of the world; an abſolute hinderance to convictions and awakenings; to wit, honours and greatneſs, and preferments. How can ye believe, ſaid Chriſt, that receive honour one of another, and ſeek not the honour that cometh from God only. If therefore a man is not in his affections crucified to theſe, it will keep him from coming to God aright.

Thirdly, As a man muſt know himſelf, how vile he is, and know the world, how ſevere it is; ſo he muſt know the law, how empty it is. Elſe he will not come to God by Jeſus Chriſt our Lord.

A man that is under awakenings, is under a double danger of falling ſhort of coming to God by Chriſt. If he knows not the ſeverity of the law,

1. He is either in danger of ſlighting its penalty, or,

2. Of ſeeking to make amends to it, by doing of good works. And nothing can keep him from ſplitting his ſoul upon one of theſe two rocks, but a ſound knowledge of the ſeverity of the law.

Firſt, He is in danger of ſlighting the penalty. This is ſeen by the practice of all the profane in the world. Do they not know the law? Verily, many of them can ſay the ten commandments without book. But they do not know the ſeverity of the law; and therefore when at any time awakenings come upon their conſciences, they ſtrive to drive away the guilt of one ſin, by wallowing in the filth of another.

But would they do thus, if they knew the ſeverity of the law? they would as ſoon eat fire. The ſeverity of the law would be an intolerable, unſupportable burden to their conſciences. It would drive them, and make them fly for refuge to lay hold on the hope ſet before them.

Secondly, Or if he ſlights not the penalty, he will ſeek to make amends to it, by doing of good works, for the ſins he has committed. This is manifeſt by the practice of the Jews and Turks, and all that ſwerve on that hand; to wit, to ſeek life and happineſs by the law. Paul alſo was here, before he met with Jeſus in the way. This is natural to conſciences that are awakened, unleſs alſo they have given to them to ſee the true ſeverity of the law. The which that thou mayeſt do, if my mite will help, I will caſt in for thy conviction theſe four things:

Firſt, The law charges thee with its curſe, as well for the pollution of thy nature, as for the defilements of thy life; yea, and if thou hadſt never committed ſinful act, thy pollution of nature muſt ſtand in thy way to life, if thou comeſt not to God for mercy by Chriſt.

Secondly, The law takes notice of (and chargeth thee with its curſe, as well for) ſinful thoughts, as for vile and ſinful actions. The very thought of fooliſhneſs is ſin, tho' it never breaks out into act; and will as ſurely merit the damnation of the ſoul, as will the greateſt tranſgreſſion in the world.

Thirdly, If now thou couldeſt keep all the commandments, that will do thee no good at all; becauſe thou haſt ſinned firſt: The ſoul that ſinneth ſhall die. Unleſs then thou canſt endure the curſe, and ſo in a legal way, overcome it for the ſins that thou haſt committed; thou art gone, if thou comeſt not to God by Chriſt for mercy and pardon.

Fourthly, And never think of repentance, thereby to ſtop the mouth of the law; for the law calleth not for repentance, but life; nor will it accept of any, ſhouldſt thou mourn and weep for thy ſins till thou haſt made a ſea of blood with tears. This, I ſay, thou muſt know, or thou wilt not come to God by Chriſt for life. For the knowledge of this, will cauſe that thou ſhalt neither ſlight the ſeverity of the law, nor truſt to the works thereof for life. Now when thou doeſt neither of theſe, thou canſt not but ſpeed thee to God by Chriſt for life; for now thou haſt no ſtay; pleaſures are gone, all hope in thyſelf is gone. Thou now dieſt, and that is the way to live; for this inward death is, or feels like an hunger-bitten ſtomach, that cannot but crave and gape for meat and drink. Now it will be as poſſible for thee to ſleep with thy finger in the fire, as to forbear craving of mercy, ſo long as this knowledge remains.

Fifthly, As a man muſt know himſelf, the emptineſs of this world, and the law; ſo it is neceſſary for him to know that there is a hell, and how unſupportable the torments of it are: for all threatenings, curſes, and determinations to puniſh in the next world, will prove but fictions and ſcarecrows, if there be no woeful place (no woeful ſtate) for the ſinner to receive his wages in for ſin, when his days are ended in this world. Wherefore this word [ſaved] ſuppoſeth ſuch a place and ſtate. He is able to ſave from hell! from the woeful place, from the woeful ſtate of hell, them that come unto God by him.

Chriſt therefore often inſinuates the truth of an hell, in his invitations to the ſinners of this world to come to him? as where he tells them, they ſhall be ſaved if they do; they ſhall be damned if they do not. As if he had ſaid, There is a hell, a terrible hell, and they that come to me I will ſave them from it; but they that come not, the law will damn them in it. Therefore that thou mayeſt indeed come to God by Chriſt for mercy, believe there is a hell, a woeful terrible place: Hell is God's creature, he hath made it deep and large! the puniſhments are by the laſhes of his wrath, which will iſſue from his mouth like a ſtream of burning brimſtone, ever kindling itſelf upon the ſoul. Thou muſt know this by the word, and fly from it, or thou ſhalt know it by thy ſins, and lie and cry in it.

I might enlarge, but if I did I ſhould be ſwallowed up: for we are, while here, no more able to ſet forth the torments of hell, than we are (while here) to ſet forth the joys of heaven; only this may and ought to be ſaid, That God is able, as to ſave, ſo to caſt into hell. And as he is able to make heaven ſweet, good, pleaſurable and glorious beyond thought; ſo he is able to make the torments of hell ſo exquiſite, ſo hot, ſo ſharp, ſo intolerable that no tongue can utter it, no not the damned in hell themſelves. If thou loveſt thy ſoul, ſlight not the knowledge of hell, for that, with the law, are the ſpurs which Chriſt uſeth to prick ſouls forward to himſelf withal. What is the cauſe that ſinners can play ſo delightfully with ſin? It is for that they forget that there is a hell for them to deſcend into for their ſo doing when they go out of this world. For here uſually he gives our ſtop to a ſinful courſe; we perceive that hell hath opened her mouth before us. Leſt thou ſhouldeſt forget, I beſeech thee, another time, to retain the knowledge of hell in thine underſtanding, and apply the burning-hot thoughts thereof to thy conſcience; this is one way to make thee gather up thy heels, and mend thy pace in thy coming to Jeſus Chriſt, and to God the Father by him.

Sixthly, It is alſo neceſſary, that he that cometh to God by the Lord Jeſus, ſhould know what death is, and the uncertainty of its approaches upon us. Death is, as I may call it, the feller, the cutter down. Death is that that puts a ſtop to a further living here, and that which lays man where it finds him: If he is in the faith in Jeſus, it lays him down there to ſleep, till the Lord comes: If he be not in the faith, it lays him down in his ſins, until the Lord comes. Again, If thou haſt ſome beginnings that look like good, and death ſhould overtake thee before thoſe beginnings are ripe, thy fruit will wither, and thou wilt fall ſhort of being gathered into God's barn. Some men are cut off like the tops of the ears of corn, and ſome are even nipped by death, in the very bud of their ſpring; but the ſafety is, when a man is ripe, and ſhall be gathered to his grave, as a ſhock of corn to the barn in its ſeaſon.

Now if death ſhould ſurprize and ſeize thee before thou art fit to die, all is loſt: For there is no repentance in the grave; or rather as the wiſe man has it, whatſoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt.

Death is God's ſerjeant, God's bailiff, and he arreſts in God's name when he comes; but ſeldom gives warning before he clappeth us on the ſhoulder: And when he arreſts us, though he may ſtay a little while, and give us leave to pant, and tumble, and toſs ourſelves for a while upon a bed of languiſhing; yet at laſt he will prick our bladder, and let out our life, and then our ſoul will be poured upon the ground; yea, into hell, if we are not ready and prepared for the life everlaſting. He that doth not watch for, and is not afraid leaſt death ſhould prevent him, will not make haſte to God by Chriſt. What Job ſaid of temporal afflictions, ſuch an one will death be, if thou art not aware: When I looked for good, evil came:—The days of affliction prevented me. If thou lookeſt, or beginneſt to look for good, and the day of death ſhall cut thee off before thou haſt found that good thou lookeſt for; all is loſt, ſoul, and life, and heaven, and all. Wherefore it is convenient that thou conclude, the grave is thy houſe, and that thou make thy bed, once a day, in the grave: Alſo, that thou ſay unto corruption, Thou art my father; and to the worm, Thou art my mother, and my ſiſter. I ſay, be acquainted with the grave and death. The fool puts the evil day far away; but the wiſe man brings it nigh. Better be ready to die ſeven years before death comes, than want one day, one hour, one moment, one tear, one ſorrowful ſigh at the remembrance of the ill-ſpent life that I have lived. This then is that which I admoniſh thee of, namely, That thou know death, what it is, what it doth when it comes. Alſo, that thou conſider well of the danger that death leaves that man in, to whom he comes before he is ready, and prepared to be laid by it in the grave.

Sixthly, Thou muſt alſo be made by thy awakenings to ſee what Chriſt is. This is of abſolute neceſſity: For how can or ſhall a man be willing to come to Chriſt, that knows not what he is, what God has appointed him to do? He is the Saviour, every man will ſay ſo; but to ſenſe, ſmell, and taſte, what ſaving is, and ſo to underſtand the nature of the office and work of a Saviour, is a rare thing, kept cloſe from moſt, known but by ſome. Jeſus of Nazareth is the Saviour, or the reconciler of men to God, in the body of his fleſh thro' death. This is he whoſe buſineſs in coming from heaven to earth, was to ſave his people from their ſins. Now, as was ſaid, to know how he doth this, is that which is needful to be enquired into: For ſome ſay he doth it one way, ſome he doth it another; (and it muſt be remembered, that we are now ſpeaking of the ſalvation of that man that from new, or firſt awakenings, is coming to God by Chriſt for life.)

1. Some ſay he doth it, by giving of us precepts and laws to keep, that we might be juſtified thereby.

2. Some ſay that he doth it by ſetting himſelf a pattern for us to follow him.

3. Some again hold, that he doth it by our following the light within.

But thou muſt take heed of all theſe, for he juſtifies us by none of theſe means: (and thou doſt need to be juſtified;) I ſay, he juſtifieth us not either by giving laws unto us, or by becoming our example, or by our following of him in any ſenſe, but by his blood ſhed for us: his blood is not laws, nor ordinances, nor commandments, but a price, a redeeming price. He juſtifies us, by beſtowing upon us, not by expecting from us. He juſtifies us by his grace, not by our works. In a word, thou muſt be well grounded in the knowledge of what Chriſt is, and how men are juſtified by him, or thou wilt not come unto God by him.

As thou muſt know him, and how men are juſtified by him, ſo thou muſt know the readineſs that is in him to receive and to do for thoſe, what they need, that come unto God by him. Suppoſe his merits were never ſo efficacious, yet if it could be proved that there is a lothneſs in him that theſe merits ſhould be beſtowed upon the coming ones, there would but few adventure to wait upon him. But now, as he is full, he is free. Nothing pleaſes him better, than to give what he has away; than to beſtow it upon the poor and needy. And it will be convenient that thou, who art a coming ſoul, ſhould know this for thy comfort, to encourage thee to come to God by him. Take two or three ſayings of his for the confirming of what is now ſaid: Come unto me, all ye that labour, and are heavy laden, and I will give you reſt. All that the Father giveth me, ſhall come to me; and him that comes to me, I will in no wiſe caſt out. I am not come to call the righteous, but ſinners to repentance. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief.

Seventhly, As a man that would come to God by Chriſt, muſt, antecedent to his ſo coming, know himſelf, what he is; the world how empty it is; the law, how ſevere it is; death, and what it is; and Chriſt, and what he is; ſo alſo he muſt know God. He that cometh to God, muſt believe that he is, and that he is a rewarder of thoſe that diligently ſeek him. God he muſt know, elſe how can the ſinner propound him as his end, his ultimate end? For ſo doth every one that indeed doth come to Chriſt aright: He comes to Chriſt, becauſe he is the way; he comes to God, becauſe he is the end. But, I ſay, if he knows him not, how can he propound him as the end? The end is that, for the ſake of which I propound to myſelf any thing, and for the ſake of which I uſe any means. Now then, I would be ſaved; but why? Even becauſe I would enjoy God. I uſe the means to be ſaved, and why? Becauſe I would enjoy God. I am ſenſible that ſin has made me come ſhort of the glory of God, and that Chriſt Jeſus is he, the only he, that can put me into a condition of obtaining the glory of God; and therefore I come to God by him.

But, I ſay again, who will propound God for his end, that knows him not, that knows him not aright? yea, that knows him not to be worth being propounded as my end, in coming to Jeſus Chriſt: and he that thus knows him, muſt know him to be above all, beſt of all, and him in whom the ſoul ſhall find that content, that bliſs, that glory and happineſs, that can by no means be found elſewhere. And, I ſay, if this be not found in God, the ſoul will never propound him to himſelf as the only, higheſt and ultimate end in its coming to Jeſus Chriſt. But it will propound ſomething elſe, even what it ſhall imagine to be the beſt good: perhaps heaven; perhaps eaſe from guilt; perhaps to be kept out of hell, or the like. I do not ſay, but a man may propound all theſe to himſelf in his coming to Jeſus Chriſt; but if he propounded theſe as his ultimate end, as the chiefeſt good that he ſeeks: If the preſence and enjoyment of God, of God's glorious majeſty, be not his chief deſign, he is not concerned in the ſalvation that is propounded in our text. *He is able, and ſo will ſave to the uttermoſt them that come unto God by him.*

What's heaven without God? what's eaſe without the peace and enjoyment of God? what's deliverance from hell, without the enjoyment of God? The propounding therefore theſe, and only theſe, to thy ſelf for thy happineſs, in thy coming to Jeſus Chriſt, is a propoſal not a hair's breadth higher than what a man without grace can propound. What, or who is he that would not go to heaven? What, or who is he that would not alſo have eaſe from the guilt of ſin? And where is the man that chuſeth to go to hell? But many there be that cannot abide God; no, they like not to go to heaven, becauſe God is there. If the devil had a heaven to beſtow upon men, a vicious and a beaſtly heaven (if it be lawful thus to ſpeak) I durſt pawn my ſoul upon it, were it a thouſand times better than it is, that upon a bare invitation, the foul fiend would have twenty to God's one. They, I ſay, cannot abide God; nay, for all the devil has nothing but a hell for them, yet how thick men go to him, but how thinly to God Almighty, The nature of God lieth croſs to the luſts of men. A holy God, a glorious holy God, an infinitely holy God; this ſpoils all. But to the ſoul that is awakened, and that is made to ſee things as they are, to him God is what he is in himſelf, the bleſſed, the higheſt, the only eternal good, and he without the enjoyment of whom, all things would ſound but emptily in the ears of that ſoul.

Now then, I adviſe thee, that haſt a mind to come to God by Chriſt, that thou ſeek the knowledge of God. If thou ſeekeſt wiſdom as ſilver, and ſearcheſt for her as for hid treaſures: then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God.

And to encourage thee yet further, he is ſo deſirous of communion with men, that he pardoneth ſins for that. Hence he is called, not only loving, but love. God is love; and he that dwelleth in love, dwelleth in God, and God in him.

Methinks when I conſider what glory there is, at times, upon the creatures, and that all their glory is the workmanſhip of God: O Lord, ſay I, What is God himſelf! He may well be called the God of glory, as well as the glorious Lord: For as all glory is from him, ſo in him is an inconceivable well-ſpring of glory, of glory to be communicated to them that come by Chriſt to him. Wherefore let the glory, and love, and bliſs, and eternal happineſs that is in God, allure thee to come to him by Chriſt.

Eighthly, As thou ſhouldſt, nay muſt, have a good knowledge of all theſe, ſo thou muſt have it of judgment to come. They that come to God by Chriſt, are ſaid to fly from the wrath to come: to fly for refuge; to lay hold on the hope ſet before them.

This judgment to come, is a warm

thing to be thought of, an awakening thing to be thought of: it is called the eternal judgment, becauſe it is, and will be, God's final concluſion with men. This day is called the great and notable day of the Lord, the day that ſhall burn like an oven; the day in which the angels ſhall gather the wicked together, as tares into bundles, to burn them; but the reſt into his kingdom and glory. This day will be it, in which all bowels of love and compaſſion ſhall be ſhut up to the wicked, and that in which the flood-gates of wrath ſhall be opened, by which ſhall a plentiful reward be given to evil-doers, but glory to the righteous. This is the day in which men, if they could, would creep into the ground for fear; but becauſe they cannot, therefore they will call and cry to the mountains to fall upon them, but they ſhall not: therefore they ſtand bound to bear their judgment.

This day will be the day of breaking up of cloſet-councils, cabinet-councils, ſecret purpoſes, hidden thoughts; yea, God ſhall bring every work into judgment with every ſecret thing; I ſay he ſhall do it then. For he will both bring to light the hidden things of darkneſs, and will make manifeſt the councils of the heart. This is the day that is appointed to put them to ſhame and contempt in, that have, in this world, been bold and audacious in their vile and beaſtly ways. At this day God will cover all ſuch bold and brazen faces with ſhame. Now they will bluſh till the blood is ready to burſt through their cheeks: O the confuſion and ſhame that will cover their faces, while God is diſcovering to them what a naſty, what a beaſtly, what an uncomely, and what an unreaſonable life they lived in the world. They ſhall now ſee the contemned God that fed them, that cloathed them, that gave them life and limb, and that maintained their breath in their noſtrils. But Oh! when they ſee the gulph before them, and all things ready to receive them in thither, then, then, they will know what ſinning againſt God means.

And, I ſay, Thou that art for coming to God by Chriſt, muſt know this, and be well aſſured of this, or thou wilt never come to God by him.

What of the glory of God ſhall be put upon them that do indeed come to him, will alſo help in his ſpiritual journey, if it be well conſidered by thee: but perhaps, terror and unbelief will ſuffer thee to conſider but little of that. However the things aforementioned will be goads: and will ſerve to prick thee forward: and if they do ſo, they will be God's great bleſſing unto thee, and that for which thou wilt give him thy thanks for ever.

Thus I have in few words, ſpoken ſomething as to the firſt ſort of comers to God by Chriſt; namely, of the coming of the newly awakened man. And I ſay again, if any of the things aforenamed be wanting, and are not with his heart, 'tis a queſtion whether notwithſtanding all the noiſe that he may make about religion, he will ever come to God by Chriſt.

1. If he knows not himſelf and the badneſs of his condition, wherefore ſhould he come?

2. If he knows not the world, and the emptineſs and vanity thereof, wherefore ſhould he come?

3. If he knows not the law, and the ſeverity thereof, wherefore ſhould he come?

4. If he knows not hell, and the torments thereof, wherefore ſhould he come?

5. If he knows not what death is, wherefore ſhould he come?

6. And if he knows not the Father and the Son, how can he come?

7. And to know that there is a judgment to come, is as neceſſary to his coming as moſt of the reſt of the things propounded. Coming to God by Chriſt, is for ſhelter, for ſafety, for advantage, and everlaſting happineſs. But he that knows not, that underſtands not the things aforementioned, ſees not his need of taking ſhelter, of flying for ſafety, of coming for advantage to God by Chriſt. I know there are degrees of this knowledge, and he that has it moſt warm upon him, in all likelihood will make moſt haſte; or, as David ſaith, will haſten his eſcape from the windy ſtorm and tempeſt: and he that ſees leaſt, is in moſt danger of being the loiterer, and ſo of loſing the prize. For all that run do not obtain it; all that fight do not win it; and all that ſtrive for it have it not.

Secondly, I ſhall now come to the ſecond man mentioned, to wit, the man that is turning back from his backſliding, and ſpeak ſomething alſo about his coming again to God by Chriſt.

There are two things remarkable in the returning of a backſlider to God by Chriſt.

1. The firſt is, he gives a ſecond teſtimony to the truth of all things ſpoken of before.

2. He alſo gives a ſecond teſtimony of the neceſſity of coming to God by Chriſt.

Of the manner of his coming to God by Chriſt, perhaps I alſo may ſpeak a word or two. But,

Firſt, The returning again of the backſlider, gives a ſecond teſtimony to the truth of man's ſtate being by nature miſerable, of the vanity of this world, of the ſeverity of the law, certainty of death, and terribleneſs of judgment to come. His firſt coming told them ſo, but his ſecond coming tells them ſo with a double confirmation of the truth. It is ſo, ſaith his firſt coming. Oh! it is ſo ſaith his ſecond. The backſliding of a chriſtian comes thro' the overmuch perſuading of ſatan and luſt; that the man was miſtaken, and that there was no ſuch horror in the things from which he fled; nor ſo much good in the things to which he haſted. Turn again fool, ſays the devil, turn again to thy former courſe. I wonder what frenzy it was that drove thee to thy heels, and that made thee leave ſo much good behind thee, as other men find in the luſts of the fleſh and the good of the world. As for the law, and death, and an imagination of the day of judgment, they are but mere ſcare-crows, ſet up by politic heads, to keep the ignorant in ſubjection. Well ſays the backſlider, I will go back again and ſee: ſo fool as he is, he goes back, and has all things ready to entertain him, his conſcience ſleeps, the world ſmiles, fleſh is ſweet, carnal company compliments him, and all that can be got is preſented to this backſlider to accommodate him. But behold he doth again begin to ſee his own nakedneſs, and he perceives that the law is whetting his ax: as for the world, he perceives 'tis a bubble, he alſo ſmells the ſmell of brimſtone, for God hath ſcattered it upon his tabernacle, and it begins to burn within him. Oh! ſaith he, I am deluded, Oh! I am enſnared. My firſt ſight of things was true. I ſee it is ſo again. Now he begins to be for flying again to his firſt refuge; O God, ſaith he, I am undone, I have turned from thy truth to lies! I believed them ſuch at firſt, and find them ſuch at laſt: have mercy upon me, O God.

This, I ſay, is a teſtimony, a ſecond teſtimony by the ſame man; as to the miſerable ſtate of man, the ſeverity of the law, the emptineſs of the world, the certainty of death, and the terribleneſs of judgment. This man has ſeen it, and ſeen it again.

A returning backſlider is a great bleſſing (I mean intended to be ſo) to two ſorts of men,

1. To the elect uncalled.
2. To the elect that are called, and that at preſent ſtand their ground. The uncalled are made to hear him, and conſider; the called are made to hear him, and are afraid of falling. Behold therefore the myſtery of God's wiſdom, and how willing he is that ſpectators ſhould be warned and made take heed. Yea, he will permit that ſome of his own ſhall fall into the fire, to convince the world that hell is hot; and to warn their brethren to take heed that they ſlip not with their feet. I have often ſaid in my heart, that this was the cauſe why God ſuffered ſo many of the believing Jews to fall, to wit, that the Gentiles might take heed. O brethren, ſaith the backſlider that is returned, did you ſee how I left my God? did you ſee how I turned again to thoſe vanities from which ſometime before I fled? Oh! I was deluded: I was bewitched, I was deceived: for I found all things from which I fled at firſt, ſtill worſe by far when I went to them the ſecond time. Do not backſlide. Oh! do not backſlide. The firſt ground of your departing from them was good, never tempt God a ſecond time.

2dly, And as he gave us a ſecond teſtimony that the world and himſelf are ſo as at firſt he believed they were; ſo by this his returning, he teſtifies that God and Chriſt are the ſame, and much more than ever he believed at firſt they were. This man has made a proof before and a proof after conviction, of the evil of the one, and good of the other. This man has made a proof by feeling and ſeeing, and that before and after grace received. This man God has ſet up to be a witneſs: this man is two men, has the teſtimony of two men, muſt ſerve in the place of two men: he knows what it is to be fetched from a ſtate of nature by grace; but this all chriſtians know as well as he. Ay, but he knows what it is to be fetched from the world, from the devil, and hell, the ſecond time; and that but few profeſſors know: for few that fall away, return to God again. Ay, but this man is come again, wherefore there is news in his mouth, ſad news, dreadful news, and news that is to make the ſtanding ſaint to take heed leſt he fall. The returning backſlider therefore is a rare man, a man of worth and intelligence, a man to whom the men of the world ſhould flock; and of whom they ſhould learn to fear the Lord God. He alſo is a man of whom the ſaints ſhould receive both caution, counſel and ſtrength in their preſent ſtanding; and that ſhould, by his harms, learn to ſerve the Lord with fear, and to rejoice with trembling.

This man has the ſecond time alſo had a proof of God's goodneſs in his Chriſt unto him, a proof which the ſtanding chriſtian has not, (I would not tempt him that ſtands, to fall) but the good that a returning backſlider has received at God's hands, and at the hand of Chriſt, is a double good, he has been converted twice, fetcht from the world and from the devil, and from himſelf twice. Oh grace! and has been made to know the ſtability of God's covenant, the unchangeableneſs of God's mind, the ſure and laſting truth of his promiſe in Chriſt, and of the ſufficiency of the merits of Chriſt, over and over.

Of the manner of this man's coming to God by Chriſt, I ſhall alſo ſpeak a word or two.

He comes as the new awakened ſinner comes, and that from the ſame motives, and the knowledge of things, as he hath over and above (which he had as good have been without) that which the newly awakened ſinner has not: to wit, the guilt of his backſliding, which is a guilt of a worſe complexion, of a deeper dye, and of a heavier nature than is any guilt elſe in the world. He is alſo attended with fears and doubts that ariſe from other reaſons and conſiderations, than do the doubts and fears of the new awakened man, doubts built upon the vileneſs of his backſliding. He has alſo more dreadful ſcriptures to conſider of, and they will look more wiſhfully in his face; (yea, and will alſo make him take notice of their grim phyſiognomy) than has the newly awakened man. Beſides, as a puniſhment of his backſliding, God ſeems to withdraw the ſweet influences of his ſpirit, and is as if he would not ſuffer him to pray, nor to repent any more: as if he would now take all away from him, and leave him to thoſe luſts and idols, that he left his God to follow. Swarms of his new rogueries ſhall haunt him in every place, and that not only in the guilt, but in the filth and pollution of them. None knows the things that haunt the backſlider's mind, his new ſins are all turned talking devils, threatning devils, roaring devils, within him. Beſides, he doubts of the truth of his firſt converſion, conſequently he has it lying upon him, as a ſtrong ſuſpicion, that there was nothing of truth in all his firſt experience; and this alſo adds lead to his heels, and makes him come as to ſenſe and feeling, more heavy, and with the greater difficulty to God by Chriſt. As faithfulneſs of other men kills him, he can ſee not an honeſt, humble, holy, faithful ſervant of God, but he is pierced and wounded at the heart. Ay, ſays he, within himſelf, that man fears God, that man hath faithfully follow'd God, that man like the elect angels, has kept his place; but I am fallen from my ſtation like a devil. That man honoureth God, edifieth the ſaints, convinceth the world, and condemneth them, and is become heir of the righteouſneſs which is by faith. But I have diſhonoured God, ſtumbled, and grieved ſaints, made the world blaſpheme, and, for ought I know, been the cauſe of the damnation of many. Theſe are the things, I ſay, together with many more of the ſame kind, that come with him; yea, they will come with him; yea, and will ſtare him in the face, will tell him of his baſeneſs, and laugh him to ſcorn, all the way that he is coming to God by Chriſt; (I know what I ſay) and this makes his coming to God by Chriſt hard and difficult to him. Beſides he thinks ſaints will be aware of him, will be ſhy of him, will be afraid to truſt him, yea, will tell his father of him, and make interceſſion againſt him, as Elias did againſt Iſrael, or as the men did that were fellow-ſervants with him that took his brother by the throat. Shame covereth his face all the way he comes. He doth not know what to do: the God he is returning to, is the God that he has ſlighted, the God before whom he has preferred the vileſt luſt: and he knows God knows it, and has before him all his ways. The man that has been a backſlider, and is returning to God, can tell ſtrange ſtories, and yet ſuch as are very true. No man was in the whale's belly, and came out again alive, but backſliding and returning Jonah: conſequently, no man could tell how he was there, what he felt there, what he ſaw there, and what workings of heart he had when he was there, ſo well as he.

Thirdly, I come now to the third man, to wit, to the ſincere and upright man, that cometh to God by Chriſt. (And although this may in ſome ſenſe be applicable to the two former, for his coming is not worthy to be counted coming to God, that is not in ſincerity and uprightneſs) yet by ſuch an one I now mean, one that has been called to the faith, and that has in ſome good meaſure of ſincerity and uprightneſs therein abode with God.

This man alſo comes to God by Chriſt: but his coming is to be diſtinguiſhed, I mean in the main of it, from the coming of the other two.

The other come for the knowledge of forgiveneſs, a thing that the upright and faithful chriſtian for the moſt part has a comfortable faith of, and that for which he is often helped to give thanks to God. I do not ſay he doubteth not, or that he has not his evidences ſometimes clouded. Nor do I ſay that the knowledge of his reconciliation to God by Chriſt Jeſus is ſo high, ſo firm, ſo fixed, and ſtedfaſt, that it cannot be ſhaken, or that he needs no more. I will then explain myſelf. He comes not to God as an unconverted ſinner comes: he comes not as a backſlider comes when he is returning to God from his backſlidings; but he comes as a ſon, as one of the houſhold of God, and he comes as one that has not ſince conviction, wickedly departed from his God.

1. He then comes to God with that acceſs and godly boldneſs that is only proper to ſuch as himſelf: that is, to them that walk with God. Thus every one that ſhall be ſaved, doth not do: thus every one that ſhall be ſaved, cannot do. To inſtance the two ſpoken of before.

2. He comes to God by Chriſt conſtantly by prayer, by meditation, by every ordinance: for therefore he maketh uſe of ordinances, becauſe by them, through Chriſt, he getteth into the preſence of God.

3. He comes to God through Chriſt, becauſe he judgeth that God only is that good, that bleſſedneſs, that happineſs that is worth looking after: that good, and that bleſſedneſs that alone can fill the ſoul

to the brim. That good and that happineſs that is worthy of our hearts and ſouls and ſpirits. Hence David expreſſeth his coming to God by panting, by thirſting, by tears, ſaying, My ſoul panteth after thee, O God. And again, My ſoul thirſteth for God, for the living God, when ſhall I come and appear before God? And again, I will go to the altar of God, unto God, my exceeding joy. And hence it was that he ſo envied the ſwallow and ſparrow, even becauſe they could come to the altar of God, where he had promiſed to give his preſence, when he, as I think, by the rage of Saul, was forced to abide remote. My ſoul longeth, ſaith he, even fainteth for the courts of the Lord: my heart and my fleſh crieth out for the living God. Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for her ſelf, where ſhe may lay her young, even thine altar, O Lord of Hoſts, my King, and my God. Bleſſed be they that dwell in thy houſe, they will be ſtill praiſing thee. Then after a few more words he ſaith, For a day in thy courts is better than a thouſand. I had rather be a door keeper! I would chuſe rather to ſit at the threſhold of thy houſe, than dwell in the tents of wickedneſs. And then renders the reaſons: For the Lord is a ſun and a ſhield, the Lord gives grace and glory, &c.

The preſence of God, and the glory and ſoul-raviſhing goodneſs of that preſence, is a thing that the world underſtands not, nor can they, as ſuch, deſire to know what it is.

4. These good men come to God upon other accounts alſo: for ſo it is, that they have many concerns with God.

1. They come to him for a more clear diſcovery of themſelves to themſelves. For they deſire to know how frail they are, becauſe the more they know that, the more they are engaged in their ſouls to take heed to their ways, and to fear leſt they ſhould tempt their God to leave them.

2. They come to God by Chriſt, for the weakening of their luſts and corruptions. For they are a ſore, yea, a plague to a truly ſanctified ſoul. Thoſe, to be rid of which, if it might be, a godly man chuſeth rather to die than to live. This David did mean, when he cried, Create in me a clean heart, O God, and renew a right ſpirit within me. And Paul, when he cried out, O wretched man that I am, who ſhall deliver me from the body of this death.

3. They come to God by Chriſt for the renewing and ſtrengthening of their graces. The graces that the godly have received, are, and they feel they are, ſubject to decay, yea, they cannot live without a continual ſupply of grace. This is the meaning of that, Let us have grace, and, Let us come boldly to the throne of grace, that we may obtain grace, and find mercy to help in time of need.

4. They come to God by Chriſt, to be helped againſt thoſe temptations that they may meet withal. They know that every new temptation has a new ſnare, and a new evil in it: but what ſnare, and what evil, that at preſent they know not: but they know their God knows, and can deliver out of temptation when we are in, and keep us out while we are out.

5. They come to God by Chriſt, for a bleſſing upon that means of grace which God has afforded for the ſuccour of the ſoul, and the building of it up in the faith. Knowing that as the means, ſo a bleſſing upon it is from God. And for this they have encouragement, becauſe God has ſaid, I will abundantly bleſs her proviſion, and ſatisfy her poor with bread.

6. They come to God by Chriſt, for the forgiveneſs of daily infirmities, and for the continuing them in the light of his countenance, notwithſtanding. Thus he alſo would always accept them and their ſervices, and grant that an anſwer of peace may be returned from their Father into their boſoms: for this is the life of their ſouls. There are a great many ſuch things that the ſincere and upright man comes to God for, too many here to mention. But again,

This man alſo comes to God to beſeech him for the flouriſhing of Chriſt's kingdom, which he knows will never be until Antichriſt is dead, and till the Spirit be more plentifully poured upon us from on high. Therefore he alſo cries to God for the downfall of the firſt, and for the pouring out of the other.

2. He comes to God for the haſtening the gathering in of his elect: for it is an affliction to him to think that ſo many of thoſe for whom Chriſt died, ſhould be ſtill in a poſture of hoſtility againſt him.

3. He comes to God for a ſpirit of unity to be poured out among believers, for, for the diviſions of Reuben he has great thoughts of heart.

4. He comes to God to pray for magiſtrates, and that God would make ſpeed to ſet them all to that work that is ſo deſirable to his church, that is, to hate the whore, to eat her fleſh, to make her deſolate, and burn her with fire.

5. He comes to God to beg that he would haſten that great and notable day, the day of the coming of our Lord Jeſus: for he knows that Chriſt will never be exalted as he muſt be, till then; yea, he alſo knows that God's church will never be as ſhe would, and ſhall, till then.

6. But the main meaning, if I may ſo call it, of this high text is this: That they that come to God by him, that is, by Chriſt, are thoſe that come by Chriſt to God to enjoy him by faith and ſpirit here, and by open viſion and unſpeakable poſſeſſion of him in the next world. This is

the great deſign of the ſoul in its coming to God by Jeſus Chriſt: and it comes to him by [Jeſus Chriſt,] becauſe it dares not come by itſelf, and becauſe God himſelf has made him the way, the new and living way. Here, as I ſaid, the Father meets with that which pleaſeth him, and the ſoul with that which ſaveth her. Here is righteouſneſs and merits to ſpare, even righteouſneſs that can juſtify the ungodly. Here is always, how empty ſoever we be, a fulneſs of merit always preſented to God by Chriſt for my obtaining of that which at any time I want, whether wiſdom, grace, ſpirit, or any good thing ſoever: only ſince I was upon this ſubject, I thought a little to touch upon things in this order, for the enlarging of thy thoughts, for the conviction of thy ſpirit, for the ſtirring of thee up to God, and for the ſhewing of thee the good ſigns of grace where it is, where it is abuſed, and where any are ſeeking after it.

And now I come to draw ſome inferences from this point alſo, as I have already done from thoſe going before it.

You ſee that I have now been ſpeaking to you of the man that cometh to God, both with reſpect to the way he comes, as alſo with reſpect to the manner of ſpirit in which he comes; and hence I may well infer,

Firſt, That he is no fool, no fool, according to the beſt judgment, that cometh to God by Chriſt. The world indeed, will count him one: for the things that be of the Spirit of God, are fooliſhneſs to them; but indeed, and in the verdict of true judgment, he is not ſo.

1. For that he now ſeeketh and intermeddleth with all wiſdom. He has choſen to be concerned with the very head and fountain of wiſdom: for Chriſt is the wiſdom of God, and the way to the Father by Chriſt, is the greateſt of myſteries, and to chuſe to walk in that way, the fruits of the moſt ſage advice: Wherefore he is not a fool that thus concerns himſelf.

2. It is not a ſign of fooliſhneſs, timely to prevent ruin, is it? They are the prudent men that foreſee an evil, and hide themſelves: and the fools, that go and are puniſhed. Why, this man foreſees an evil, the greateſt evil, ſin, and the puniſhment of the ſoul for ſin in hell; and flies to Chriſt, who is the refuge that God has provided for penitent ſinners, and is this a ſign of a fool? God make me ſuch a fool, and thee that readeſt theſe lines ſuch a fool, and then we ſhall be wiſer than all men that are counted wiſe by the wiſdom of this world. Is it a ſign of a fool to agree with one's adverſary, while we are in the way with him, even before he delivereth us to the judge? Nay, it is a piece of the higheſt wiſdom.

Is he a fool that chuſeth for himſelf long laſters, or he, whoſe beſt things will rot in a day? Sinners, Before your pots can feel the thorns, (before you can ſee where you are) God ſhall take you away as with a whirlwind, both living and in his wrath. But this man has provided for things, like the tortoiſe, he has got a ſhell on his back, ſo ſtrong and ſound, that he fears not to ſuffer a loaden cart to go over him. The Lord is his rock, his defence, his refuge, his high tower, unto which he doth continually reſort.

Was the unjuſt ſteward a fool in providing for himſelf for hereafter? For providing friends to receive him to harbour, when others ſhall turn him out of their doors, no more is he that gets another houſe for his harbour, before death ſhall turn him out of doors here.

Secondly, As he that cometh to God by Chriſt is no fool, ſo he is no little-ſpirited fellow. There are a generation of men in this world, that count themſelves men of the largeſt capacities, when yet the greatneſs of their deſires lift themſelves no higher than to things below. If they can, with their net of craft and policy, encompaſs a bulky lump of earth, Oh what a treaſure have they ingroſſed to themſelves! Mean while the man in the text has laid ſiege to heaven, has found out the way to get into the city, and is reſolved, in and by God's help, to make that his own. Earth is a droſſy thing in this man's account: Earthly greatneſs and ſplendors are but like vaniſhing bubbles, in this man's eſteem. None but God, as the end of his deſires; none but Chriſt, as the means to accompliſh this his end, are things counted great by this man No company now is acceptable to this man, but the Spirit of God; Chriſt and angels, and ſaints, as fellow heirs with himſelf. All other men and things he deals with as ſtrangers and pilgrims were wont to do. This man's mind ſoars higher than the eagle or ſtork of the heavens. He is for muſing about things that are above, and their glory, and for thinking what ſhall come to paſs hereafter.

But as I have ſhewed you what he is not, ſo now let me, by a few words, tell you what he is.

Firſt, Then, he is a man concerned for his ſoul, for his immortal ſoul. The ſoul is a thing, though of moſt worth, leaſt minded by moſt. The ſouls of moſt lie waſte while all other things are encloſed. But this man has got it by the end that his ſoul is of more value than the world; wherefore he is concerned for his ſoul. Soul-concerns are concerns of the higheſt nature; and concerns that ariſe from thoughts moſt deep, and ponderous. He never yet knew what belonged to great and deep thoughts, that is a ſtranger to ſoul-concerns. Now the man that comes to

God by Chriſt, is a man that is engaged in ſoul-concerns.

2. He is a man whoſe ſpirit is ſubjected to a ſuitableneſs to ſpiritual things, for a carnal mind cannot ſute with, and be delighted in theſe things. The carnal mind is enmity againſt God; for it is not ſubject to the law of God, neither indeed can be. This is the man that God has tamed, and keeps tame by himſelf, while all other run wild, as the aſſes upon the mountains. If birds could ſpeak, ſurely they would tell, that thoſe that are kept in the cage, have with them another temper than they that range the air, and fly in the fields and woods. Yea, and could thoſe kept tame, expreſs themſelves to the reſt, they would tell that they have white bread and milk, and ſugar; while thoſe without, make a life out of maggots, and worms. They are alſo in place where there are better things, and their companions are the children of men: Beſides, they learn ſuch notes, and can whiſtle ſuch tunes as other birds are ſtrangers to. Oh! the man whoſe ſpirit is ſubjected to God; betwixt whom and God there is a reconciliation, not only as to a difference made up, but alſo as to a oneneſs of heart: None knows what lumps of ſugar God gives that man, nor what notes and tunes God learns that man. He hath put a new ſong in my mouth, ſaith David, even praiſes to our God: Many ſhall ſee it, and fear and truſt in the Lord.

Secondly, Is there a man that comes to God by Chriſt. Thence I infer, that there is, that believes there is a world to come. No man looks after that, which yet he believes is not. Faith muſt be before coming to Chriſt will be, coming is the fruit of faith. He that comes muſt believe, antecedent to his coming: Wherefore it is ſaid, we walk by faith, that is, we come to God, through Chriſt, by faith. And hence I learn two things:

1. That faith is of a ſtrong and forceable quality.

2. That they who come not to God by Chriſt, have no faith.

Firſt, Faith is of a ſtrong and forceable quality, and that whether it be true or falſe.

1. A falſe faith has done great things. It has made men believe lies, plead for them, and ſtand to them, to the damnation of their ſouls. God ſhall ſend them ſtrong deluſions that they ſhall believe a lie, to their damnation. Hence it is ſaid, Men make lies their refuge, Why? Becauſe they truſt in a lie. A lie, if believed, if a man has faith in it, it will do great things, becauſe faith is of a forcible quality. Suppoſe thyſelf to be twenty miles from home, and there ſome man comes and poſſeſſes thee that thy houſe, thy wife and children, are all burned with the fire. If thou believeſt it, though indeed there ſhould be nothing of truth in what thou haſt heard, yet will this lie drink up thy ſpirit, even as if the tidings were true. How many are there in the world whoſe heart ſatan hath filled with a belief that their ſtate and condition, for another world, is good? and theſe are made to live by lying hope, that all ſhould be well with them: And ſo are kept from ſeeking for that which will make them happy indeed. Man is naturally apt and willing to be deceived, and therefore a groundleſs faith is the more taking and forcible. Fancy will help to confirm a falſe faith, and ſo will conceit, and idleneſs of ſpirit: There is alſo in man a willingneſs to take things upon truſt, without ſearching into the ground and reaſon of them. Nor will ſatan be behindhand to prompt and encourage, to thy believing of a lie: For that he knows will be a means to bring thee to that end, to which he greatly deſireſt thou ſhouldeſt come. Wherefore let men beware, and O that they could, of a falſe and lying faith.

2. But if a falſe faith is ſo forcible, what is a true? What force I ſay is there in a faith that is begotten by truth, managed by truth, fed by truth, and preſerved by the truth of God. This faith will make inviſible things, viſible; not fantaſtically ſo, but ſubſtantially ſo. Now faith is the ſubſtance of things hoped for, the evidence of things not ſeen. True faith carrieth along with it an evidence of the certainty of what it believeth; and that evidence is the infallible word of God. There is a God, a Chriſt, a heaven, ſaith the faith that is good, for the word of God doth ſay ſo. The way to this God, and this heaven, is by Chriſt, for the word of God doth ſay ſo. If I run not to this God by this Chriſt, this heaven ſhall never be my portion, for the word of God doth ſay ſo. Sot hen thus believing, makes the man come to God by him. His thus believing then it is that carries him away from this world, that makes him trample upon this world, and that gives him the victory over this world. For whoſoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God. This is he that cometh by water and blood, even Jeſus Chriſt: not by water only, but by water and blood: And it is the Spirit that beareth witneſs, becauſe the Spirit is truth.

Secondly, Now, if this be true, that faith, true faith, is ſo forcible a thing, as to take a man from his ſeat of eaſe, and make him come to God, by Chriſt, as afore: Then is it not truly inferred from hence, that they that come not to God by Chriſt, have no faith. What! is man ſuch a fool as to believe things, and yet not look after them? to believe great things, and yet not to concern himſelf with them? Who would knowingly go over a pearl, and yet not count it worth ſtooping for. Believe thou art, what thou art. Believe hell is, what it is. Believe death and judgment are coming as they are, and believe that the Father and the Son are, as by the Holy Ghoſt in the word, they are deſcribed, and ſit ſtill in thy ſins if thou canſt. Thou canſt not ſit ſtill. Faith is forcible. Faith is grounded upon the voice of God in the word, upon the teaching of God in the word. And it pleaſes God by the fooliſhneſs of preaching to ſave them that believe: For believing makes them heartily cloſe in with and embrace what by the word is ſet before them, becauſe it ſeeth the reality of them.

Shall God ſpeak to man's ſoul, and ſhall man believe? Shall man believe what God ſays, and nothing at all regard it? It cannot be. Faith comes by hearing, and hearing by the word of God. And we know that when faith is come, it purifies the heart, of what is oppoſite to God, and the ſalvation of the ſoul.

So then thoſe men that are at eaſe in a ſinful courſe, or that come not to God by Chriſt, they are ſuch as have no faith, and muſt therefore periſh with the vile, and unbelievers.

The whole world is divided into two ſorts of men: Believers and Unbelievers. The godly are called Believers. And why believers? but becauſe they are they that have given credit to the great things of the goſpel of God. Theſe believers are here in the text called alſo Comers, or they that come to God by Chriſt, becauſe, who ſo believes, will come: For coming is a fruit of faith in the habit, or if you will, it is faith in exerciſe; yet faith muſt have a being in the ſoul before the ſoul can put it into act.

This therefore further evidences that they that come not, have no faith, are not believers, belong not to the houſhold of faith, and muſt periſh. For he that believes not, ſhall be damned.

Nor will it be any boot to ſay, I believe there is a God, and a Chriſt, for ſtill thy ſitting ſtill, doth demonſtrate that either thou lieſt in what thou ſayſt, or that thou believeſt with a worſe than a falſe faith. But the object of my faith is true. I anſwer, So is the object of the faith of devils: For they believe that there is one God and one Chriſt; yet their faith, as to the root and exerciſe of it, that notwithſtanding, is no ſuch faith as is that faith that ſaves, or that is intended in the text, and that by which men come to God through Chriſt.

Wherefore ſtill, O thou ſlothful one, thou deceiveſt thy ſelf! Thy not coming to God by Chriſt, declareth to thy face, that thy faith is not good, conſequently that thou feedeſt on aſhes and thy deceived heart has turned thee aſide, that thou canſt not deliver thy ſoul, nor ſay, Is there not a lie in my right hand?

Thirdly, Is there a man that comes to God by Chriſt? Thence I infer, That the world to come is better than this; yea, ſo much better, as to quit coſt, and bear charges of coming to God, from this, by Chriſt, to that. Though there is a world to come, yet if it was no better than this, one had as good ſtay here, as ſeek that; or if it were better than this, and would bear charges, if a man left this for that, and that was all, ſtill the one would be as good as the other. But the man that comes to God by Chriſt, has choſen the world that is infinitely good, a world betwixt which and this, there can be no compariſon. This muſt be granted, becauſe he that comes to God by Chriſt, is ſaid to have made the beſt choice, even choſe a city that has foundations. There are ſeveral things that make it manifeſt enough, that he that comes to God by Chriſt has made the beſt market, or choſe the beſt world.

1. That is the world which God commandeth, but this that that he ſlighteth and contemneth. Hence that is called the kingdom of God, but this, an evil world. Now let us conclude, That ſince God made both, he is able to judge which of the two are beſt; yea, beſt able ſo to judge thereof. I chuſe the rather to refer you to the judgment of God in this matter: For ſhould I put you upon aſking of him, as to this, that is coming to God by Chriſt, perhaps you would ſay, he is as little able to give an account of this matter as yourſelves. But I hope you think God knows, and therefore I refer you to the judgment of God, which you have in the ſcriptures of truth. Heaven is his throne, and the earth is his footſtool. I hope you will ſay here is ſome difference. The Lord is the God of that, the devil the god and prince of this. Thus alſo it appears there is ſome difference between them.

2. That world, and thoſe that are counted worthy of it, ſhall all be everlaſting; but ſo ſhall not this, nor the inhabitants of it. The earth with the works thereof, ſhall be burned up, and the men that are of it ſhall die in like manner. But Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation: They ſhall not be aſhamed nor confounded, world without end.

This world, with the lovers of it, will end in a burning hell; but the world to come fadeth not away.

3. The world that we are now in, has its beſt comforts mixed either with croſſes or curſes; but that to come, with neither. There ſhall be no more curſe; and as for croſſes, all tears ſhall be wiped from the eyes of them that dwell there. There will be nothing but raviſhing pleaſures, and holy. There will be no ceſſation of joys, nor any ſpeck of pollution. In thy preſence is fulneſs of joy, and at thy right hand are

pleaſures for evermore.

4. There men ſhall be made like angels, neither can they die any more. There ſhall they behold the face of God and his Son, and ſwim in the enjoyment of them for ever.

5. There men ſhall ſee themſelves beyond all miſery, and ſhall know that it will be utterly impoſſible that either any thing like ſorrow, or grief, or ſickneſs, or diſcontent, ſhould touch them more.

6. There men ſhall be rewarded of God for what they have done and ſuffered, according to his will, for his ſake: There they ſhall eat and drink their comforts, and wear them to their everlaſting conſolation.

7. They are all kings that go to that world, and ſo ſhall be proclaimed there. They ſhall alſo be crowned with crowns, and they ſhall wear crowns of life and glory, crowns of everlaſting joy, crowns of loving kindneſs: yea, In that day the Lord of hoſts himſelf ſhall be for a crown of glory to thoſe that are his people, Heb. 2. 7. Iſa. 35. 10. Pſal. 103. 4. Iſa. 28. 5. Now if this world (though no more could be ſaid for it than is ſaid in theſe few lines) is not infinitely far better than what the preſent world is, I have miſs'd it in my thoughts. But the coming man, the man that comes to God by Chriſt, is ſatisfied, knows what he does; and if his way, all his way thither were ſtrewed with burning coals, he would chuſe, God helping him, to tread that path, rather than to have his portion with them that periſh.

Fourthly, If there be a world to come, and ſuch a way to it, ſo ſafe and good, and if God is there to be enjoyed by them that come to him by Chriſt: then this ſhews the great madneſs of the moſt of men; madneſs, I ſay, of the higheſt degree, for that they come not to God by Chriſt that they may be inheritors of the world to come. It is a right character which Solomon gives of them: The heart (ſaith he) of the ſons of men are full of evil, and madneſs is in their hearts, while they live, and after that they go to the dead.

A mad-man is intent upon his joys, upon any thing, but that about which he ſhould be intent; and ſo are they that come not to God by Jeſus Chriſt. A mad-man has neither ears to hear, nor a heart to do what they that are in their right wits adviſe him for the beſt, no more have they that come not to God by Chriſt. A mad-man ſets more by the ſtraws and cocks-feathers by which he decks himſelf, than he does by all the pearls and jewels in the world: And they that come not to God by Chriſt, ſet more by the vaniſhing bubbles of this life, than they do by that glory that the wiſe man ſhall inherit. The wiſe ſhall inherit glory, but ſhame, ſays Solomon, ſhall be the promotion of fools. What a ſhame it is to ſee God's jewels lie unregarded of them that yet think none are wiſer than themſelves.

I know the wiſe men of this world will ſcorn one ſhould think of them, that they are mad; but verily it is ſo: The more wiſe for this world, the more fool in God's matters, and the more obſtinately they ſtand in their way, the more mad.

When Solomon gave himſelf to backſliding, he ſaith, he gave himſelf to folly and madneſs. And when he went about to ſearch out what man is ſince the fall, he went about to ſearch out fooliſhneſs and madneſs. And is it not ſaid, That when the Jews were angry with Jeſus for that he did good on the ſabbath, that that anger did flow from their being filled with madneſs? Doth not Paul alſo, while he oppoſed himſelf againſt Chriſt, the goſpel and profeſſors thereof, plainly tell us, that he did it even from the higheſt pitch of madneſs? And being exceeding mad againſt them, I perſecuted them even unto ſtrange cities. Now if it is exceeding madneſs to do thus, how many at this day, muſt be counted exceeding mad, who yet count themſelves the only ſober men? They oppoſe themſelves, they ſtand in their own light, they are againſt their own happineſs, they cheriſh and nouriſh cockatrices in their own boſoms: They chuſe to themſelves thoſe paths which have written upon them, in large characters, Theſe are the ways of death and damnation. They are offended with them that endeavour to pull them out of their ditch, and chuſe rather to lie and die there, than to go to God by Chriſt that they may be ſaved from wrath through him: yea, ſo mad are they, that they count the moſt ſober, the moſt godly, the moſt holy man, the mad one; the more earneſt for life, the more mad; the more in the ſpirit, the more mad; the more deſirous to promote the ſalvation of others, the more mad. But is not this a ſign of madneſs, of madneſs unto perfection? And yet thus mad are many; and mad are all they, that while it is called to day, while their door is open, and while the golden ſcepter of the golden grace of the bleſſed God is held forth, ſtand in their own light, and come not to God by Chriſt. That is the fourth inference.

Fifthly, A fifth inference that I gather from this text, is, That the end that God will make with men, will be according as they come or come not to God by Chriſt. They that come to God by Chriſt, have taken ſhelter, and have hid themſelves, but they that come not to God by Chriſt, lay themſelves open to the windy ſtorm and tempeſt that will be in that day. And the wind then will be high, and the tempeſt ſtrong that will blow upon them that ſhall be found in themſelves: Our God ſhall come, and ſhall not keep ſilence; a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him. He ſhall call to the heavens from above, and to the earth that he may judge his people.

And now what will be found in that day to be the portion of them that in this day do not come to God by Chriſt? None knows but God, with whom the reward of unbelievers is.

But writing and preaching is in vain as to ſuch; let men ſay what they will, what they can to perſuade to come, to diſſuade from neglecting to come, they are reſolved not to ſtir. They will try if God will be ſo faithful to himſelf, and to his word, as to dare to condemn them to hell-fire that have refuſed to hear and comply with the voice of him that ſpeaketh from heaven.

But this is but a deſperate venture: ſeveral things declare, that he is determined to be at a point in this matter.

1. The gallows are built, hell is prepared for the wicked.

2. There are thoſe already in chains, and ſtand bound over to the judgment of that day, that are, as to creation, higher and greater than men; to wit, The angels that ſinned. Let ſinners then look to themſelves.

3. The judge is prepared and appointed, and it hath fallen out to be he that thou haſt refuſed to come to God by; and that predicts no good to thee. For then will he ſay of all ſuch, Thoſe mine enemies that would not that I ſhould reign over them, bring hither, and ſlay them before me.

But what a ſurprize will it be to them that now have come to God by Chriſt, to ſee themſelves in heaven indeed; ſaved indeed, and poſſeſſed of everlaſting life indeed. For alas! what is faith to poſſeſſion? Faith that is mixed with many tears, that is oppoſed with many aſſaults, and that ſeems ſometimes to be quite extinguiſhed: I ſay, what is that to a ſeeing of myſelf in heaven? Hence it is ſaid, that he ſhall then come to be admired in them that now believe, (becauſe they did here believe the teſtimony) then they ſhall admire that it was their lot to believe when they were in the world. They ſhall alſo admire to think, to ſee, and behold, what believing has brought them to, while the reſt for refuſing to come to God by Chriſt, drink their tears mixed with burning brimſtone.

Repentance will not be found in heaven among them that come to God by Chriſt: no, hell is the place of untimely repentance: It is there where the tears will be mixed with gnaſhing of teeth. While they conſider how mad, and worſe they were, in not coming to God by Jeſus Chriſt.

Then will their hearts and mouths be full of, Lord, Lord open unto us. But the anſwer will be, Ye ſhut me out of doors, I was a ſtranger, and you took me not in; beſides, you refuſed to come to my Father by me, wherefore now you muſt go from my Father by me.

They that will not be ſaved by Chriſt, muſt be damned by Chriſt: No man can eſcape one of the two. Refuſe the firſt, they may, but ſhun the ſecond they cannot.

And now they that would not come unto God by Chriſt, will have leiſure, and time enough (if I may call it time) to conſider what they have done, in refuſing to come to God by Chriſt. Now they will meditate warmly on this thing, now their thoughts will be burning hot about it, and it is too late, will be in each thought, ſuch a ſting, that like a bow of ſteel, it will continually ſtrike him thorough.

Now they will bleſs thoſe whom formerly they have deſpiſed, and commend thoſe they once contemned. Now would the rich man willingly change places with poor Lazarus, though he preferred his own condition before his in the world.

The day of judgment will bring the worſt to rights, in their opinions: They will not be capable of miſapprehending any more. They will never after that day put bitter for ſweet, or darkneſs for light, or evil for good any more. Their madneſs will now be gone. Hell will be the unbelievers bedlam-houſe, and there God will tame them as to all thoſe bedlam-tricks and pranks, which they played, in this world: But not at all to their profit, nor advantage. The gulph that God has placed, and fixed betwixt heaven and hell, will ſpoil all, as to that.

But what a joy will it be to the truly godly, to think now, that they are come to God by Chriſt! It was their mercy to begin to come, it was their happineſs that they continued coming; but it is their glory that they are come, that they are come to God by Chriſt.

To God! why he is all! All that is good, eſſentially good, and eternally good. To God! the infinite ocean of good. To God in friendly wiſe, by the means of reconciliation (for the other now, will be come to him to receive his anger, becauſe they come not to him by Jeſus Chriſt.) Oh that I could imagine! Oh that I could think, that I might write more effectually to thee of the happy eſtate of them that come to God by Chriſt.

But thus have I paſſed through the three former things, namely,

1. That of the interceſſion of Chriſt.
2. That of the benefit of his interceſſion.
3. That of the perſons that are intereſted in this interceſſion.

Wherefore now I come to the laſt head, and that is to ſhew you, The certainty of their reaping the benefit of his interceſſion.

Wherefore he is able to ſave them to the uttermoſt, that come unto God by him, ſee *ing he ever liveth to make interceſſion for them.*

The certainty of their reaping the benefit of being ſaved, that come unto God by Chriſt, is thus expreſſed: Seeing he ever liveth to make interceſſion for them. The interceſſion of Chriſt, and the laſtingneſs of it, is a ſure token of the ſalvation of them that come unto God by him.

Of his interceſſion, what it is, and for whom, we have ſpoken already: Of the ſucceſs and prevalency of it, we have alſo ſpoken before; but the reaſon of its ſucceſsfulneſs, of that we are to ſpeak now. And that reaſon, as the Apoſtle ſuggeſteth, lies in the continuance of it: Seeing he ever liveth to make interceſſion. The apoſtle alſo makes very much of the continuation of the prieſthood of Chriſt, in other places of this epiſtle. He abides a prieſt continually: Thou art a prieſt for ever. He hath an unchangeable prieſthood. And here he ever liveth to make interceſſion.

Now, by the text, is ſhewed the reaſon, why he ſo continually harpeth upon the durableneſs of it, namely, for that by the unchangeableneſs of this prieſthood, we are ſaved; nay, ſaved demonſtratively, apparently: It is evident we are. He is alſo able to ſave them to the uttermoſt that come unto God by him, *ſeeing he ever liveth to make interceſſion for them.* For,

Firſt, The durableneſs of his interceſſion proves, That the covenant in which thoſe that come to God by him, are concerned and wrapt up, is not ſhaken, broken, or made invalid by all their weakneſſes and infirmities.

Chriſt is a prieſt according to covenant; and in all his acts of mediation he has regard to that covenant: So long as that covenant abides in its ſtrength, ſo long Chriſt's interceſſion is of worth. Hence when God caſt the old high-prieſt out of doors, he renders this reaſon for his ſo doing: Becauſe they continued not in my venant; that is, neither prieſts nor people: Therefore were they caſt out of the prieſthood, and the people pulled down, as to a church-ſtate.

Now the covenant by which Chriſt acteth as a prieſt, ſo far as we are concern'd therein, he alſo himſelf acteth our part, being indeed the head, and mediator of the body: Wherefore God doth not count that the covenant is broken, though we ſin, if Chriſt Jeſus our Lord is found to do by it what by law is required of us. Therefore he ſaith: If his children break my law, and keep not my commandments, I will viſit their ſins with a rod, &c. But their ſins ſhall not ſhake my covenant, with my beloved, nor cauſe that I for ever ſhould reject them. My covenant will I not break, nor alter the thing that is gone out of my mouth. His ſeed will I make to endure for ever, his ſeed ſhall endure for ever. Hence it is clear, that the covenant ſtands good to us, as long as Chriſt ſtands good to God, or before his face. For he is not only our mediator by covenant, but he himſelf is our conditions to God-ward; therefore he is ſaid to be the covenant of the people, or that which the holy God by law required of us. Hence, again, he is ſaid to be our juſtice or righteouſneſs; to wit, which anſwereth to what is required of us by the law. He is made unto us of God ſo, and in our room, and in our ſtead preſenteth himſelf to God. So then, if any aſk me, by what Chriſt's prieſthood is continued? I anſwer, by covenant: For that the covenant by which he is made prieſt, abideth of full force. If any aſk whether the church is concerned in that covenant? I anſwer, Yes: Yet ſo as that all points and parts thereof that concern life and death everlaſting, is laid upon his ſhoulders, and he alone is the doer of it. He is the Lord our righteouſneſs, and he is the Saviour of the body; ſo that my ſins break not the covenant: But them notwithſtanding God's covenant, ſtands faſt with him, with him for evermore. And good reaſon, if no fault can be found with Chriſt, who is the perſon that did ſtrike hands with his Father upon our account, and for us; to wit, to do what was meet ſhould be found upon us, when we came to appear before God by him.

And that God himſelf doth ſo underſtand this matter, is evident, becauſe, he alſo, by his own act, giveth and imputeth to us that good that we never did, that righteouſneſs which we never wrought out; yea, and for the ſake of that, tranſmitteth our ſins unto Chriſt, as to one that had not only well ſatisfied for them, but could carry them ſo far both from us and from God, that they ſhould never again come to be charged on the committers, to death and damnation. The ſcriptures are ſo plentiful for this, that he muſt be a Turk, or a Jew, or an Atheiſt that denies it. Beſides, God's commanding that men ſhould believe in his Son unto righteouſneſs, well enough proveth this thing, and the reaſon of this command, doth prove it with an over and above; to wit, For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.

Hence comes out that proclamation from God, at the riſing again of Chriſt from the dead: Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins; and by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes.

If this be ſo, as indeed it is, then here lieth a great deal of this concluſion, *he ever liveth to make interceſſion,* and of the demonſtration of the certain ſalvation of him that cometh to God by him, *ſeeing he ever liveth to make interceſſion for them.* For if Chriſt Jeſus is a prieſt by covenant, and ſo abides as the covenant abides; and if, ſince the covenant is everlaſting, his prieſthood is unchangeable, then the man that cometh to God by him, muſt needs be certainly ſaved. For if the covenant, the covenant of ſalvation is not broken, none can ſhew a reaſon why he that comes to Chriſt ſhould be damned, or why the prieſthood of Jeſus Chriſt ſhould ceaſe. Hence, after the Apoſtle had ſpoken of the excellency of his perſon and prieſthood, he then ſhews that the benefit of the covenant of God remaineth with us, namely, That grace ſhould be communicated unto us, for his prieſthood-ſake, and that our ſins and iniquities God would remember no more.

Now, as I alſo have already hinted, if this covenant, of which the Lord Jeſus is mediator and high-prieſt, has in the bowels of it, not only grace and remiſſion of ſins; but a promiſe that we ſhall be partakers thereof, through the blood of his prieſthood, for ſo it comes to us; then why ſhould not we have boldneſs, not only to come to God by him, but to enter alſo into the holieſt by the blood of Jeſus, by that new and living way, &c.

Secondly, But further, this prieſthood, as to the unchangeableneſs of it, is confirmed unto him by an oath, By him that ſaid unto him, The Lord ſwore, and will not repent; thou art a prieſt for ever. This oath ſeems to me to be for the confirmation of the covenant, as it is worded before by Paul to the Galatians, when he ſpeaks of it with reſpect to that eſtabliſhment that it alſo had on Chriſt's part, by the ſacrifice which he offered to God for us; yea, he then ſpeaks of the mutual confirmation of it, both by the Father and the Son: Now, I ſay, ſince by this covenant he ſtands and abides a prieſt: And ſince the Lord ſware, and will not repent, ſaying, Thou art a prieſt for ever: We are ſtill further confirmed in the certain ſalvation of him that cometh to God by Chriſt.

The Lord by ſwearing confirmeth to Chriſt, and ſo to us in him, the immutability of his counſel, and that he is utterly unchangeable in his reſolutions to ſave them to the uttermoſt that come to God by Chriſt. And this alſo ſhews that this covenant, and ſo the promiſe of remiſſion of ſins, is ſtedfaſt and unmovable. And it is worth your noting the manner and nature of this oath, The Lord ſware, and will not repent. It is as much as to ſay, what I have now ſworn, I bind me for ever to ſtand to, or, I determine never to revoke. And that is, That thou art a prieſt for ever. Now, as was ſaid before, ſince his prieſthood ſtands by covenant, and this covenant of his prieſthood is confirmed by his oath, it cannot be, but that he that comes by him to God, muſt be accepted of him: For ſhould ſuch an one be rejected, it muſt be either for the greatneſs of his ſins, or for want of merit in the ſacrifice he preſented, and urged, as to the merit of it, before the mercy-ſeat. But let the reaſon ſpecified, be what it will, the conſequence falls harder upon the ſacrifice of Chriſt than it can do any where elſe, and ſo on upon the covenant, and at laſt upon God himſelf, who has ſwore, and will not repent, that he is a prieſt for ever. I thus diſcourſe, to ſhew you what dangerous concluſions follow from a conceit, That ſome that come to God by Chriſt ſhall not be ſaved, though he ever liveth to make interceſſion for them.

And this I have further to ſay, That the Lord ſwearing, ſince the manner of the oath is ſuch as it is, and that it alſo tended to eſtabliſh to Chriſt his prieſthood to be unchangeable, it declareth, That as to the excellency of his ſacrifice, he is eternally ſatisfied in the goodneſs and merit of it, and that he will never deny him any thing that he ſhall aſk for at his hands, for his ſufferings-ſake. For this oath doth not only ſhew God's firm reſolution to keep his part of the covenant, in giving to Chriſt that which was covenanted for by him; but it declareth, That in the judgment of God, Chriſt's blood is able to ſave any ſinner, and he will never put ſtop nor check to his interceſſion, how great ſoever the ſinners be that at any time he ſhall intercede for: So that the demonſtration is clearer and clearer; *He is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

Thirdly, This unchangeableneſs of the prieſthood of Chriſt dependeth alſo upon his own life. This man becauſe he continueth ever, hath an unchangeable prieſthood. Now although (perhaps) at firſt much may not appear in this text, yet the words that we are upon, take their ground from them. This man, becauſe he continueth ever, hath an unchangeable prieſthood: Wherefore he is able alſo, that is, by his unchangeable prieſthood, to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

The life of Chriſt, then, is a ground of the laſtingneſs of his prieſthood, and ſo a ground of the ſalvation of them that come unto God by him. We ſhall be ſaved by his life. Wherefore, in another place, this his life is ſpoken of with great emphaſis. The power of an endleſs life. He is made a prieſt, not after the law of a carnal commandment, but after the power of an endleſs life. An endleſs life is then a powerful thing; and indeed two things are very conſiderable in it:

1. That it is above death, and ſo above him that hath the power of death, the devil.

2. In that it capacitates him to be the laſt in his own cauſe, and ſo to have the caſting voice.

We will ſpeak to the firſt, and for the better ſetting of it forth, we will ſhew what life it is, of which the Apoſtle here ſpeaks; and then, how, as to life, it comes to be ſo advantageous, both with reſpect to his office of prieſthood, and us.

1. What life is it that is thus the ground of his prieſthood. It is a life taken, his own life reſcued from the power of the grave, a life that we had forfeited, he being our ſurety; and a life that he recovered again, he being the captain of our ſalvation: I lay down my life (ſaith he) that I may take it again: This commandment have I received of my Father. It is a life then that was once laid down as the price of man's redemption, and a life won, gained, taken, or recovered again, as the token or true effect of the compleating, by ſo dying, that redemption: Wherefore it ſaith again, In that he died, he died unto ſin once; but in that he liveth, he liveth unto God. He liveth as having pleaſed God by dying for our ſins, as having merited his life by dying for our ſins. Now, if this life of his is a life merited and won, by vertue of the death that he died, as Acts 2. 24. doth clearly manifeſt; and if this life is the ground of the unchangeableneſs of this part of his prieſthood, as we ſee it is, then it follows, that this ſecond part of his prieſthood, which is called here Interceſſion, is grounded upon the demonſtrations of the vertue of his ſacrifice, which is his life taken to live again: So then, he holds this part of his prieſthood, not by vertue of a carnal commandment, but by the power of an endleſs life; but by the power of a life reſcued from death, and eternally exalted above all that any ways would yet aſſault it. For Chriſt being raiſed from the dead, dies no more; death has no more dominion over him.

Hence Chriſt brings in his life, the life that he won to himſelf by his death, to comfort John withal, when he fainted under the view of that overcoming glory that he ſaw upon Chriſt in his viſion of him at Patmos. And he laid his right hand upon me, (ſaid he) ſaying unto me, Fear not, I am the firſt and the laſt: I am he that liveth and was dead, and behold I am alive for evermore. Amen. Why ſhould Chriſt bring in his life to comfort John, if it was not a life advantageous to him? But the advantageouſneſs of it doth lie not merely in the being of life, but in that it was a life laid down for his ſins, and a life taken up again for his juſtification; a life loſt to ranſom him, and a life won to ſave him; as alſo the text affirmeth, ſaying, *He is able to ſave to the uttermoſt them that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

Again, It is yet more manifeſt, that Chriſt receiving of his life again, was the death and deſtruction of the enemy of his people; and to manifeſt that it was ſo, therefore he adds (after he had ſaid, And behold, I am alive for evermore. Amen.) And I have the keys of hell and of death. I have the power over them, I have them under me: I tread them down by being a victor, a conqueror, and one that have got the dominion of life, (for he now is the prince of life) one that lives for evermore. Amen. Hence it is ſaid again, He hath aboliſhed death, and brought life and immortality to light through the goſpel. He hath aboliſhed death by his death, (by death he deſtroyed him that had the power of death, that is the devil,) and brought life, (a very emphatical expreſſion) and brought it from whence? from God, who raiſed him from the dead; and brought it to light, to our view and ſight, by the word of the truth of the goſpel.

So then the life that he now hath, is a life once laid down as the price of our redemption; a life obtained and taken to him again as the effect of the merit that was in the laying down thereof. A life by the vertue of which, death and ſin, and the curſe is overcome; and ſo a life that is above them for ever. This is the life that he liveth; (to wit, this meriting, purchaſing, victorious life) and that he improveth, while he ever ſo lives, to make interceſſion for us.

This life then is a continual plea, and argument with God for them that come to him by Chriſt, ſhould he make no other interceſſion, but only ſhew to God that he liveth. Becauſe, his thus living ſaith, that he has ſatisfied for the ſins of them that come unto God by him. It teſtifies moreover, that thoſe, to wit, death, the grave and hell are overcome by him for them: becauſe indeed he liveth, and hath their keys. But now, add to life, to a life meritorious, interceſſion: or an urging of this meritorious life by way of prayer for his, and againſt all thoſe that ſeek to deſtroy them (ſince they themſelves alſo have been already overcome by his death) and what an encouraging conſideration is here for all them that come to God by him, to hope for life eternal: But,

Secondly, let us ſpeak a word to the ſecond head. Namely for that his living for ever, capacitates him to be the laſt in his own cauſe, and to have the caſting voice, and that is an advantage next to what is chiefeſt.

His cauſe, what is his cauſe? But that the death that he died when he was in the world, was and is of merit ſufficient to ſecure all thoſe from hell, or, as the text has it to ſave them that come unto God by him: to ſave them to the uttermoſt. Now if this cauſe be faulty, why doth he live? yea, he liveth by the power of God, by the power of God towards us: Or with a reſpect to our welfare, for he liveth to make interceſſion: Interceſſion againſt Satan our accuſer, for us. Beſides he liveth before God, and to God, and that after he had given his life a ranſom for us. What can follow more clearly from this, but that amends was made by him for thoſe ſouls, for whoſe ſins he ſuffered upon the tree? Wherefore, ſince his Father has given him his life and favour, and that after he died for our ſins, it cannot be thought but that the life he now liveth, is a life that he received as the effect of the merit of his paſſion for us.

God is juſt, and yet Chriſt liveth, and yet Chriſt liveth in Heaven. God is juſt, and yet Chriſt our paſſover liveth there, do what our foes can to the contrary.

And this note, by the way, that though the deſign of Satan againſt us, in his labouring continually to accuſe us to God, and to prevail againſt our ſalvation, ſeems to terminate here: Yet indeed 'tis alſo laid againſt the very life of Chriſt. And that his prieſthood might be utterly overthrown: and in concluſion that God alſo might be found unjuſt, in receiving of ſuch whoſe ſins have not been ſatisfied for, and ſo whoſe ſouls are yet under the power of the devil. For he that objects againſt him for whom Chriſt interceeds, objects againſt Chriſt, and his merits; and he that objects againſt Chriſt's interceſſion; objects againſt God who has made him a prieſt for ever. Behold you therefore, how the cauſe of God, of Chriſt, and of the ſouls that come to God by him are interwoven. They are all wrapt up in one bottom. Miſchief one, and you miſchief all; overthrow that ſoul, and you overthrow his interceſſor; and overthrow him, and you overthrow even him that made him a prieſt for ever.

For the text is without reſtriction. *He is able to ſave to the uttermoſt, them that come unto God by him.* He ſaith not now and then one, or ſinners of an inferior rank in ſin; but them that come to God by him, how great ſoever their tranſgreſſions are: As is clear in that it addeth this clauſe, to the uttermoſt. *He is able to ſave them to the uttermoſt.*

But if he were not, why did the king ſend, yea, come and looſe him, and let him go free? Yea, admit him into his preſence, yea, make him Lord over all his people; and deliver all things into his hand.

But he liveth, he ever liveth, and is admitted to make interceſſion, yea, is ordained of God ſo to do. Therefore he is *able to ſave to the uttermoſt them, that come unto God by him.*

This therefore that he liveth, ſeeing he liveth to God and his judgment, and in juſtice is made ſo to do: It is chiefly with reference to his life, as mediator, for their ſakes for whom he makes interceſſion. He liveth to make interceſſion. And in that it is ſaid he liveth ever, what is it but that he muſt live, and outlive all his enemies, for he muſt live, yea reign till all his enemies are put under his feet. Yea his very interceſſions muſt live till they are all dead and gone. For the devil and ſin muſt not live for ever, not for ever to accuſe. Time is coming, when due courſe of law, will have an end, and all cavillers will be caſt over the bar: But then and after that, Chriſt our High-prieſt ſhall live, and ſo ſhall his interceſſions: Yea, and alſo all them for whom he makes interceſſion, ſeeing they come unto God by him.

Now if he lives, and outlives all, and if his interceſſion has the caſting voice, ſince alſo he pleadeth in his prayers, a ſufficient merit before a juſt God, againſt a lying, malicious, clamorous and envious adverſary, he muſt needs carry the cauſe, the cauſe for himſelf and his people, to the glory of God and their ſalvation. So then his life and interceſſion muſt prevail, there can be no withſtanding of it. Is not this then a demonſtration clear as the ſun, that they that come to God by him ſhall be ſaved, ſeeing he ever liveth to make interceſſion for them?

Fourthly, The duration of Chriſt's interceſſion as it is grounded upon a covenant 'twixt God and him; upon an oath alſo, and upon his life: So it is grounded upon the validity of his merits. This has been promiſcuouſly touched before, but ſince it is an eſſential to the laſtingneſs of his interceſſion, it will be to the purpoſe to lay it down by itſelf.

Interceſſion then, I mean Chriſt's interceſſion, is, that thoſe for whom he died with full intention to ſave them, might be brought into that inheritance which he hath purchaſed for them. Now then, his interceſſion muſt, as to length and breadth, reach no further than his merits. For he may not pray for thoſe, for whom he died not. Indeed, if we take in the utmoſt extent of his death, then we muſt beware. For his death is ſufficient to ſave the whole world: but his interceſſions are kept within a narrower compaſs. The altar of burnt-offerings, was a great deal bigger than the altar of incenſe, which was a figure of Chriſt's interceſſion. But this, I ſay, his interceſſion is for thoſe for whom he died, with full intention to ſave them: Wherefore it muſt be grounded upon the validity of his ſufferings. And indeed, his interceſſion is nothing elſe, that I know of, but a preſenting of what he did in the world for us unto God, and preſſing the value of it for our ſalvation. The blood of ſprinkling, is that which ſpeaketh meritoriouſly, it is by the value of that, that God meaſureth out, and giveth unto us grace, and life eternal: Wherefore Chriſt's interceſſions alſo muſt be ordered and governed by merit. By his own blood he entered into the holy place, having (before by it) obtained eternal redemption for us, for our ſouls.

Now, if by blood he entered in thither, by blood he muſt alſo make interceſſion there. His blood made way for his entrance thither, his blood muſt make way for our entrance thither. Though here again we muſt beware, for his blood did make way for him as prieſt, to interceed; his blood makes way for us, as for thoſe redeemed by it, that we might be ſaved.

This then ſhews ſufficiently the worth of the blood of Chriſt, even his ever living to make interceſſion for us: for the merit of his blood laſts all the while that he doth, and for all them for whom he ever liveth to make interceſſion. Oh precious blood! Oh laſting merit!

Blood muſt be pleaded in Chriſt's interceſſion, becauſe of juſtice, and to ſtop the mouth of the enemy; and alſo to encourage us to come to God by him. Juſtice, ſince that is of the eſſence of God, muſt concur in the ſalvation of the ſinner; but how can that be, ſince it is ſaid at firſt, In the day thou eateſt thereof, thou ſhalt ſurely die; unleſs a plenary ſatisfaction be made for ſin, to the pleaſing of the mighty God. The enemy alſo would elſe never let go his objecting againſt our ſalvation. But now God has declared, That our ſalvation is grounded on juſtice, becauſe merited by blood. And though God needed not to have given his Son to die for us, that he might ſave us, and ſtop the mouth of the devil in ſo doing; yet this way of ſalvation has done both, and ſo it is declared: We are juſtified freely by his grace through the redemption that is in Jeſus, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt; to declare, I ſay, at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus. So then here is alſo a ground of interceſſion, even the blood ſhed for us before.

And that you may ſee it yet more for your comfort, God did at Chriſt's reſurrection, to ſhew what a price he ſet upon his blood, bid him aſk of him the heathen, and he would give him the uttermoſt parts of the earth for his poſſeſſion. His blood then has value enough in it, to ground interceſſion upon; yea, there is more worth in it than Chriſt will plead or improve for men by way of interceſſion. I do not at all doubt but there is vertue enough in the blood of Chriſt, would God almighty ſo apply it, to ſave the ſouls of the whole world. But it is the blood of Chriſt, his own blood, and he may do what he will with his own. It is alſo the blood of God, and he alſo may reſtrain its merits, or apply it as he ſees good. But the coming ſoul he ſhall find and feel the vertue thereof, even the ſoul that comes to God by Chriſt; for he is the man concerned in its worth: And he ever liveth to make interceſſion for him.

Now, ſeeing the interceſſion of Chriſt is grounded upon a covenant, an oath, a life, and alſo upon the validity of his merits; it muſt of neceſſity be prevalent, and ſo drive down all oppoſition before it. This therefore is the laſt part of the text; and that which demonſtrateth that he that comes to God by Chriſt ſhall be ſaved, ſeeing he ever liveth to make interceſſion for him.

I have now done what I intend upon this ſubject, when I have drawn a few inferences from this alſo.

Firſt, Then hence I infer that the ſouls ſaved by Chriſt, are in themſelves in a moſt deplorable condition. Oh what a do, as I may ſay, is here, before one ſinner can be eternally ſaved. Chriſt muſt die, but that is not all. The Spirit of grace muſt be given to us, but that is not all; but Chriſt muſt alſo ever live to make interceſſion for us. And as he doth this, for all; ſo he doth it for each one. He interceeded for me, before I was born, that I might in time, at the ſet time, come into being. After that, he alſo made interceſſion for me, that I might be kept from hell in the time of my unregenerate ſtate, until the time of my call and converſion: Yet again he then intercedes, that the work now begun in my ſoul, may be perfected, not only to the day of my diſſolution, but unto the day of Chriſt; that is, until he comes to judgment. So that as he begun to ſave me before I had being; ſo he will go on to ſave me, when I am dead and gone, and will never leave off to ſave me, until he has ſet me before his face for ever.

But I ſay, what a deplorable condition has our ſin put us into, that there muſt be all this ado, to ſave us. Oh how hardly is ſin got out of the ſoul, when once it is in! Blood takes away the guilt; inherent grace weakens the filth; but the grave is the place, at the mouth of which, ſin, as to the being of ſin, and the ſaved muſt have a perfect and final parting. Not that the grave of itſelf is of a ſin-purging quality, but God will follow ſatan home to his own door; for the grave is the door or gate of hell, and will there where the devil thought to have ſwallowed us up, even there by the power of his mercy make us (at our coming thence) ſhine like the ſun, and look like angels. Chriſt all this while ever liveth to make interceſſion for us.

Secondly, Hence alſo I infer, that as ſatan thought he ſtruck home at firſt, when he polluted our nature, and brought our ſouls to death: So he is marvellous loth to loſe us, and to ſuffer his lawful captives now to eſcape his hands. He is full of fire againſt us, full of the fire of malice, as is manifeſt,

1. Not only by his firſt attempt upon our firſt parents: But behold when the deliverer came into the world, how he roared; he ſought his death while he was an infant: he hated him in his cradle, he perſecuted him while he was but a bud, and bloſſom.

When he was come to riper years, and began to manifeſt his glory, yet, leaſt the world ſhould be taken with him, how politickly did this old ſerpent, called the devil and ſatan, work? he poſſeſſed people that he had a devil, and was mad, and a deceiver; that he wrought his miracles by magick art, and by the devil; that the prophets ſpake nothing of him, and that he ſought to overthrow the government which was God's ordinance. And not being contented with all this, he purſued him to the death, and could never reſt untill he had ſpilt his blood upon the ground like water. Yea, ſo unſatiable was his malice, that he ſet the ſoldiers to forge lies about him to the denial of his reſurrection, and ſo managed that matter, that what they ſaid has become a ſtumbling-block to the Jews to this very day.

2. When he was aſcended to God, and ſo was out of his reach; yet how buſily went he about to make war with his people? yea, what horrors and terrors, what troubles and temptations, has God's church met with from that day till now. Nor is he content with perſecutions, and general troubles: But oh, how doth he haunt the ſpirits of the chriſtians with blaſphemies and troubles, with darkneſs and frightful fears; ſometimes to their diſtraction, and often to the filling the church with out-cries.

3. Yet his malice is in the purſuit, and now his boldneſs will try what it can do with God either to tempt him to reject his Son's mediation, or to reject them that come to God by him for mercy. And this is one cauſe among many, why he *ever liveth to make interceſſion for them that come to God by him.*

4. And if he cannot overthrow, if he knows he cannot overthrow them, yet he cannot forbear but vex and perplex them even as he did their Lord, from the day of their converſion to the day of their aſcenſion to glory.

Thirdly, Hence I infer, that the love of Chriſt to his, is an unwearied love, and it muſt needs be ſo: An undaunted love, and it muſt needs be ſo. Who but Jeſus Chriſt would have undertaken ſuch a taſk as the ſalvation of the ſinner is, if Jeſus Chriſt had paſſed us by? It's true which is written of him, He ſhall not fail, nor be diſcouraged till he has ſet judgment in the earth, &c. If he had not ſet his face like a flint, the greatneſs of this work would ſurely have daunted his mind.

For do but conſider what ſin is, from which they muſt be ſaved. Do but conſider what the devil and the curſe is, from which they muſt be ſaved. And it will eaſily be concluded by you, that it is he that full rightly deſerveth to have his name called Wonderful; and his love ſuch as verily paſſeth knowledge.

Conſider again, by what means theſe ſouls are ſaved, even with the loſs of his life, and together with it the loſs of the light of his Father's face. I paſs by here, and forbear to ſpeak of the matchleſs contradiction of ſinners which he endured againſt himſelf, which could not but be a great grief, or as himſelf doth word it, a breaking of heart unto him; but all this did not, could not hinder.

Join to all this, his everlaſting interceſſion for us; and the effectual management thereof with God for us; and withal the infinite number of times that we by ſin provoke him to ſpue us out of his mouth, inſtead of interceeding for us: And the many times alſo that his interceſſion is repeated by the repeating of our faults: And this love ſtill paſſes knowledge, and is by us to be wondered at,

What did, or what doth the Lord Jeſus ſee in us to be at all this care, and pains, and coſt to ſave us? What will he get of us by the bargain, but a ſmall pittance of thanks, and love? for ſo it is, and ever will be, when compared with his matchleſs and unſpeakable love and kindneſs towards us.

Oh how unworthy are we of this love! How little do we think of it! But moſt of all, the angels may be aſtoniſhed to ſee how little we are affected with that of it which we pretend to know. But neither can this prevail with him, to put us out of the ſcroll in which all the names of them are written, for whom he doth make interceſſion to God. Let us cry, grace, grace unto it.

Fourthly, Hence again I infer, That they ſhall be ſaved that come to God by Chriſt, when the devil and ſin have done what they can to hinder it. This is clear, for that the ſtrife is now, who ſhall be Lord of all; whether ſatan the prince of this world, or Chriſt Jeſus the Son of God: or which can lay the beſt claim to God's elect; he that produceth their ſins againſt them, or he that laid down his heart's-blood a price of redemption for them. Who then ſhall condemn when Chriſt has died, and doth alſo make interceſſion? Stand ſtill, angels, and behold, how the Father divideth his Son a portion with the great; and how he divideth the ſpoil with the ſtrong: Becauſe he hath poured out his ſoul unto death, and was numbered with the tranſgreſſors, and bear the ſin of many, and made interceſſion for the tranſgreſſors. The grace of God, and blood of Chriſt, will before the end of the world make brave work among the ſons of men. They ſhall come to a wonderment to God by Chriſt, and be ſaved by a wonderment for Chriſt's ſake. Behold theſe ſhall come from far: and lo, theſe from the north, and from the weſt, and theſe from the land of Sinim.

Behold, theſe, and theſe, and theſe ſhall come, and lo theſe, and theſe, and theſe from the land of Sinim.

This is to denote the abundance that ſhall come in to God, by Chriſt, towards the latter end of the world: Namely, when antichriſt is gone to bed in the ſides of the pit's mouth. Then ſhall nations come in and be ſaved, and ſhall walk in the light of the Lord.

But, I ſay, what encouragement would there be for ſinners thus to do, if that the Lord Jeſus, by his interceſſion, were not able to ſave, even to the uttermoſt, them that come unto God by him.

Fifthly, Hence again I infer, That here is ground for confidence to them that come to God by Chriſt. Confidence to the end, becomes us who have ſuch an high-prieſt, ſuch an interceſſor as Jeſus Chriſt; who would diſhonour ſuch a Jeſus by doubting, that all the devils in hell cannot diſcourage by all their wiles? He is a tried ſtone, he is a ſure foundation; a man may confidently venture his ſoul in his hand, and not fear but he will bring him ſafe home. Ability, love to the perſon, and faithfulneſs to truſt committed to him, will do all; and all theſe are with infinite fulneſs in him. He has been a Saviour this four thouſand years already, (two thouſand before the law, two thouſand in the time of the law) beſides the ſixteen hundred years that he has in his fleſh continued to make interceſſion for them that come unto God by him. Yet the day is to come; yea, will never come, that he can be charged with any fault, or neglect of the ſalvation of any of them that at any time have come unto God by him. What ground then is here for confidence that Chriſt will make a good end with me, ſince I come unto God by him, and ſince he ever liveth to make interceſſion for me. Let me then honour him, I ſay, by ſetting on his head the crown of his undertakings for me: by the believing that he is able to ſave me, *even to the uttermoſt, ſeeing he ever liveth to make interceſſion for me.*

Sixthly, Hence alſo I infer that Chriſt ought to bear, and wear the glory of our ſalvation for ever. He has done it, he has wrought it out. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and ſtrength. Do not ſacrifice to your own inventions, do not give glory to the work of your own hands. Your reformations, your works, your good deeds, and all the glory of your doing, caſt them at the feet of this high-prieſt, and confeſs that glory belongs unto him. Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And they ſhall hang upon him all the glory of his father's houſe; the off-ſpring and the iſſue, all veſſels of ſmall quantity: from the veſſels of cups, even to all the veſſels of flaggons. Oh! the work of our redemption by Chriſt is ſuch, as wanteth not provocation to us, to bleſs and praiſe and glorify him in your body and in your ſouls, who has bought you with a price, and glorify God and the Father by him.

THE USE.

I come now to make ſome uſe of this diſcourſe. And,

Firſt, Let me exhort you to the ſtudy of this, as of other the truths of our Lord Jeſus Chriſt. The prieſtly office of Chriſt is the firſt and great thing that is preſented to us in the goſpel: Namely, how that he died for our ſins, and gave himſelf to the croſs, that the bleſſing of Abraham might come upon us through him. But now becauſe this prieſtly office of his is divided into two parts: And becauſe one of them, to wit, this of his interceſſion, is to be accompliſhed for us within the veil, therefore (as we ſay among men, of out-ſight, of out-mind) he is too much as to this forgotten by us. We ſatisfy ourſelves with the ſlaying of the ſacrifice; we look not enough after our Aaron as he goes in to the holieſt, there to ſprinkle the mercy-ſeat with blood upon our account.

God forbid that the leaſt ſyllable of what I ſay, ſhould be intended by me, or conſtrued by others, as if I ſought to diminiſh the price paid by Chriſt for our redemption in this world. But ſince his dying is his laying down his price, and his interceſſion, the urging, and managing the worthineſs of it in the preſence of God againſt ſatan. There is glory to be found therein, and we ſhould look after him into the holy place. The ſecond part of the work of the high-prieſts under the law, had great glory and ſanctity put upon it. For as much as the holy garments were provided for him to officiate in within the veil, alſo it was there that the altar ſtood on which he offered incenſe. Alſo there was the mercy-ſeat and the cherubims of glory (which were figures of the angels) that love to be continually looking and prying into the management of this ſecond part of the prieſthood of Chriſt in the preſence of God. For although themſelves are not the perſons ſo immediately concerned therein in, as we; yet the management of it, I ſay, is with ſo much grace, and glory, and wiſdom, and effectualneſs, that it is a heaven to the angels to ſee it. O! to enjoy the odorous ſcent, and ſweet memorial, the heart-refreſhing perfumes that aſcend continually from the mercy-ſeat to the [above] where God is, and alſo to behold how effectual it is to the end for which it is deſigned, is glorious: and he that is not ſomewhat let into this by the grace of God, there is a great thing lacking to his faith, and he miſſeth of many a ſweet bit that he might otherwiſe enjoy. Wherefore I ſay, be exhorted to the ſtudy of this part of Chriſt's work in the managing of our ſalvation for us. And the ceremonies of the law may be a great help to you, as to this; for though they be out of uſe now, as to practice, yet the ſignification of them is rich, and that from which many goſpellers have got much. Wherefore I adviſe that you read the five books of Moſes often; yea read, and read again, and do not deſpair of help to underſtand ſomething of the will and mind of God therein, though you think they are faſt locked up from you. Neither trouble your heads, though you have not commentaries and expoſitions, pray and read, and read and pray. For a little from God is better than a great deal from men: alſo what is from men is uncertain, and is often loſt and tumbled over and over by men: but what is from God is fixed as a nail in a ſure place. (I know there are times of temptation, but) I ſpeak now as to the common courſe of chriſtianity. There is nothing that ſo abides with us, as what we receive from God, and the reaſon why chriſtians at this day, are at ſuch a loſs, as to ſome things, is becauſe they are content with what comes from mens mouths, without ſearching, and kneeling before God, to know of him the truth of things. Things that we receive at God's hand, comes to us as things from the minting-houſe, though old in themſelves, yet new to us. Old truths are always new to us, if they come to us with the ſmell of heaven upon them. I ſpeak not this becauſe I would have people deſpiſe their miniſters, but to ſhew that there is now-a-days, ſo much idleneſs among profeſſors, as hinders them from a diligent ſearch after things, and makes them take up ſhort of that that is ſealed by the ſpirit of teſtimony to the conſcience. Witneſs the great decays at this day amongſt us, and that ſtrange revolting from truth once profeſſed by us.

Secondly, As I would preſs you to an earneſt ſtudy and ſearch after this great truth, ſo I would preſs you to a diligent improvement of it to yourſelves, and to others. To know truth for knowledge ſake, is ſhort of a gracious diſpoſition of ſoul; and to communicate truth out of a deſire of praiſe and vain-glory for ſo doing, is alſo a ſwerving from godly ſimplicity: but to improve what I know, for the good of myſelf and others, is true chriſtianity indeed.

Now truths received may be improved with reſpect to myſelf and others, and that ſeveral ways.

1. To myſelf when I ſearch after the power that belongs to thoſe notions, that I have received of truth. There belongs to every true notion of truth, a power: the notion is the ſhell, the power, the kernel and life: Without this laſt, truth doth me no good; nor thoſe to whom I communicate it. Hence Paul ſaid to the Corinthians, When I come to you again, I will not know the ſpeech of them that are puffed up, but the power. For the kingdom of God is not in word, but in power. Search then after the power of what thou knoweſt; for it is the power that will do thee good. Now this will not be got, but by earneſt prayer, and much attending upon God: alſo there muſt not be admitted by thee, that thy heart be ſtuffed with cumbring cares of this world, for they are of a choaking nature.

2. Take heed of ſlighting that little that thou haſt: A good improvement of little, is the way to make that little thrive; and the way to obtain additions thereto. He that is faithful in that which is leaſt, is faithful alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much.

2. Improve them to others, and that,

1. By labouring to inſtil them upon their hearts by good and wholeſome words, preſenting all to them with the authority of the ſcriptures.

2. Labour to inforce thoſe inſtillings on them by ſhewing them by thy life, the peace, the glorious effects that they have upon thy ſoul.

Laſtly, Let this doctrine give thee boldneſs to come to God. Shall Jeſus Chriſt be interceding in heaven? O then, be thou a praying man on earth; yea, take courage to pray. Think thus with thyſelf: I go to God, to God before whoſe throne the Lord Jeſus is ready to hand my petitions to him: yea, *he ever lives to make interceſſion for me.* This is a great encouragement to come to God by prayers and ſupplications for ourſelves, and by interceſſions for our families, our neighbours and enemies. Farewel.

THE

Saints Knowledge of Chriſt's Love:

OR, THE

Unſearchable RICHES of CHRIST.

EPHESIANS III. 18, 19.

That ye may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Heighth: and to know the Love of CHRIST, which paſſeth Knowledge.

THE Apoſtle having in the firſt chapter treated of the doctrine of election, and in the ſecond, of the reconciling of the Gentiles with the Jews to the Father, by his Son, through the preaching of the goſpel; comes in the third chapter to ſhew that that alſo was, as that of election, determined before the world began. Now leſt the afflictions that attend the goſpel ſhould, by its raging among theſe Epheſians, darken the glory of theſe things unto them; therefore he makes here a brief repetition and explanation, to the end they might be ſupported and made live above them. He alſo joins thereto a fervent prayer for them, that God would let them ſee in the ſpirit and faith, how they, by God and by Chriſt, are ſecured from the evil of the worſt that might come upon them. *For this cauſe I bow my knees to the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named; that he would grant you according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man: That Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and heighth, and to know the love of Chriſt, which paſſeth knowledge*, &c. Knowing, that their deep underſtanding what good by theſe were reſerved for them, they would never be diſcouraged, whatever troubles ſhould attend their profeſſion.

Breadth, and length, and depth, and heighth, are words that in themſelves are both ambiguous, and to wonderment; ambiguous becauſe unexplained, and to wonderment, becauſe they carry in them an unexpreſſible ſomething; and that ſomething that which far out-goes all thoſe things that can be found in this world. The Apoſtle here was under a ſpiritual ſurprize, for while meditating and writing, he was caught: The ſtrength and glory of the truths that he was endeavouring to faſten upon the people to whom he wrote, took him away into their glory, beyond what could to the full be uttered. Beſides, many times things are thus expreſſed, on purpoſe to command attentions, a ſtop and pauſe in the mind about them; and to divert, by their greatneſs, the heart from the world, unto which they naturally are ſo inclined. Alſo, truths are often delivered to us, like wheat in full ears, to the end we ſhould rub them out before we eat them, and take pains about them, before we have the comfort of them.

Breadth, length, depth, and heighth. In my attempting to open theſe words, I will give you, 1. Some that are of the ſame kind. 2. And then ſhew you, 1. The reaſons of them; and then alſo, 2. Something of their fulneſs.

Firſt, Thoſe of the ſame kind, are uſed ſometimes to ſhew us the power, force and ſubtilty of the enemies of God's church, *Dan.* 4. 11. *Rom.* 8. 38, 39. But,

Secondly, Moſt properly to ſhew us the infinite and unſearchable greatneſs of God, *Job* 11. 7, 8, 9. *Rom.* 11. 33.

They are here to be taken in this ſecond ſenſe, that is, to ſuggeſt unto us the unſearchable and infinite greatneſs of God; who is a breadth beyond all breadths, a length beyond all lengths, a depth beyond all depths, and a heighth beyond all heighths, and that in all his attributes: He is an eternal being, an everlaſting being, and in that reſpect he is beyond all meaſures, whether they be of breadth, or length, or depth, or heighth. In all his attributes he is beyond all meaſure: whether you meaſure by words, by thoughts, or by the moſt enlarged and exquiſite apprehenſion; His greatneſs is unſearchable; His judgments are unſearchable; He is infinite in wiſdom. O! the depth of the riches both of the wiſdom and knowledge of God! If I ſpeak of ſtrength, lo, he is ſtrong; yea, the thunder of his power who can underſtand? There is none holy as the Lord: and his mercy is from everlaſting to everlaſting, on them that fear him. The greatneſs of God, of the God and Father our Lord Jeſus Chriſt, is that, if rightly conſidered, which will ſupport the ſpirits of thoſe of his people that are frighted with the greatneſs of their adverſaries. For here is a greatneſs againſt a greatneſs, Pharaoh was great, but God more great, more great in power, more great in wiſdom, more great every way for the help of his people, wherein they dealt proudly, he was above them. Theſe words therefore take in for this people, the great God who in his immenſity, and infinite greatneſs is beyond all beings. But,

To come to the reaſon of the words.

Firſt, They are made uſe of to ſhew to the Epheſians, that God with what he is in himſelf, and with what he hath in his power, is all for the uſe and profit of the believers. Elſe no great matter is held out to them thereby. But this God is our God! there is the comfort: For this cauſe therefore he preſenteth them with this deſcription of him. To wit, by breadth and length, and depth and heighth: As who ſhould ſay, the High God is yours; the God that fills heaven and earth is yours; the God whom the heaven of heavens cannot contain, is yours; yea, the God whoſe works are wonderful, and whoſe ways are paſt finding out, is yours. Conſider therefore the greatneſs that is for you, that taketh part with you, and that will always come in for your help againſt them that contend with you. It is my ſupport, it is my relief; it is my comfort in all my tribulations, and I would have it yours, and ſo it will when we live in the lively faith thereof. Nor ſhould we admit of diſtruſt in this matter from the conſideration of our own unworthineſs either taken from the finiteneſs of our ſtate, or the foulneſs of our ways. For now, though God's attributes, ſeveral of them in their own nature, are ſet againſt ſin and ſinners; yea, were we righteous, are ſo high that needs they muſt look over us, for it is to him a condeſcention to behold things in heaven: How much more then to open his eyes upon ſuch as we: yet by the paſſion of Jeſus Chriſt, they harmoniouſly agree in the ſalvation of our ſouls. Hence God is ſaid to be love, God is love; might ſome ſay, and juſtice too: but his juſtice is turned with wiſdom, power, holineſs and truth, to love, yea, to love thoſe that be found in his Son; foraſmuch as there is nothing fault-worthy in his righteouſneſs which is put upon us. So then, as there is in God's nature a length, and breadth, and depth, and heighth that is beyond all that we can think: So we ſhould conclude that all this is love to us, for Chriſt's ſake; and then dilate with it thus in our minds, and enlarge it thus in our meditations: ſaying ſtill to our low and trembling ſpirits: It is high as heaven, what canſt thou do? deeper than hell, what canſt thou know? the meaſure thereof is longer than the earth, and deeper than the ſea.

But we will paſs generals, and more particularly ſpeak ſomething of their fullneſs, as they are fitted to ſuit and anſwer to the whole ſtate and condition of a chriſtian in this life. The words are boundleſs; we have here a breadth, a length, a depth and heighth made mention of, but what breadth, what length, what depth, what heighth is not ſo much as hinted. It is therefore infiniteneſs ſuggeſted to us, and that has engaged for us. For the apoſtle conjoins therewith, *And to know the love of Chriſt which paſſeth knowledge.* Thus therefore it ſuits and anſwers a chriſtian's condition, while in this world, let that be what it will. If his afflictions be broad, here is a breadth; if they be long, here is a length; if they be deep, here is a depth; and if they be high, here is a heighth. And I will ſay, there is nothing that is more helpful, ſuccouring, or comfortable to a chriſtian while in a ſtate of trial and temptation, than to know that there is a breadth to anſwer a breadth, a length to anſwer a length, a depth to anſwer a depth, and a heighth to anſwer a heighth. Wherefore this is that the apoſtle prayeth for, namely, that the Epheſians might have underſtanding in theſe things, *That ye may know what is the breadth, and length, and depth and heighth.*

Of the largeneſs of the apoſtle's heart in praying for his people, to wit, That they might be able to comprehend with all ſaints, what, &c. of that we ſhall ſpeak afterwards.

But firſt, to ſpeak to theſe four expreſſions, breadth, length, depth and heighth.

Firſt, What is the breadth. This word is to ſhew, that God is all over, every where, ſpreading of his wings, ſtretching out his goodneſs to the utmoſt bounds, for the good of thoſe that are his people.

In the ſin of his people there is a breadth; a breadth that ſpreadeth over all, whereſoever a man ſhall look. The ſin of the ſaints is a ſpreading leproſy. Sin is a ſcab that ſpreadeth; it is a ſpreading plague; it knows no bounds: or, as David ſaith, I have ſeen the wicked ſpreading himſelf. Hence it is compared to a cloud, to a thick cloud, that covereth or ſpreadeth over the face of all the ſky. Wherefore here is a breadth called for, a breadth that can cover all, or elſe what is done is to no purpoſe. Therefore to anſwer this, here we have a breadth, a ſpreading breadth; I ſpread my ſkirt over thee: But how far? Even ſo far as to cover all. I ſpread my ſkirt over thee, and covered thy nakedneſs. Here now is a breadth according to the ſpreading nature of the ſin of this wretched one; yea, a ſuperabounding ſpreading; a ſpreading beyond; a ſpreading to cover. Bleſſed is he whoſe ſin is covered, whoſe ſpreading ſin is covered by the mercy of God through Chriſt. This is the ſpreading cloud, whoſe ſpreadings none can underſtand. He ſpread a cloud for a covering, and fire to give light in the night.

This breadth that is in God, it alſo overmatcheth that ſpreading and overſpreading rage of men that is ſometimes as if it would ſwallow up the whole church of God. You read of the rage of the king of Aſſyria, that there was a breadth in it, an overflowing breadth, to the filling of the breadth of thy land, O Immanuel. But what follows? Aſſociate yourſelves, O ye people, (ye Aſſyrians) and ye ſhall be broken to pieces: and give ear, all ye of far countries; gird yourſelves and ye ſhall be broken to pieces: Take counſel together, and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand, for God is with us; God will over-match and go beyond you.

Wherefore this word, breadth, and what is the breadth: It is here expreſſed on purpoſe to ſuccour and relieve, or to ſhew what advantage, for ſupport, the knowledge of the overſpreading grace of God by Chriſt yieldeth unto thoſe that have it, let their trials be what they will. Alas! the ſin of God's children ſeemeth ſometimes to overſpread not only their fleſh, and the face of their ſouls, but the whole face of heaven. And what ſhall he do now, that is a ſtranger to this breadth, made mention of in the text? Why he muſt deſpair, lie down and die, and ſhut up his heart againſt all comfort, unleſs he, with his fellow-chriſtians, can, at leaſt, apprehend what is this breadth, or the breadth of mercy intended in this place. Therefore Paul for the ſupport of the Epheſians, prays, that they may know what is the breadth.

This largeneſs of the heart and mercy of God towards his people, is alſo ſignified by the ſpreading out of his hand to us in the invitations of the goſpel. I ſaid, ſaith he, Behold me, behold me, I have ſpread out my hands all the day to a rebellious people, to a people that provoke me continually.

I have ſpread out my hands, that is, opened my arms as a mother affectionately doth, when ſhe ſtoopeth to her child in the warm workings of her bowels, and claſpeth it up in them, and kiſſeth, and putteth it into her boſom.

For, by ſpreading out the hands or arms to embrace, is ſhewed the breadth or largeneſs of God's affections; as by our ſpreading out our hands in prayer, is ſignified the great ſenſe that we have of the ſpreading nature of our ſins, and of the great deſires that are in us, that God would be merciful to us.

This word alſo anſwereth to, or may fitly be ſet againſt the wiles and temptations of the devil, who is that great and dogged leviathan, that ſpreadeth his ſharp-pointed things upon the mire: For, be the ſpreading nature of our corruptions never ſo broad, he will find ſharp-pointed things enough to ſtick in the mire of them, for our affliction. Theſe ſharp-pointed things are thoſe that in another place are called fiery darts, and he has abundance of them, with which he can and will ſorely prick and wound our ſpirits: Yea, ſo ſharp ſome have found theſe things to their ſouls, that they have pierced beyond expreſſion. When, ſaid Job, I ſay, my bed ſhall comfort me, my couch ſhall eaſe my complaint, then thou ſcareſt me with dreams, and terrifieſt me through viſions, ſo that my ſoul chuſeth ſtrangling, and death, rather than life. But now, anſwerable to the ſpreading of theſe ſharp-pointed things, there is a ſuper-abounding breadth in the ſovereign grace of God, the which whoſo ſeeth and underſtandeth, as the apoſtle doth pray we ſhould, is preſently helped: for he ſeeth that this grace ſpreadeth itſelf, and is broader than can be, either our mire, or the ſharp-pointed things that he ſpreadeth thereupon for our vexation and affliction: It is broader than the ſea.

This therefore ſhould be that upon which thoſe that ſee the ſpreading nature of ſin, and the leproſie and contagion thereof, ſhould meditate, to wit, The broadneſs of the grace and mercy of God in Chriſt. This will poiſe and ſtay the ſoul; this will relieve and ſupport the ſoul in and under thoſe many miſgiving and deſponding thoughts unto which we are ſubject when afflicted with the apprehenſions of ſin, and the abounding nature of it.

Shall another man pray for this, one that knew the goodneſs and benefit of it, and ſhall not I meditate upon it? and ſhall not I exerciſe my mind about it? Yes ſurely, for it is my duty, it is my priviledge and mercy ſo to do. Let this therefore, when thou ſeeſt the ſpreading nature of thy ſin be a memento to thee, to the end thou may'ſt not ſink and die in thy ſoul.

Secondly, What is the breadth and length. As there is a breadth in this mercy and grace of God by Chriſt, ſo there is a length therein, and this length is as large as the breadth, and as much ſuiting the condition of the child of God, as the other is. For, though ſin ſometimes is moſt afflicting to the conſcience, while the ſoul beholdeth the overſpreading nature of it, yet here it ſtoppeth not, but oft-times through the power and prevalency of it, the ſoul is driven with it, as a ſhip by a mighty tempeſt, or as a rolling thing before the whirlwind:

wind: driven, I ſay, from God, and from all hopes of his mercy, as far as the eaſt is from the weſt, or as the ends of the world are aſunder. Hence it is ſuppoſed by the prophet, that for and by ſin they may be driven from God to the utmoſt part of heaven; and that is a ſad thing, a ſad thing, I ſay to a gracious man. Why, ſaith the prophet to God, Art thou ſo far from helping me, and from the words of my roaring? Sometimes a man, yea, a man of God, is, as he apprehends, ſo far off from God, that he can neither help him, nor hear him, and this is a diſmal ſtate. And thou haſt removed my ſoul, ſaid the church, far off from peace, I forgot proſperity. This is the ſtate ſometimes of the godly, and that not only with reference to their being removed by perſecutors from the appointments and goſpel-ſeaſons, which are their delight and the deſire of their eyes; but alſo with reference to their faith and hope in their God. They think themſelves beyond the reach of his mercy. Wherefore in anſwer to this conceit it is, that the Lord aſketh, ſaying, Is my hand ſhortened at all that I cannot redeem? And again, Behold the Lord's hand is not ſhortened, that it cannot ſave, neither his ear heavy, that he cannot hear. Wherefore he ſaith again, If any of them be driven out unto the utmoſt parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. God has a long arm, and he can reach a great way further than we can conceive he can: When we think his mercy is clean gone, and that ourſelves are free among the dead, and of the number that he remembereth no more, then he can reach us, and cauſe that again we ſtand before him. He could reach Jonah, tho' in the belly of hell; and reach thee, even then, when thou thinkeſt thy way is hid from the Lord, and thy judgment paſſed over from thy God. There is a length to admiration, beyond apprehenſion or belief, in the arm of the ſtrength of the Lord; and this is that which the Apoſtle intended by this word, Length; namely, To inſinuate what a reach there in the mercy of God, how far it can extend it itſelf. If I take the wings of the morning, ſaid David, and dwell in the uttermoſt parts of the ſea, even there ſhall thy hand lead me, and thy right hand ſhall uphold me. I will gather them from the eaſt, and from the weſt, and from the north, and from the ſouth, ſaith he: That is, from the utmoſt corners.

This therefore ſhould encourage them that for the preſent cannot ſtand, but that do fly before their guilt: Them that feel no help nor ſtay, but that go, as to their thinking, every day by the power of temptation, driven yet farther off from God, and from the hope of obtaining of his mercy to their ſalvation; poor creature, I will not now aſk thee how thou cameſt into this condition, or how long this has been thy ſtate; but I will ſay before thee, and I prithee hear me, O the length of the ſaving arm of God! As yet thou art within the reach thereof; do not thou go about to meaſure arms with God, as ſome good men are apt to do: I mean, do not thou conclude, that becauſe thou canſt not reach God by thy ſhort ſtump, therefore he cannot reach thee with his long arm. Look again, Haſt thou an arm like God, an arm like his for length and ſtrength? It becomes thee, when thou canſt not perceive that God is within the reach of thy arm, then to believe that thou art within the reach of his; for it is long, and none knows how long.

Again, Is there ſuch a length? ſuch a length in the arm of the Lord, that he can reach thoſe that are gone away, as far as they could? then this ſhould encourage us to pray, and hope for the ſalvation of any one of our backſlidden relations, that God would reach out his arm after them: Saying, Awake, O arm of the Lord, art not thou it that haſt cut Rahab, and wounded the dragon? Art not thou it which haſt dried the ſea, the waters of the great deep, haſt made the depths of the ſea a way for the ranſomed to paſs over? Awake, O arm of the Lord, and be ſtretched out as far as to where my poor huſband is, where my poor child, or to where my poor backſliden wife or dear relation is, and lay hold, faſt hold; they are gone from thee, but, O thou the hope of Iſrael, fetch them again, and let them ſtand before thee. I ſay, here is in this word [Length] matter of encouragement for us thus to pray; for if the length of the reach of mercy is ſo great, and if alſo this length is for the benefit of thoſe that may be gone off far from God, (for they at preſent have no need thereof that are near) then improve this advantage at the throne of grace for ſuch, that they may come to God again.

Thirdly, As there is a breadth and length here, ſo there is a [Depth.] What is the breadth and length, and depth? And this depth is alſo put in here on purpoſe to help us under a trial that is diverſe from the two former. I told you, that by the breadth the Apoſtle inſinuates a remedy and ſuccour to us, when we ſee our corruptions ſpread like a leproſy; and by length he would ſhew us, that when ſin has driven God's elect to the furtheſt diſtance from him, yet his arm is long enough to reach them, and fetch them back again.

But, I ſay, as we have here a breadth, and a length, ſo we have alſo a depth. That ye may know what is the [Depth] Chriſtians have ſometimes their ſinking fits, and are as if they were always deſcending: or as Heman ſays, counted with them that go down into the pit. Now guilt is not to ſuch ſo much a wind and a tempeſt, as a load and burthen. The devil, and ſin, and the curſe of the law, and death, are gotten upon the ſhoulders of this poor man, and are treading of him down, that he may ſink into, and be ſwallowed up of his miry place.

I ſink, ſays David in deep mire, where there is no ſtanding: I am come into deep waters, where the floods overflow me. Yea, there is nothing more common among the ſaints of old, than this complaint: Let neither the water-flood overflow me, neither let the deep ſwallow me up, neither let the pit ſhut her mouth upon me. Heman alſo ſaith, Thou haſt laid me in the loweſt pit, in darkneſs in the deeps. Thy wrath lieth hard upon me, and thou haſt afflicted me with all thy waves. Hence it is again that the Pſalmiſt ſays: Deep calleth unto deep, at the noiſe of thy water ſpouts all thy waves, and thy billows are gone over me. Deep calleth unto deep: What's that? Why, it is expreſſed in the verſe before: O God, ſays he, My ſoul is caſt down within me. Down? that is, deep into the jaws of diſtruſt and fear. And, Lord, my ſoul in this depth of ſorrow calls for help to thy depth of mercy. For though I am ſinking and going down, yet not ſo low, but that thy mercy is yet underneath me: Do of thy compaſſions open thoſe everlaſting arms, and catch him that has no help or ſtay in himſelf: For ſo it is with one that is falling into a well or a dungeon.

Now mark, as there is in theſe texts, the ſinking condition of the godly man ſet forth, of a man whom ſin and ſatan is treading down into the deep; ſo in our text which I am ſpeaking to at this time, we have a depth that can more than counterpoiſe theſe deeps, ſet forth with a hearty prayer, that we may know it. And although the deeps, or depths of calamity into which the godly may fall, may be as deep as hell, and methinks they ſhould be no deeper: yet this is the comfort, and for the comfort of them of the godly that are thus ſinking: The mercy of God for them lies deeper. It is deeper than hell, what canſt thou know? And this is that which made Paul that he was not afraid of this depth, I am perſuaded, ſaid he, that neither heighth nor depth ſhall ſeparate us from the love of God, which is in Chriſt Jeſus our Lord. But of this he could by no means have been perſuaded, had he not believed that mercy lieth deeper for the godly to help them, than can all other depths be to deſtroy them: This is it at which he ſtands and wonders, ſaying, O the depth of the riches both of the wiſdom and knowledge of God, that is to find out a way to ſave his people, notwithſtanding all the deep contrivances that the enemy hath, and may invent to make us come ſhort home.

This is alſo that, as I take it, which is wrapped up in the bleſſing, wherewith Jacob bleſſed his ſon Joſeph. God ſhall bleſs thee, ſaith he, with the bleſſings of heaven above, and with the bleſſings of the deep that lieth under. A bleſſing which he had ground to pronounce: as well from his obſervation of God's good dealing with Joſeph, as in a ſpirit of prophecy. For he ſaw that he lived and was become a flouriſhing bough, by a wall, after that the archers had done their worſt to him. Moſes alſo bleſſeth God for bleſſing of Joſeph thus, and bleſſed his portion to him, as counting of it ſufficient for his help in all afflictions. Bleſſed, ſaith he, of the Lord, be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.

I am not of belief that theſe bleſſings are confined to things temporal, or carnal, but to things ſpiritual and divine; and that they have moſt chiefly reſpect to ſoul, and eternal good. Now mark, he tells us here, that the bleſſings of the deep, do couch beneath. Couch, that is, lie cloſe, ſo as hardly to be diſcerned by him that willingly would ſee that himſelf is not below theſe arms that are beneath him. But that as I ſaid, is hard to be diſcerned by him that thus is ſinking, and that has as he now ſmartingly feels, all God's waves, and his billows rolling over him. However, whether he ſees or not, for this bleſſing lieth couched, yet there it is, and there will be, though one ſhould ſink as deep as hell: And hence they are ſaid to be everlaſting arms that are underneath: That is, arms that are long and ſtrong, and that can reach to the bottom, and alſo beyond, all the miſery and diſtreſs, that chriſtians are ſubject to in this life. Indeed mercy ſeems to be aſleep, when we are ſinking: For then we are as if all things were careleſs of us, but it is but as a lion couchant, it will awake in time for our help. And foraſmuch as this term is it, which is applicable to the lion in his den; it may be to ſhew that as a lion, ſo will God at the fitteſt ſeaſon, ariſe for the help and deliverance of a ſinking people. Hence when he is ſaid to addreſs himſelf to the delivering of his people, it is that he comes as a roaring lion. The Lord ſhall go forth as a mighty man, and ſhall ſtir up jealouſy like a man of war: He ſhall cry, yea roar, he ſhall prevail againſt his enemies. However here is a depth againſt the depth that is againſt us, let that depth be what it will. As let it be the depth of miſery, the depth of mercy is ſufficient. If it be the depth of helliſh policy, the depth both of the wiſdom and knowledge of God ſhall go beyond it, and prevail

This therefore is worthy of the conſideration of all ſinking ſouls; of the ſouls that feel themſelves deſcending into the pit.

There is ſuch a thing as this experienced among the godly. Some come to them (when tempted) when you will, they will tell you, they have no ground to ſtand on, their feet have ſlipped, their foundation is removed, and they feel themſelves ſinking, as into a pit that has no bottom. They inwardly ſink, not for want of ſomething to relieve the body, but for want of ſome ſpiritual cordial to ſupport the mind. I went down to the bottoms of the mountains, ſaid Jonas, the earth with her bars was about me for ever; my ſoul fainted within me.

Now for ſuch to conſider that underneath them, even at the bottom there lieth a bleſſing, or that in this deep whereinto they are deſcending, there lieth a delivering mercy couching to catch them, and to ſave them from ſinking for ever, this would be relief unto them, and help them to hope for good.

Again, As this were it well conſidered by the ſinking ones, would yield them ſtay and relief, ſo this is it by the vertue whereof, they that have been ſinking heretofore, have been lifted up, and above their caſtings down again. There are of thoſe that have been in the pit, now upon mount Sion, with the harps of God in their hands, and with the ſong of the lamb in their mouths. But how is it that they are there? why, David, by his own deliverance ſhews you the reaſon. For great is thy mercy towards me, ſaith he, and thou haſt delivered my ſoul from the loweſt hell. And again, He brought me up alſo out of an horrible pit, a pit of noiſe, (a pit wherein was the noiſe of devils, and of my heart anſwering them with diſtruſt and fear) out of the miry clay, (into which I did not only ſink, but was by it held from getting up: but he brought me up) and ſet my feet upon a rock, and eſtabliſhed my goings. And he hath put a new ſong in my mouth, even praiſes to our God.

But let me here give, if it may be, a timely caution to them that think they ſtand upon their feet. Give not way to falling becauſe everlaſting arms are underneath, take heed of that: God can let thee fall into miſchief, he can let thee fall, and not help thee up, Tempt not God, leſt he caſt thee away indeed. I doubt there are many that have preſumed upon this mercy, that thus do couch beneath, and have caſt themſelves down from their pinnacles into vanity, of a vain conceit that they ſhall be lifted up again: whom yet God will leave to die there, becauſe their fall was rather of wilfulneſs, than weakneſs, and of ſtubborneſs, and deſperate reſolutions, than for want of means and helps to preſerve them from it.

Fonrthly, As there is a breadth and length, and depth, in this mercy and grace of God through Chriſt towards his people: So there is alſo a heighth, *That ye may comprehend with all ſaints, what is the breadth and length, and depth, and* [*heighth.*] There are things that are high, as well as things that are low; things that are above us, as well as things that are under, that are diſtreſſing to God's people. It is ſaid when Noah was a preacher of righteouſneſs, there were giants in the earth in thoſe days: And theſe, as I conceive, were ſome of the heighths that were ſet againſt Noah; yea, they were the very dads and fathers of all that monſtrous brood that followed in the world in that day. Of this ſort were they who ſo frighted, and terrified Iſrael, when they were to go to inherit the land of promiſe. The men that were tall as the cedars, and ſtrong as the oaks, frighted them: they were in their own ſight, when compared with theſe high ones, but as graſhoppers. This therefore was their diſcouragement.

Beſides, together with theſe, they had high walls, walls as high as heaven; and theſe walls were of purpoſe to keep Iſrael out of his poſſeſſion. See how it is expreſſed: The people is greater and taller than we, the cities are great and walled up to heaven: and moreover, we have ſeen the ſons of the Anakims there. One of theſe, to wit, Goliah by name, how did he fright the children of Iſrael in the days of Saul! How did the appearance of him, make them ſcuttle together on heaps before him. By theſe giants, and by theſe high walls, God's children to this day are ſorely diſtreſſed, becauſe they ſtand in the croſs ways to cut off Iſrael from his poſſeſſion.

But now to ſupport us againſt all theſe, and to encourage us to take heart notwithſtanding all theſe things; there is for us, a heighth in God. He hath made his Son higher than the kings of the earth: His word alſo is ſettled for ever in heaven, and therefore muſt needs be higher than their walls: He alſo ſaith in another place, If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not at the matter, for he that is higher than the higheſt, regardeth, and there be higher than they. It was this that made Paul, that he feared not the height: not things preſent, nor things to come.

But again, As there are theſe things ſtanding, or lying in our way: So there are another ſort of heights that are more miſchievous than theſe: And they are the fallen angels. Theſe are called ſpiritual wickedneſs, or wicked ſpirits, in high places: For God has ſuffered them for a time to take to themſelves principality and power, and ſo they are become the rulers of the darkneſs of this world. By theſe we are tempted, ſifted, threatened, oppoſed, undermined: alſo by theſe there are ſnares, pits, holes, and what not made and laid for us, if peradventure by ſomething we may be deſtroyed. Yea, and we ſhould moſt certainly be ſo, were it not for the rock that is higher than they. But he that cometh from heaven is above all. Theſe are they that our king has taken captive, and hath rid (in his chariots of ſalvation) in triumph over their necks. Theſe are they, together with all others, whoſe moſt deviliſh deſigns he can wield, and turn and make work together for his ranſomed's advantage. There is a heighth, an infinitely over-topping heighth in the mercy and goodneſs of God for us, againſt them.

There are heighths alſo that build up themſelves in us, which are not but to be taken notice of: Yea, there are a many of them, and they place themſelves directly ſo, that if poſſible they may keep the ſaving knowledge of God out of our hearts. Theſe high things therefore are ſaid to exalt themſelves againſt the knowledge of God: and do oft-times more plague, afflict, and frighten chriſtian men and women, than any thing beſides. It is from theſe that our faith and ſpiritual underſtanding of God and his Chriſt is oppoſed and contradicted, and from theſe alſo that we are ſo inclinable to ſwerve from right doctrine into deſtructive opinions. It is from theſe that we are ſo eaſily perſuaded to call into queſtion our former experience of the goodneſs of God towards us, and from theſe that our minds are ſo often clouded and darkened that we cannot ſee afar off. Theſe would betray us into the hands of fallen angels, and men, nor ſhould we by any means help or deliver ourſelves, were it not for one that is higher. Theſe are the dark mountains at which our feet would certainly ſtumble, and upon which we ſhould fall, were it not for one who can leap and ſkip over theſe mountains of diviſion, and come into us.

Further, There is a heighth alſo that is obvious to our ſenſes, the which when it is dealt withal by our corrupted reaſon, proves a great ſhaking to our mind, and that is the heighth, and exceeding diſtance that heaven is off of us, and we off it. Is not God in the heighth of heaven, and behold the heighth of the ſtars, how high are they? Hence heaven is called the place for heighth. Alſo when Ahaz is bid to aſk with reference to heaven, he is bid to aſk it, In the heighth, the heighth above. Now ſaith reaſon, how ſhall I come thither? eſpecially when a good man is at his furtheſt diſtance therefrom: which is, when he is in the grave. Now I ſay, every heighth is a difficulty to him that is loaden with a burden, eſpecially the heaven of heavens, where God is, and where is the reſting-place of his, to them that are oppreſſed with the guilt of ſin. And beſides, the diſpenſation which happeneth to us laſt, to wit, death, as I ſaid before, makes this heaven, in my thoughts while I live ſo much the more unacceſſible. Chriſt indeed could mount up, but me, poor me, how ſhall I get thither? Elias indeed had a chariot ſent him to ride in thither, and went up by it into that holy place: but I, poor I, how ſhall I get thither? Enoch is there becauſe God took him: but as for me, how ſhall I get thither? Thus ſome have mourningly ſaid. And although diſtruſt of the power of God, as to the accompliſhing of this thing, is by no means to be ſmiled upon, yet methinks the unconcernedneſs of profeſſors thereabout, doth argue that conſidering thoughts about that, are wanting.

I know the anſwer is ready. Get Chriſt and go to heaven. But methinks the heighth of the place, and the glory of the ſtate that we are to enjoy therein, ſhould a little concern us, at leaſt ſo as to make us wonder in our thinking, that the time is coming that we muſt mount up thither. And ſince there are ſo many heighths between this place, between us and that; it ſhould make us admire at the heighths of the grace and mercy of God, by which, means is provided to bring us thither. And I believe that this thing, this very thing is included here by the Apoſtle when he prays for the Epheſians, that they might know the heighth.

Methinks, How ſhall we get thither, will ſtill ſtick in my mind. I will aſcend, ſays one, above the heighth of the clouds, and I will be like the moſt High: And I, ſays another, will ſet my neſt among the ſtars of heaven. Well, but what of all this? If heaven has gates, and they ſhall be ſhut, how wilt thou go in thither? Though ſuch ſhould climb up to heaven, from thence will God bring them down. Still I ſay, therefore, how ſhall we get in thither? Why, for them that are godly, there is the power of God, the merits of Chriſt, the help of angels, and the teſtimony of a good conſcience to bring them thither; and he that has not the help of all theſe, let him do what he can, ſhall never come thither. Not that all theſe go to the making up of the heighth that is intended in the text: for the heighth there, is what is in God through Chriſt to us alone. But the angels are the ſervants of God for that end: and none with ill conſciences enter in thither. What, know ye not that the unrighteous ſhall not inherit the kingdom of God? be not deceived, ſuch have no inheritance in the kingdom of Chriſt and of God.

This then ſhould teach us that in God is a power that is able to ſubdue all things to himſelf. In the compleating of many things, there ſeems to be an utter impoſſibility, as that a virgin ſhould conceive in her womb, as a virgin, and bring a Son into the world:

that the body that is turned into duſt, ſhould ariſe and aſcend into the higheſt heaven. Theſe things with many more ſeem to be utterly impoſſible: but there is that which is called the power of God, by the which he is able to make all things bend to his will, and to make all obſtructions give place to what he pleaſes. God is high above all things and can do whatever it pleaſeth him. But ſince he can do ſo, why doth he ſuffer this, and that thing to appear, to act, and do ſo horribly repugnant to his word? I anſwer, he admits of many things, to the end he may ſhew his wrath and make his power known; and that all the world may ſee how he checks and over-rules the moſt vile and unruly things, and can make them ſubſervient to his holy will. And how would the breadth and the length, and the depth, and the heighth of the love and mercy of God in Chriſt to us-ward be made to appear, ſo as in all things it doth, were there not admitted that there ſhould be breadths, and lengths, and depths and heighths, to oppoſe. Wherefore theſe oppoſitions are therefore ſuffered, that the greatneſs of the wiſdom, the power, the mercy, and grace of God to us in Chriſt might appear and be made manifeſt unto us.

This calls therefore upon chriſtians, wiſely to conſider of the doings of their God. How many oppoſite breadths, and lengths, and depths, and heighths did Iſrael meet with in their journey from Egypt to Canaan, and all to convince them of their own weakneſs, and alſo of the power of their God. And they that did wiſely conſider of his doings there, did reap the advantage thereof. Come, behold the works of the Lord towards me, may every chriſtian ſay. He hath ſet a Saviour againſt ſin; a heaven againſt a hell; light againſt darkneſs; good againſt evil, and the breadth, and length, and depth, and heighth of the grace that is in himſelf, for my good, againſt all the power and ſtrength, and force, and ſubtilty of every enemy.

This alſo, as I hinted but juſt before, ſhews both the power of them that hate us, and the inability of us to reſiſt. The power that is ſet againſt us none can cruſh, and break but God: for it is the power of devils, of ſin, of death, and hell. But we for our parts are cruſhed before the moth: being a ſhadow, a vapour, and a wind that paſſes away. Oh how ſhould we, and how would we, were but our eyes awake, ſtand and wonder at the preſervations, the deliverances, the ſalvations and benefits with which we are ſurrounded daily: while ſo many mighty evils ſeek daily to ſwallow us up, as the grave. See how the golden pſalm of David reads it. Be merciful unto me, O God, for man would ſwallow me up: he fighting daily oppreſſeth me. Mine enemies would ſwallow me up: for they be many that fight againſt me, O moſt high. This is at the beginning of it. And he concludes it thus, Thou haſt delivered my ſoul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

By this alſo we ſee the reaſon why it is ſo impoſſible for man or angel to perſuade unbelievers to come into, and cloſe with Chriſt; why there is a breadth that they cannot get over, a length that they cannot get beyond, a depth that they cannot paſs, and heights that ſo hinder them of the proſpect of glory, and the way thereto, that they cannot be allured thither. And that nothing can remove theſe, but thoſe that are in God, and that are oppoſite thereto; even the breadth and length, and depth and heighth that is in the text expreſſed, is to all awakened men an undoubted truth.

One item I would here give to him that loveth his own ſoul, and then we will paſs on in purſuance of what is to come! Since there is an heighth obvious to ſenſe, and that heighth muſt be overcome ere a man can enter into life eternal: let thy heart be careful that thou go the right way to over-paſs this heighth, that thou mayeſt not miſs of the delectable plains, and the pleaſures that are above. Now there is nothing ſo high, as to overtop this heighth; but Jacob's ladder, and that can do it: that ladder, when the foot thereof doth ſtand upon the earth, reacheth with its top to the gate of heaven. This is the ladder by which angels aſcend thither: and this is the ladder by which thou mayeſt aſcend thither. And he dreamed a dream, and behold a ladder ſet upon the earth, and the top of it reached to heaven: and behold the angels of God aſcending and deſcending on it.

This ladder is Jeſus Chriſt, the ſon of man, as is clear by the evangeliſt John. And in that it is ſaid to ſtand upon the earth, that is to ſhew that he took hold of man who is of the earth, and therein laid a foundation for his ſalvation: in that it is ſaid the top reached up to heaven, that is to ſhew that the divine nature was joined to the human, and by that means he was every way made a Saviour compleat. Now concerning this ladder, it is ſaid, Heaven was open where it ſtood, to ſhew that by him there is entrance into life: 'tis ſaid alſo concerning this ladder, that the Lord ſtood there, at the top, above it: ſaying, I am the God of Abraham, to ſhew his hearty and willing reception of thoſe that aſcend the heighth of his ſanctuary this way, All which Chriſt further explains by ſaying, I am the way, the truth, and the life, no man cometh to the father but by me. Look to thy ſelf then that thou do truly and after the right manner embrace this ladder, ſo will he draw thee up thither after him. All the rounds of this ladder are ſound and fitly placed, not one of them is ſet further than that by faith thou mayeſt aſcend ſtep by ſtep unto, even untill thou ſhalt come to the higheſt ſtep thereof, from whence, or by which thou mayeſt ſtep in at the celeſtial gate where thy ſoul deſireth to dwell.

Take my caution then, and be wary, no man can come thither but by him. Thither I ſay to be accepted: thither, there to dwell, and there to abide with joy for ever.

That you may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and heighth; and to know the love of Chriſt which paſſeth knowledge.

Having thus ſpoke of the breadth, and length, and depth, and heighth, that is in God's mercy by Chriſt to us-ward; we will now come more directly to the prayer of the Apoſtle for theſe Epheſians, with reference thereunto; to wit, that they might be able to comprehend with all ſaints what they are.

And firſt, As to the ability that he prays for, to the end that they may be capable to do this thing.

That ye may be able.] The weakneſs that is here ſuppoſed to hinder their thus comprehending, &c. did doubtleſs lie in their grace, as well as their nature: for in both, with reference to them that are chriſtians, there is great diſability, unleſs they be ſtrengthened mightily by the Holy Ghoſt. Natures ability depends upon graces, and the ability of graces, depends upon the mighty help of the ſpirit of God. Hence as nature itſelf, where grace is not, ſees nothing; ſo nature by grace ſees but weakly, if that grace is not ſtrengthened with all might by the ſpirit of grace. The breadths, lengths, depths and heighths here made mention of, are myſteries, and in all their operations, do work wonderful myſteriouſly: inſomuch that many times, though they are all of them buſily engaged for this and the other child of God, yet they themſelves ſee nothing of them. As Chriſt ſaid to Peter, what I do thou knoweſt not now: ſo may it be ſaid to many where the grace and mercy of God in Chriſt is working: they do not know, they underſtand not what it is, nor what will be the end of ſuch diſpenſations of God towards them. Wherefore they alſo ſay as Peter to Chriſt, doſt thou waſh my feet? thou ſhalt never waſh my feet: yea, and when ſome light to convince of this folly breaks in upon them, yet if it be not very diſtinct and clear; cauſing the perſon to know the true cauſe, nature, and end of God's doing of this or that, they ſwerve with Peter, as much on the other ſide. They have not known my ways, and my methods with them in this world, were that that cauſed Iſrael always to err in their hearts, and lye croſs to all, and each of theſe breadths, lengths, depths, and heighths, whenever they were under the exerciſe of any of them in the wilderneſs.

And the reaſon is, as I ſaid before, for that they are very myſterious in their workings. For they work by, upon, and againſt oppoſitions; for, and in order to the help and ſalvation of his people. Alſo (as was hinted a while ſince) that the power and glory of this breadth, and length, &c. of the mercy and grace of God, may the more ſhew its excellency and ſufficiency as to our deliverance; we by him ſeem quite to be delivered up to the breadths, lengths, and depths, and heighths that oppoſe, and that utterly ſeek our ruin: wherefore at ſuch times, nothing of breadths, lengths, depths, or heighths can be ſeen, ſave by thoſe that are very well ſkilled in thoſe myſterious methods of God, in his gracious actings towards his people. Who will bring me into the ſtrong city, and wilt not thou O God which haſt caſt us off? and thou O God which didſt not go forth with our armies? is a leſſon too hard for every chriſtian man to ſay over believingly. And what was it that made Jonah ſay, when he was in the belly of hell, yet will I look again towards thy holy temple; but the good ſkill that he had in underſtanding of the myſtery of theſe breadths, and lengths, and depths, and heighths of God, and of the way of his working by them. Read the text at large. Thou haſt caſt me into the deep, in the midſt of the ſeas, and the floods compaſſed me about. All thy billows and thy waves paſſed over me. Then I ſaid I am caſt out of thy ſight; yet will I look again toward thy holy temple.

Theſe, and ſuch like ſentences, are eaſily played with by a preacher, when in the pulpit, ſpecially if he has a little of the notion of things, but of the difficulty and ſtrait, that thoſe are brought into, out of whoſe mouth ſuch things, or words are extorted, by reaſon of the force of the labyrinths they are fallen into: of thoſe they experience nothing, wherefore to thoſe they are utterly ſtrangers.

He then that is able to comprehend with all ſaints what is the breadth, and length, and depth, and heighth; muſt be a good expoſitor of providence, and muſt ſee the way, and the workings of God by them. Now there are providences of two ſorts, ſeemingly good, and ſeemingly bad, and thoſe do uſually as Jacob did, when he bleſſed the ſons of Joſeph, croſs hands; and lay the bleſſing where we would not. And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him. I ſay there are providences unto which we would have the bleſſings intailed, but they are not. And they are providences that ſmile upon the fleſh; to wit, ſuch as caſt into the lap, health, wealth, plenty, eaſe, friends, and abundance of this world's good: becauſe theſe, Manaſſeh, as his name doth ſignify, have in them an aptneſs to make us forget our toil, our low eſtate, and from whence we were: but the great bleſſing is not in them. There are providences again, that take away from us whatever is deſirable to the fleſh; ſuch is the ſickneſs, loſſes, croſſes, perſecution and affliction; and uſually in theſe, though they make us ſhock when ever they come upon us, bleſſing coucheth, and is ready to help us. For God, as the name of Ephraim ſignifies, makes us fruitful in the land of our affliction. He therefore, in bleſſing of his people, lays his hands acroſs, guiding them wittingly, and laying the chiefeſt bleſſing on the head of Ephraim, or in that providence, that ſanctifies affliction. Abel! what, to the reaſon of Eve was he, in compariſon of Cain? Rachel called Benjamin the ſon of her ſorrow; but Jacob knew how to give him a better name. Jabez alſo, though his mother ſo called him, becauſe, as it ſeems, ſhe brought him forth with more than ordinary ſorrow, was yet more honourable, more godly, than his brethren. He that has ſkill to judge of providences aright, has a great ability in him to comprehend with other ſaints, what is the breadth, and length, and depth, and heighth; but he that has no ſkill as to diſcerning of them, is but a child in his judgment in thoſe high and myſterious things. And hence it is, that ſome ſhall ſuck honey out of that, at the which others tremble for fear it ſhould poiſen them. I have often been made to ſay, Sorrow is better than laughter; and the houſe of mourning better than the houſe of mirth. And I have more often ſeen, that the afflicted are always the beſt ſort of chriſtians. There is a man, never well, never proſpering, never but under afflictions, diſappointments and ſorrows: Why this man, if he be a chriſtian, is one of the beſt of men. They that go down to the ſea, that do buſineſs in great waters, they ſee the works of the Lord, and his wonders in the deep. And it is from hence, for aught I know, that James admoniſhes the brother of high degree to rejoice in that he is made low; and he renders the reaſon of it; to wit, for that the faſhion of the world periſheth, the rich man fadeth away in his way; but the tempted, and he that endureth temptation is bleſſed. Now, I know theſe things are not excellent in themſelves, nor yet to be deſired for any profit that they can yield, but God doth uſe by theſe, as by a tutor or inſtructor, to make known to them that are exerciſed with them, ſo much of himſelf as to make them underſtand that riches of his goodneſs that is ſeldom by other means broken up to the ſons of men. And hence it is ſaid, that the afterwards of affliction doth yield the peaceable fruits of righteouſneſs to them that are exerciſed thereby.

The ſum is, theſe breadths, and lengths, and depths, and heights of God, are to be diſcerned; and ſome that are good, do more, and ſome do leſs diſcern them, and how they are working, and putting forth themſelves in every providence, in every change, in every turn of the wheel that paſſeth by us in this world. I do not queſtion but that there are ſome that are alive, that have been able to ſay, the days of affliction have been the beſt unto them; and that could, if it were lawful, pray that they might always be in affliction, if God would but do to them as he did when his hand was laſt upon them. For by them he cauſed his light to ſhine: Or as Job has it, Thou hunteſt me as a fierce lion; and again thou ſheweſt thyſelf marvellouſly upon me. See alſo the writing of Hezekiah, and read what profit he found in afflictions.

But again, theſe breadths, lengths, depths, and heights, have in themſelves naturally that glory, that cannot be ſo well diſcerned, or kept in view by weak eyes. He had need have an eye like an eagle, that can look upon the ſun, that can look upon theſe great things, and not be ſtricken blind therewith. You ſee how Saul was ſerved when he was going to Damaſcus: But Stephen could ſtand and look up ſtedfaſtly into heaven; and that too when with Jonas he was going into the deep. But I have done with this, and proceed:

That ye may be able to comprehend.] Although apprehending is included in comprehending; yet to comprehend is more. To comprehend is to know a thing fully; or, to reach it all. But here we muſt diſtinguiſh, and ſay, that there is a comprehending that is abſolute, and a comprehending that is comparative. Of comprehending abſolutely or perfectly, we are not here to ſpeak; for that the apoſtle could not, in this place, as to the thing prayed for deſire: For it is utterly impoſſible perfectly to know whatſoever is in the breadths, lengths, depths, and heights here ſpoken of. Whether you call them mercies, judgments, or the ways of God with men. How unſearchable are his judgments, and his ways paſt finding out! Or, if you take them to ſignify his love, unto which you ſee I am inclined; why, that you read of in the ſame place, to be it which paſſes knowledge. Wherefore ſhould the apoſtle, by this term, conclude, or inſinuate, that what he calls here breadths, lengths, depths, or heights, might be fully, or perfectly underſtood and known, he would not only contradict other ſcriptures, but himſelf, in one and the ſelf ſame breath. Wherefore it muſt be underſtood comparatively; that is, and that he ſays, with, or as much as others, as any, even with all ſaints. *That ye may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and heighth.* I would ye were as able to underſtand, to know, and to find out theſe things, as ever any were; and to know with the very beſt of ſaints, *The love of Chriſt, which paſſeth knowledge.* There are, as has before been hinted, degrees of knowledge of theſe things; ſome know more, ſome leſs; but the apoſtle prays that theſe Epheſians might ſee, know, and underſtand as much thereof as the beſt, or as any under heaven.

And this, in the firſt place, ſhews us the love of a miniſter of Jeſus Chriſt. A miniſter's love to his flock is ſeen in his praying for them: wherefore Paul, commonly, by his epiſtles, either firſt or laſt, or both, gives the churches to underſtand, That he did often heartily pray to God for them: And not only ſo, but alſo ſpecifies the mercies, and bleſſings, and benefits which he earneſtly begged for them of God.

But, ſecondly, This implies that there are great benefits accrue to chriſtians by the comprehending of theſe things; Yea, it implies that ſomething very ſpecial is miniſtred to us by this knowledge of theſe; and here to touch upon a few of them.

Firſt, He that ſhall arrive to ſome competent knowledge of theſe things, ſhall underſtand more thoroughly the greatneſs, the wiſdom, the power, &c. of the God that is above. For by theſe expreſſions are the attributes of God ſet forth unto us: And altho' I have diſcourſed of them hitherto under the notion of grace and mercy, yet it was not for that I concluded, they excluded the expreſſing of his other attributes, but becauſe they all, as it were, turn into loving methods in the wheel of their heavenly motion towards the children of God. Hence it is ſaid, God is love, God is light. God is what he is for his own glory, and the good of them that fear him. God! Why God in the breadth, length, depth, heighth that is here intended, comprehends the whole world. The whole world is in him: for he is before, above, beyond, and round about all things. Hence it is ſaid, The heavens for breadth, are but his ſpan: That he gathereth the wind in his fiſts, meaſureth the waters in the hollow of his hand, weigheth the mountains in ſcales, and the hills in a balance. Yea, that all nations before him are as nothing, and they are counted to him leſs than nothing, and vanity. Hence we are ſaid to live and move in him, and that he is beyond all ſearch.

I will add one word more, notwithſtanding there is ſuch a revelation of Him in his word, in the book of creatures, and in the book of providences; yet the ſcripture ſays, Lo, theſe are part of his ways: but how little a portion is heard of him? So great is God above all that we have read, heard, or ſeen of Him, either in the bible, in heaven, or earth, the ſea, or what elſe is to be underſtood. But now, That a poor mortal, a lump of ſinful fleſh, or, as the ſcripture-phraſe is, poor duſt and aſhes, ſhould be in the favour, in the heart, and wrapped up in the compaſſions of ſuch a God! O amazing! O aſtoniſhing conſideration! And yet This God is our God for ever and ever; and He will be our guide even unto death.

It is ſaid of our God, That he humbleth himſelf when he beholds things in heaven, How much more then when he openeth his eyes upon man; but moſt of all when he makes it, as one may ſay, his buſineſs to viſit him every morning, and to try him every moment, having ſet his heart upon him, being determined to ſet him alſo among his princes. The Lord is high above all nations, and his glory above the heavens. Who is like to the Lord our God, who dwelleth on high? Who humbleth himſelf to behold the things that are in heaven, and in the earth? He raiſeth up the poor out of the duſt, and lifteth the needy out of the dunghill; that he may ſet him with princes, even with the princes of his people.

Secondly, If this God be our God; or if our God be ſuch a God, and could we but attain to that knowledge of the breadth, and length, and depth, and height that is in him, as the apoſtle here prays, and deſires we may, we ſhould never be afraid of any thing we ſhall meet with, or that ſhall aſſault us in this world. The great God, the former of all things, taketh part with them that fear him, and that engage themſelves to walk in his ways, of love, and reſpect, they bare unto him; ſo that ſuch may boldly ſay, The Lord is my helper, and I will not fear what man ſhall do unto me. Would it not be amazing, ſhould you ſee a man encompaſſed with chariots and horſes, and weapons for his defence, yet afraid of being ſparrow blaſted, or over-run by a graſhopper! Why It is He that ſitteth upon the circle of the earth, and to whom the inhabitants thereof be as graſhoppers: that is, the God of the people that are lovers of Jeſus Chriſt; therefore we ſhould not fear them. To fear man, is to forget God; and to be careleſs in a time of danger, is to forget God's ordinance. What is it then? Why, let us fear God, and diligently keep his way, with what prudence and regard to our preſervation, and alſo the preſervation of what we have, we may: And if, we doing this, our God ſhall deliver us, and what we have, into the hands of them that hate us, let us laugh, be fearleſs and careleſs, not minding now to do any thing elſe but to ſtand up for him againſt the workers of iniquity; fully concluding, that both we, and our enemies, are in the hand of him that loveth his people, and that will certainly render a reward to the wicked, after that he has ſufficiently tried us by their means. The great God that formed all things, both rewardeth the fool, and rewardeth tranſgreſſors.

Thirdly, Another thing that the knowledge of what is prayed for of the apoſtle, if we attain it, will miniſter to us, is, An holy fear and reverence of this great God in our ſouls; both becauſe he is great, and becauſe he is wiſe and good. Who would not fear thee, O Lord, and glorify thy name?

Greatneſs ſhould beget fear, greatneſs ſhould beget reverence: Now who ſo great as our God? and ſo, who to be feared like him? He alſo is wiſe, and will not be deceived by any. He will bring evil, and not call back his words; but will riſe againſt the houſe of evil-doers, and againſt the help of them that work iniquity. Moſt men deal with God as if he were not wiſe; as if he either knew not the wickedneſs of their hearts and ways, or elſe knew not how to be even with them for it: When, alas! He is wiſe in heart, and mighty in power; and although he will not, without cauſe, afflict, yet he will not let wickedneſs go unpuniſhed. This therefore ſhould make us fear. He alſo is good, and this ſhould make us ſerve him with fear. Oh! that a great God ſhould be a good God; a good God to an unworthy, to an undeſerving, and to a people that continually do what they can to provoke the eyes of his glory; this ſhould make us tremble. He is fearful in ſervice, fearful in praiſes.

The breadth, and length, and depth, and height of his out-going towards the children of men, ſhould alſo beget in us a very great fear and dread of his majeſty. When the prophet ſaw the height of the wheels, he ſaid they were dreadful, and cried out unto them, O wheel! His judgments alſo are a great deep; nor is there any ſearching of his underſtanding. He can tell how to bring his wheel upon us; and to make our table a ſnare, a trap, and a ſtumbling-block unto us: He can tell how to make his Son to us a rock of offence, and his goſpel to be a ſavour of death unto death, unto us. He can tell how to chuſe deluſions for us, and to lead us forth with the workers of iniquity. He can out-wit, and out-do us, and prevail againſt us for ever; and therefore we ſhould be afraid and fear before him, for our good, and the good of ours for ever: Yea, it is for theſe purpoſes, with others, that the apoſtle prayeth thus for this people: For the comprehending of theſe things, do poiſe and keep the heart in an even courſe. This yields comfort; this gives encouragement; this begets fear and reverence in our hearts of God.

Fourthly, This knowledge will make us willing that he ſhould be our God; yea, will alſo make us abide by that willingneſs. Jacob ſaid with a vow, If God will be with me and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; ſo that I come again to my father's houſe in peace: then ſhall the Lord be my God. And this ſtone which I have ſet for a pillar, ſhall be God's houſe; and of all that thou ſhalt give me, I will ſurely give the tenth unto thee. Thus he conſidered the greatneſs of God, and from a ſuppoſition that he was what he had heard him, of his father, to be; he concluded to chuſe him for his God, and that he would worſhip him, and give him that honour that was due to him as God. How did the king of Babylon ſet him above all gods, when but ſome ſparkling rays from him did light upon him: he calls him a God of gods, prefers him above all gods, charges all people and nations that they do nothing amiſs againſt him: he calls him the moſt high God, the God that liveth for ever; and confeſſes, that he doth whatſoever he will in heaven and earth; and concludes with praiſing and extolling of him. We naturally love greatneſs: and when the glorious beauty of the King of glory ſhall be manifeſt to us, and we ſhall behold it, we ſhall ſay as Joſhua did; Let all men do as ſeems them good; but I, and my houſe will ſerve the Lord.

When the Apoſtle Paul ſought to win the Athenians to him, he ſets him forth before them with ſuch terms as beſpeaks his greatneſs; calling of him (and that rightly) God that made the world, and all things: the Lord of heaven and earth. One that giveth to all life and breath, and all things: One that is nigh to every one; he in whom we live, and move, and have our being: God that hath made of one blood all nations of men; and that hath determined the times before appointed, and the bounds of their habitation, &c. Theſe things beſpeak the greatneſs of God, and are taking to conſidering men. Yea, theſe very Athenians, while ignorant of him, from thoſe dark hints that they had by natural light concerning him, erected an altar to him, and put this ſingular inſcription upon it, To the unknown God: to ſhew, that according to their mode, they had ſome kind of reverence for him: but how much more when they came to know him, and to believe that God, in all his greatneſs, had engaged himſelf to be theirs, and to bring them to himſelf, that they might in time be partakers of his glory.

Fifthly, The more a man knows or underſtands of the greatneſs of God towards him, expreſſed here by the terms of unſearchable breadth, length, depth, and height; the better will he be able in his heart to conceive of the excellent glory and greatneſs of the things that are laid up in the heavens for them that fear him. They that know nothing of this greatneſs, know nothing of them; they that think amiſs of this greatneſs, think amiſs of them; they that know but little of this greatneſs, know but little of them: But he that is able to comprehend with all ſaints what is the breadth, and length, and depth, and height; he is beſt able to conceive of, and, conſequently, to make a judgment concerning the due worth, and bleſſed glory of them.

This is both evident to reaſon; alſo experience confirmeth the ſame. For, as for thoſe dark ſouls that know nothing of his greatneſs, they have in deriſion thoſe who are, through the ſplendor of the glory, captivated and carried away after God. Alſo, thoſe whoſe judgments are corrupted, and themſelves thereby made as drunkards, to judge of things fooliſhly, they, as it were, ſtep in the ſame ſteps with the other, and vainly imagine thereabout. Moreover, we ſhall ſee thoſe little ſpirited chriſtians, though chriſtians indeed, that are but in a ſmall meaſure acquainted with this God, with the breadths, and lengths, and depths, and heights that are in him, taken but little with the glory and bleſſedneſs that they are to go to when they die; wherefore they are neither ſo mortified to this world, ſo dead to ſin, ſo ſelf-denying, ſo delighted in the book of God, nor ſo earneſt in deſires to be acquainted with the heights, and depths that are therein. No, this is reſerved only for thoſe who are devoted thereto; who have been acquainted with God in a meaſure beyond that which your narrow-ſpirited chriſtians underſtand. There doth want as to theſe things, enlargings in the hearts of the moſt of ſaints, as there did in thoſe of Corinth, and alſo in thoſe at Epheſus: Wherefore, as Paul bids the one, and prays that the other may be enlarged, and have great knowledge thereabout; ſo we ſhould, to anſwer ſuch love, through deſire, ſeparate ourſelves from terrene things, that we may ſeek and intermeddle with all wiſdom. Chriſt ſays, if any man will do his will he ſhall know of the doctrine. Oh! that we were indeed enlarged as to theſe breadths, and lengths, and depths, and heights of God, as the apoſtle deſired the Epheſians might.

Sixthly, Then thoſe great truths, the coming of Chriſt, the reſurrection of the dead, and eternal judgment, would neither ſeem ſo like fables, nor be ſo much off our hearts as they do, and are. For the thorough belief of them depends upon the knowledge of the abilities that are in God to perform what he has ſaid thereabout: And hence it is that your inferior ſort of chriſtians live ſo like as if none of theſe things were at hand; and hence it is again, that they ſo ſoon are ſhaken in mind about them, when tempted of the devil, or briſkly aſſaulted by deceivers. But this cometh to paſs that there may be fulfilled what is written: And while the bridegroom tarried, they all ſlumbered and ſlept. Surely, the meaning is, they were aſleep about his coming, the reſurrection and the judgment; and, conſequently, had loſt much of that knowledge of God, the which if they had retained; theſe truths, with power, would have been upon their hearts. The Corinthians were horribly decaying here, though ſome more than others: Hence Paul, when he treats of this doctrine, bids them awake to righteouſneſs, and not ſin, telling them, that ſome among them had not the knowledge of God. To be ſure, they had not ſuch a knowledge of God as would keep them ſteady in the faith of theſe things.

Now, the knowledge of the things above-mentioned, to wit, this comprehending knowledge; will greaten theſe things, bring them near, and make them to be credited as are the greateſt of God's truths, and the virtue of the faith of them is, to make one die daily. Therefore,

Seventhly, Another advantage that floweth from this knowledge, is, that it makes the next world deſirable, not ſimply as it is with thoſe lean ſouls, that deſire it only as the thief deſireth the judge's favour, that he may be ſaved from the halter; but out of love ſuch have to God and to the beauties of the houſe he dwells in; and that they may be rid of this world, which is to ſuch as a dark dungeon. The knowledge of God that men pretend they have, may eaſily be judged of, by the anſwerable or unanſwerableneſs of their hearts and lives thereto. Where is the man that groans earneſtly to be gone to God, that counts this life a ſtrait unto him; that ſaith as a ſick man of my acquaintance did, when his friend at his bed-ſide prayed to God to ſpare his life, No, no, ſaid he, pray not ſo; for it is better to be diſſolved and be gone. Chriſtians ſhould ſhew the world how they believe; not by words on paper, not by gay and flouriſhing notions; but by thoſe deſires they have to be gone, and the proof that theſe deſires are true, is a life in heaven while we are on earth.

I know words are cheap, but a dram of grace is worth all the world. But where, as I ſaid, ſhall it be found, not among carnal men, not among weak chriſtians, but among thoſe, and thoſe only, that enjoy a great meaſure of Paul's wiſh here. But to come to the ſecond part of the text.

And to know the love of Chriſt which paſſeth knowledge. Theſe words are the ſecond part of the text, and they deal mainly about the love of Chriſt, who is the Son of God. We have ſpoken already briefly of God, and therefore now we ſhall ſpeak alſo of his Son. Theſe words are a part of the prayer afore-mentioned, and have ſomething of the ſame ſtrain in them. In the firſt part, he prays that they might comprehend that which cannot abſolutely by any means be comprehended; and here he prays that that might be known, which yet in the ſame breath he ſaith, *paſſeth knowledge*, to wit, the love of Chriſt. *And to know the love of Chriſt, which paſſeth knowledge.*

In the words we are to take notice of three things:

First, Of the love of Chriſt.
Secondly, Of the exceeding greatneſs of it.
Thirdly, Of the knowledge of it.

We will begin with the firſt of theſe, to wit, *Of the love of Chriſt.* Now for the explication of this we muſt enquire into three things,

1ſt, Who Chriſt is.
2dly, What love is.
3dly, What the love of Chriſt is.

1ſt, Chriſt is a perſon of no leſs quality than is he of whom we treated before; to wit, very God. So I ſay, not titularly, not nominally, not ſo counterfeitly, but the ſelf-ſame in nature with the Father. Wherefore what we have under conſideration, is ſo much the more to be taken notice of; namely, that a perſon ſo great, ſo high, ſo glorious, as this Jeſus Chriſt was, ſhould have love for us, that paſſes knowledge. It is common for equals to love, and for ſuperiors to be beloved; but for the King of princes, for the Son of God, for Jeſus Chriſt to love man thus: This is amazing, and that ſo much the more, for that man, the object of this love, is ſo low, ſo mean, ſo vile, ſo undeſerving, and ſo inconſiderable, as by the ſcriptures every where he is deſcribed to be.

But to ſpeak a little more particularly of this perſon. 1. He is called God. 2. The King of glory, and Lord of glory. 3. The brightneſs of the glory of his Father. 4. The head over all things. 5. The Prince of life. 6. The Creator of all things. 7. The upholder of all things. 8. The diſpoſer of all things. 9. The only beloved of the Father.

But the perſons of him beloved, are called tranſgreſſors, ſinners, enemies, duſt and aſhes, fleas, worms, ſhadows, vapours; vile, ſinful, filthy, unclean, ungodly fools, madmen. And now is it not to be wondred at, and are we not to be affected herewith, ſaying, And wilt thou ſet thine eye upon ſuch a one? But how much more when he will ſet his heart upon us. And yet this great, this high, this glorious perſon, verily, verily loveth ſuch.

2dly, We now come to the ſecond thing, namely, to ſhew what is love; not in a way of nice diſtinction of words, but in a plain and familiar diſcourſe, yet reſpecting the love of the perſon under conſideration.

Love ought to be conſidered with reference to the ſubject as well as to the object of it,

The ſubject of love in the text is Chriſt; but foraſmuch as love in him is diverſe from the love that is in us; therefore it will not be amiſs, if a little the difference be made appear.

1. Love in us is a paſſion of the ſoul, and being ſuch, is ſubject to ebb and flow, and to be extream both ways. For whatever is a paſſion of the ſoul, whether love or hatred, joy or fear, is more apt to exceed, or come ſhort, than to keep within its due bounds. Hence, oft-times that which is loved to day is hated to-morrow; yea, and that which ſhould be loved with bounds of moderation, is loved to the drowning of both ſoul and body in perdition and deſtruction.

2. Beſides, love in us is apt to chuſe to itſelf undue and unlawful objects, and to reject thoſe, that with leave of God, we may embrace and enjoy; ſo unruly, as to the laws and rules of divine government, oft-times is this paſſion of love in us.

3. Love in us requires that ſomething pleaſing and delightful be in the object loved, at leaſt ſo it muſt appear to the luſt and fancy of the perſon loving, or elſe love cannot act; for the love that is in us, is not of power to ſet itſelf on work, where no allurement is in the thing to be beloved.

4. Love in us decays, though once never ſo warm and ſtrongly fixed, if the object falls off, as to its firſt alluring provocation; or diſappointeth our expectation with ſome unexpected reluctancy to our fancy or our mind.

All this we know to be true from nature, for every one of us are thus; nor can we refuſe, or chuſe as to love, but upon, and after the rate, and the working thus of our paſſions. Wherefore our love, as we are natural, is weak, unorderly, fails and miſcarries, either by being too much or too little; yea, though the thing which is beloved be allowed for an object of love, both by the law of nature and grace. We therefore muſt put a vaſt difference betwixt love, as found in us, and love as found in Chriſt, and that both as to the nature, principle, or object of love.

Love in Chriſt is not love of the ſame nature, as is love in us; Love in him is eſſential to his being; but in us it is not ſo, as has been already ſhewed. God is love, Chriſt is God, therefore Chriſt is love, love naturally. Love therefore is eſſential to his being. He may as well ceaſe to be, as ceaſe to love. Hence therefore it follows, that love in Chriſt floweth not from ſo low and beggarly a principle, as doth love in man; and conſequently is not, nor can be attended with thoſe infirmities or defects, that the love of man is attended with.

1. It is not attended with thoſe unruly or uncertain motions that ours is attended with: here is no ebbing, no flowing, no going beyond, no coming ſhort, and ſo nothing of uncertainty. Having loved his own which were in the world, he loved them to the end.

True there is a way of manifeſting of this love, which is ſuited to our capacities, as men, and by that we ſee it ſometimes more, ſometime leſs: alſo it is manifeſted to us as we do, or do not walk with God in this world. I ſpeak now of ſaints.

2. Love in Chriſt pitcheth not itſelf upon undue or unlawful objects; nor refuſeth to embrace what by the eternal covenant is made capable thereof. It always acteth according to God; nor is there at any time the leaſt ſhadow of ſwerving as to this.

3. Love in Chriſt requireth no taking beauteouſneſs in the object to be beloved, as not being able to put forth itſelf without ſuch attracting allurements. It can act of and from itſelf, without all ſuch kind of dependencies. This is manifeſt to all who have the leaſt true knowledge of what that object is in itſelf, on which the Lord Jeſus has ſet his heart to love them.

4. Love in Chriſt decays not, nor can be tempted ſo to do by any thing that happens, or that ſhall happen hereafter, in the object ſo beloved. But as this love at firſt acts by, and from itſelf, ſo it continues to do until all things that are imperfections, are compleatly and everlaſtingly ſubdued. The reaſon is, becauſe Chriſt loves to make us comely, not becauſe we are ſo.

Object. But all along Chriſt compareth his love to ours; now, why doth he ſo, if they be ſo much alike?

Anſw. Becauſe we know not love but by the paſſions of love that work in our hearts; wherefore he condeſcends to our capacities, and ſpeaketh of his love to us, according as we find love to work in ourſelves to others. Hence he ſets forth his love to us, by borrowing from us inſtances of our love to wife and children. Yea, he ſometimes ſets forth his love to us, by calling to mind how ſometimes a man loves a woman that is a whore,

Go (ſaith God to the prophet) love a woman (beloved of her friend, yet an adultreſs) according to the word of the Lord toward the children of Iſrael, who look to other gods, and love flagons of wine. But then, theſe things muſt not be underſtood with reſpect to the nature, but the diſpenſations and manifeſtations of love; no, nor with reference to theſe neither, any further than by making uſe of ſuch ſuitable ſimilitudes, thereby to commend his love to us, and thereby to beget in us affections to him for the love beſtowed upon us.

Wherefore Chriſt's love muſt be conſidered both with reſpect to the eſſence, and alſo as to the divers workings of it. For the eſſence thereof, it is as I ſaid, natural with himſelf, and as ſuch, it is the root and ground of all thoſe actions of his, whereby he hath ſhewed that himſelf is loving to ſinful man. But now, though the love that is in him is eſſential to his nature, and can vary no more than God himſelf; yet we ſee not this love but by the fruits of it, nor can it otherwiſe be diſcerned. Hereby perceive we the love of God, becauſe he laid down his life for us. We muſt then betake ourſelves to the diſcoveries of this love, of which there are two ſorts.

1. Such as are the foundations.
2. Such as are the conſequences of thoſe fundamental acts.

Thoſe which I call the foundations, are they upon which all other diſcoveries of his goodneſs depend, and they are two.

1. His dying for us. 2. His improving of his death for us at the right hand of God. And this leads me to the third particular, to wit, to ſhew you what the love of Chriſt is, namely, in the diſcovery of it.

And to know the love of Chriſt.

The love of Chriſt is made known unto us, as I ſaid. 1. By his dying for us. 2. By his improving of his dying for us.

His dying for us appears, 1. To be wonderful in itſelf. 2. In his preparations for that work.

Firſt, It appears to be wonderful in itſelf, and that both with reſpect to the nature of that death, as alſo, with reſpect to the perſons for whom he ſo died.

The love of Chriſt appears to be wonderful by the death he died: In that he died, in that he died ſuch a death. It was ſtrange love in Chriſt that moved him to die for us: ſtrange, becauſe not according to the cuſtom of the world. Men do not uſe in cool blood deliberately to come upon the ſtage or ladder, to lay down their lives for others; but this did Jeſus Chriſt, and that too for ſuch, whoſe qualification, if it be duly conſidered, will make this act of his far more amazing, He laid down his life for his enemies, and for thoſe that could not abide him; yea, for thoſe, even for thoſe that brought him to the croſs, not accidentally, or becauſe it happened ſo, but knowingly, deſignedly, he knew it was for thoſe he died, and yet his love led him to lay down his life for them. I will add, That thoſe very people for whom he laid down his life, though they by all ſorts of carriages did what they could to provoke him to pray to God his Father, that he would ſend and cut them off by the flaming ſword of angels, would not be provoked, but would lay down his life for them. Nor muſt I leave off here: We never read that Jeſus Chriſt was more chearful in all his life on earth, than when he was going to lay down his life for them, now he thanked God, now he ſang.

But this is not all. He did not only die, but died ſuch a death, as indeed cannot be expreſſed. He was content to be counted the ſinner: yea, to be counted the ſin of the ſinner, nor could this but be odious to ſo holy a Lamb as he was, yet willing to be this and thus for that love that he bare to men.

This being thus, it follows, that his ſufferings muſt be unconceivable; for that, what in juſtice was the proper wages of ſin and ſinners, he muſt undergo; and what that was can no man ſo well know as he himſelf and damned ſpirits; for the proper wages of ſin, and of ſinners for their ſin, is that death which layeth pains, ſuch pains which it deſerveth, upon the man that dieth ſo: But Chriſt died ſo, and conſequently was ſeized by thoſe pains not only in body but in ſoul. His tears, his cries, his bloody ſweat, the hiding of his Father's face; yea, God's forſaking of him in his extremity, plainly enough declares the nature of the death he died. For my part, I ſtand amazed at thoſe that would not have the world believe, that the death of Jeſus Chriſt was, in itſelf, ſo terrible as it was.

I will not ſtand here to diſcourſe of the place called hell, where the ſpirits of the damned are, we are diſcourſing of the nature of Chriſt's ſufferings: and I ſay, if Chriſt was put into the very capacity of one that muſt ſuffer what in juſtice ought to be inflicted for ſin; then, how we can ſo diminiſh the greatneſs of his ſufferings, as ſome do, without undervaluing of the greatneſs of his love, I know not; and how they will anſwer it, I know not. And on the contrary, what if I ſhould ſay, that the ſoul of Chriſt ſuffered as long as his body lay in the grave, and that God's looſing of the pains of death at Chriſt's reſurrection, muſt not ſo much be made mention of with reference to his body, as to his ſoul, if to his body at all. For what pain of death was his body capable of, when his ſoul was ſeperate from it? And yet God's looſing the pains of death, ſeems to be but an immediate antecedent to his riſing from the dead. And this ſenſe Peter doth indeed ſeem to purſue, ſaying, For David ſpeaketh concerning him; I foreſaw the Lord always before my face, for he is on my right hand that I ſhould not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover alſo my fleſh ſhall reſt in hope, becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee corruption. This, ſaith Peter, was not ſpoken of David, but he being a prophet, and knowing that God had ſworn with an oath, that of the fruit of his loins according to the fleſh he would raiſe up Chriſt to ſit on his throne: He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither did his fleſh ſee corruption. Thou wilt not leave my ſoul in hell; his ſoul was not left in hell. Of what uſe are theſe expreſſions, if the ſoul of Chriſt ſuffered not, if it ſuffered not when ſeperated from the body? for of that time the apoſtle Peter ſeems to treat. Beſides, if it be not improper to ſay, that ſoul was not left there, that never was there, I am at a loſs. Thou wilt not leave, his ſoul was not left there; *ergo*, It was there, ſeems to be the natural concluſion. If it be objected, that by hell is meant the grave, 'tis fooliſh to think that the ſoul of Chriſt lay there while his body lay dead therein. But again, the apoſtle ſeems clearly to diſtinguiſh between the places where the ſoul and body of Chriſt was; counting his body to be in the grave, and his ſoul, for the time, in hell. If there be objected what was ſaid by him to the thief upon the croſs, I can anſwer, Chriſt might ſpeak that with reference to his God-head, and if ſo, that lies as no objection to what hath been inſinuated. And why may not that be ſo underſtood, as well as where he ſaid, when on earth, The Son of man which is in heaven, meaning himſelf. For the perſonality of the Son of God, call him Son of man, or what other term is fitting, reſideth not in the human, but divine nature of Jeſus Chriſt. However, ſince hell is ſometimes taken for the place, ſometimes for the grave, ſometimes for the ſtate, and ſometimes but for a figure of the place where the damned are tormented; I will not ſtrictly aſſign to Chriſt the place, the priſon where the damned ſpirits are, but will ſay, as I ſaid before, that he was put into the place of ſinners, into the ſins of ſinners, and received what by juſtice was the proper wages of ſin both in body and ſoul: As is evident from the fifty third of Iſaiah. This ſoul of his I take to be that which the inwards and the fat of the burnt ſacrifices was a figure, or ſhadow of. And the fat and the inwards were burnt upon the altar, whilſt the body was burned for ſin without the camp.

And now having ſaid thus much, wherein have I derogated from the glory and holineſs of Chriſt? Yea, I have endeavoured to ſet forth ſomething of the greatneſs of his ſorrows, the odiouſneſs of ſin, the nature of juſtice, and the love of Chriſt. And be ſure, by how much the ſufferings of the Son of God abounded for us, by ſo much was this unſearchable love of Chriſt made manifeſt. Nor can they that would, before the people, pare away, and make but little theſe infinite ſufferings of our Lord, make his love to be ſo great as they ought, let them uſe what rhetorick they can. For their objecting the odious names and place of hell, accounting it not to be fit to ſay, That ſo holy a perſon as the Son of God was there. I anſwer, though I have not aſſerted it, yet let me aſk, which is more odious, hell or ſin? Or whether ſuch think that Chriſt Jeſus was ſubject to be tainted by the badneſs of the place, had he been there? Or whether, when the ſcripture ſays, God is in hell, it is any diſparagement to him? Or if a man ſhould be ſo bold as to ſay ſo, Whether by ſo ſaying, he confined Chriſt to that place for ever? And whether by ſo thinking he has contradicted that called the Apoſtles creed.

Secondly, Having thus ſpoken of the death and ſufferings of Chriſt, I ſhall in the next place ſpeak of his preparations for his ſo ſuffering for us; and by ſo doing, yet ſhew you ſomething more of the greatneſs of his love.

Chriſt, as I have told you, was even before his ſufferings, a perſon of no mean generation, being the Son of the eternal God: Neither had his Father any more ſuch ſons but he; conſequently he of right was heir of all things, and ſo to have dominion over all worlds. For, for him were all things created. And hence all creatures are ſubject to him; yea the angels of God worſhip him. Wherefore as ſo conſidered, he augmented not his ſtate by becoming lower than the angels for us, for what can be added to him who is naturally God. Indeed he did take, for our ſakes, the human nature into union with himſelf, and ſo began to manifeſt his glory; and the kindneſs that he had for us before all worlds, began now eminently to ſhew itſelf. Had this Chriſt of God, our friend, given all he had to ſave us, had not his love been wonderful? But when he ſhall give for us himſelf, this is more wonderful. But this is not all, the caſe was ſo betwixt God and man, that this Son of God could not, as he was before the world was, give himſelf a ranſom for us, he being altogether incapable ſo to do, being ſuch an one as could not be ſubject to death, the condition that we by ſin had put ourſelves into.

Wherefore that which would have been a death to ſome, to wit, the laying aſide of glory, and becoming, of the King of princes, a ſervant of the meaneſt form; this he of his own good-will, was heartily content to do. Wherefore, he that once was the object of the fear of angels, is now become a little creature, a worm, an inferior one, born of a woman, brought forth in a ſtable, laid in a manger, ſcorned of men, tempted of devils, was beholden to his creatures for food, for raiment, for harbour, and a place wherein to lay his head when dead. In a word, he made himſelf of no reputation, took upon him the form of a ſervant, and was made in the likeneſs of men, that he might become capable to do this kindneſs for us. And it is worth your noting, that all the while that he was in the world, putting himſelf upon thoſe other preparations which were to be antecedent to his being made a ſacrifice for us, no man, though he told what he came about to many, had, as we read of, an heart once to thank him for what he came about. No, they railed on him, they degraded him, they called him devil, they ſaid he was mad, and a deceiver, a blaſphemer of God, and a rebel againſt the ſtate: They accuſed him to the governor; yea, one of his diſciples ſold him, another denied him, and they all forſook him, and left him to ſhift for himſelf in the hands of his horrible enemies; who beat him with their fiſts, ſpat on him, mocked him, crowned him with thorns, ſcourged him, made a gazing ſtock of him, and finally, hanged him up by the hands and the feet alive, and gave him vinegar to increaſe his affliction, when he complained that his anguiſh had made him thirſty. And yet all this could not take his heart off the work of our redemption. To die he came, die he would, and die he did before he made his return to the Father, for our ſins, that we might live through him.

Now may what we read of in the word concerning thoſe temporal ſufferings that he underwent be over-looked, and paſſed by without ſerious conſideration; they being a part of the curſe that our ſin had deſerved? For all temporal plagues are due to our ſin while we live, as well as the curſe of God to everlaſting perdition, when we die. Wherefore this is the reaſon why the whole life of the Lord Jeſus was ſuch a life of affliction and ſorrow, he therein bare our ſickneſſes, and took upon him our deſerts: So that now the curſe in temporals, as well as the curſe in ſpirituals, and of everlaſting malediction, is removed by him away from God's people; and ſince he overcame them, and got to the croſs, it was by reaſon of the worthineſs of the humble obedience that he yielded to his Father's law in our fleſh. For his whole life (as well as his death) was a life of merit and purchaſe, and deſert. Hence it is ſaid, he increaſed in favour with God. For his works made him ſtill more acceptable to him: For he ſtanding in the room of man, and becoming our reconciler to God; by the heavenly majeſty he was counted as ſuch, and ſo got for us what he earned by his mediatory works; and alſo partook thereof as he was our head himſelf. And was there not in all theſe things love, and love that was infinite? Love which was not eſſential to his divine nature, could never have carried him through ſo great a work as this: Paſſions here would a failed, would a retreated, and have given the recoile; yea, his very humanity would have flagged and fainted, had it not been managed, governed, and ſtrengthened by his eternal Spirit. Wherefore it is ſaid, that through the eternal Spirit he offered himſelf without ſpot to God. And that he was declared to be the Son of God, with ſo doing, and by the reſurrection from the dead.

We come now to the ſecond thing propounded, and by which his love is diſcovered, and that is his improving of his dying for us. But I muſt crave pardon of my reader, if he thinks that I can diſcover the ten hundred thouſandth part thereof, for it is impoſſible; but my meaning is, to give a few hints what beginnings of improvement he made thereof in order to his further progreſs therein.

Firſt, therefore, This his death for us, was ſo virtuous, that in the ſpace of three days and three nights, it reconciled to God in the body of his fleſh as a common perſon, all, and every one of God's elect. Chriſt, when he addreſſed himſelf to die, preſented himſelf to the juſtice of the law, as a common perſon? ſtanding in the ſtead, place, and room of all that he undertook for; He gave his life a ranſom for many. He came into the world to ſave ſinners. And as he thus preſented himſelf, ſo God, his Father, admitted him to this work; and therefore it is ſaid, The Lord laid upon him the iniquity of us all: And again, Surely he hath born our griefs, and carried our ſorrows. Hence it unavoidably follows, that whatever he felt, and underwent in the manner, or nature, or horribleneſs of the death he died, he felt and underwent all as a common perſon; that is, as he ſtood in the ſtead of others: Therefore it is ſaid, He was wounded for our tranſgreſſions, and bruiſed for our iniquities; and that the chaſtiſement of our peace was upon him. And again the juſt died for the unjuſt.

Now then, if he preſented himſelf as a common perſon to juſtice, if God ſo admitted and accounted him, if alſo he laid the ſins of the people, whoſe perſons he repreſented, upon him, and under that conſideration puniſhes him with thoſe puniſhments and death, that he died. Then Chriſt in life and death is concluded by the Father to live and die as a common or publick perſon, repreſenting all in this life and death, for whom he undertook thus to live, and thus to die. So then it muſt needs be, that what next befalls this common perſon, it befalls him with reſpect to them in whoſe room and place he ſtood and ſuffered. Now, the next that follows, is, that he is juſtified of God: That is, acquitted and diſcharged from this puniſhment, for the ſake of the worthineſs of his death and merits; for that muſt be before he could be raiſed from the dead: God raiſed him not up as guilty, to juſtify him afterwards: His reſurrection was the declaration of his precedent juſtification. He was raiſed from the dead, becauſe it was neither in equity or juſtice poſſible that he ſhould be holden longer there, his merits procured the contrary.

Now he was condemned of God's law, and died by the hand of juſtice, he was acquitted by God's law, and juſtified of juſtice; and all as a common perſon; ſo then, in his acquitting, we are acquitted, in his juſtification we are juſtified; and therefore the apoſtle applieth God's juſtifying of Chriſt to himſelf; and that rightly. For if Chriſt be my undertaker, will ſtand in my place, and do for me, 'tis but reaſonable that I ſhould be a partaker: Wherefore we are alſo ſaid to be quickned together with him: That is, when he was quickned in the grave; raiſed up together, and made to ſit together in heavenly places in Chriſt Jeſus. Therefore another ſcripture ſaith, He hath quickned us together with him, having forgiven us all treſpaſſes. This quickning, muſt not be underſtood of the renovation of our hearts, but of the reſtoring of Jeſus Chriſt to life after he was crucified; and we are ſaid to be quickned together with him, becauſe we were quickned in him at his death, and were to fall or ſtand by him quite through the three days and three nights work; and were to take therefore our lot with him: Wherefore it is ſaid again, That his reſurrection is our juſtification. That by one offering he has purged our ſins for ever; and that by his death he hath delivered us from the wrath to come. But I ſay, I would be underſtood aright: This life reſideth yet in the Son, and is communicated from him to us, as we are called to believe his word; mean while we are ſecured from wrath and hell, being juſtified in his juſtification, quickned in his quickning, raiſed up in his reſurrection; and made to ſit already together in heavenly places in Chriſt Jeſus.

And is not this a glorious improvement of his death, that after two days the whole body of the elect, in him, ſhould be revived, and that in the third day we ſhould live in the ſight of God, in and by him.

Secondly, Another improvement of his death for us, was this, By that he ſlew for us, our infernal foes; by it he aboliſhed death; by death he deſtroyed him that had the power of death: By death he took away the ſting of death; by death he made death a pleaſant ſleep to ſaints, and the grave for a while, an eaſy houſe and home for the body.

By death he made death ſuch an advantage to us, that it is become a means of tranſlating of the ſouls of them that believe in him, to life. And all this is manifeſt, for that death is ours, a bleſſing to us, as well as Paul and Apollos, the world and life itſelf. And that all this is done for us by his death, is apparent, for that his perſon is where it is, and that by himſelf as a common perſon he has got the victory for us. For though as yet all things are not put under our feet, yet we ſee Jeſus crowned with honour and glory, who by the grace of God taſteth death for every man. For it became God, for whom are all things, and by whom are all things, to make the captain of our ſalvation perfect through ſufferings. It became him; that is, it was but juſt and right he ſhould do ſo, if there was enough in the virtuouſneſs of his death and blood to require ſuch a thing. But there was ſo. Wherefore God has exalted him, and us in him, above theſe infernal foes. Let us therefore ſee ourſelves delivered from death firſt, by the exaltation of our Jeſus, let us behold him I ſay as crowned with glory and honour, as, or becauſe he taſted death for us. And then we ſhall ſee ourſelves already in heaven by our head, our undertaker, our Jeſus, our Saviour.

Thirdly, Another improvement that has already been made of his death for us, is thus, he hath at his entrance into the preſence of God, for his worthineſs ſake obtained that the Holy Ghoſt ſhould be given unto him for us, that we by that might in all things yet to be done, be made meet to be partakers perſonally in ourſelves, as well as virtually by our head and forerunner, of the inheritance of the ſaints in light. Wherefore the abundant pourings out of that was forborn until the reſurrection and glorification of our Lord Jeſus. For the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified. Nor was it given ſo ſoon as received. For he received it upon his entering into the holy place, when he had ſprinkled the mercy-ſeat with the blood of ſprinkling, but it was not given out to us till ſome time after: However it was obtained before. And it was meet that it ſhould in that infinite immeaſurableneſs in which he received it, firſt abide upon him, that his human nature, which was the firſt fruits of the election of God, might receive by its abidings upon him, that glory for which it was ordained; and that we might receive, as we receive all other things, firſt by our head and undertaker, ſanctification in the fulneſs of it. Hence it is written, that as he is made unto us of God, wiſdom, and righteouſneſs, and redemption, ſo ſanctification too: For firſt we are ſanctified in his fleſh, as we are juſtified by his righteouſneſs. Wherefore he is that holy one that ſetteth us, in himſelf, a holy lump before God, not only with reference to juſtification and life, but with reference to ſanctification and holineſs: For we that are elect, are all conſidered in him as he has received that, as well as in that he has taken poſſeſſion of the heaven for us. I count not this all the benefit that accrueth to us by Jeſus his receiving the Holy Ghoſt, at his entrance into the preſence of God for us: For we alſo are to receive it ourſelves from him, according as by God we are placed in the body at the times appointed of the Father. That we, as was ſaid, may receive perſonal quickning, perſonal renovation, perſonal ſanctification; and in concluſion, glory. But I ſay, for that he hath received this holy Spirit to himſelf, he received it as the effect of his aſcenſion, which was the effect of his reſurrection, and of the merit of his death and paſſion. And he received it as a common perſon, as a head and undertaker for the people.

Fourthly, Another improvement that has been made of his death, and of the merits thereof for us, is that he has obtained to be made of God, the chief and high Lord of heaven and earth for us, (All this while we ſpeak of the exaltation of the human nature, in, by, and with which, the Son of God became capable to be our reconciler unto God) All things, ſaith he, are delivered unto me of my Father: And all power in heaven and earth is given unto me, and all this becauſe he died. He humbled himſelf, and became obedient unto death, even the death of the croſs: Wherefore God hath highly exalted him, and given him a name above every name, that at the name of Jeſus every knee ſhould bow, of things in heaven, of things in earth, or things under the earth; and that every tongue ſhall confeſs that Jeſus Chriſt is Lord, to the glory of God the Father. And all this is, as was ſaid afore, for our ſakes. He has given him to be head over all things to the church.

Wherefore, whoever is ſet up on earth, they are ſet up by our Lord. By me, ſaith he, kings reign, and princes decree juſtice. By me princes rule, and nobles, even all the judges of the earth. Nor are they when ſet up, left to do, tho' they ſhould deſire it, their own will and pleaſure. The *Metheg-Ammah*, the bridle is in his own hand, and he giveth reins, or check, even as it pleaſeth him. He has this power for the well-being of his people. Nor are the fallen angels exempted from being put under his rebuke: He is the only potentate, and in his times will ſhew it, Peter tells us, He is gone into heaven, and is on the right hand of God: Angels, and authorities, and powers being made ſubject unto him.

This power, as I ſaid, he has received for the ſake of his church on earth, and for her conduct and well-being among the ſons of men. Hence, as he is called the king of nations, in general: ſo the King of ſaints, in ſpecial: And as he is ſaid to be Head over all things in general, ſo to his church in ſpecial.

Fifthly, Another improvement that he hath made of his death for us, is, he hath obtained, and received into his own hand ſufficiency of gifts to make miniſters for his church withal. I ſay, to make and maintain, in oppoſition to all that would hinder, a ſufficient miniſtry. Wherefore he ſaith when he aſcended on high, he led captivity captive, and gave gifts unto men: And he gave ſome apoſtles, ſome prophets, ſome evangeliſts, ſome paſtors and teachers; for the perfecting of the ſaints for the work of the miniſtry, for edifying of the body of Chriſt: Until we all come in the unity of the faith, and knowledge of the Son of God unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. Many ways has ſatan deviſed to bring into contempt this bleſſed advantage that Chriſt has received of God for the benefit of his church; partly while he ſtirs up perſons to revile the ſufficiency of the Holy Ghoſt, as to this thing: Partly, while he ſtirs up his own limbs and members, to broach his deluſions in the world, in the name of Chriſt, and as they blaſphemouſly call it by the aſſiſtance of the Holy Ghoſt; partly while he tempteth novices in their faith, to ſtudy and labour in nice diſtinctions, and the affecting of uncouth expreſſions, that vary from the form of ſound words, thereby to get applauſe, and a name, a forerunner of their own deſtruction.

But notwithſtanding all this, Wiſdom is juſtified of her children: and at the laſt day, when the outſide, and inſide of all things ſhall be ſeen and compared, it will appear that the Son of God has ſo managed his own ſervants in the miniſtry of his word, and ſo managed his word, while they have been labouring in it, as to put in his bleſſing by that, upon the ſouls of ſinners, and has blown away all other things as chaff.

Sixthly, Another improvement that the Lord Chriſt has made of his death, for his, is the obtaining, and taking poſſeſſion of heaven for them. By his own blood he has entered into the holy place, having obtained eternal redemption for us. This heaven! who knows what it is? This glory who knows what it is? It is called God's throne, God's houſe, God's habitation; paradiſe, the kingdom of God, the high and holy place. Abraham's boſom, and the place of heavenly pleaſures, in this heaven is to be found, the face of God for ever: Immortality, the perſon of Chriſt: the prophets, the angels, the revelation of all myſteries, the knowledge of all the elect, eternity.

Of this heaven, as was ſaid afore, we are poſſeſſed already, we are in it, we are ſet down in it, and partake already of the benefits thereof, but all by our head and undertaker; and it is fit that we ſhould believe this, rejoice in this, talk of this, tell one another of this, and live in the expectation of our own perſonal enjoyment of it. And as we ſhould do all this, ſo we ſhould bleſs and praiſe the name of God who has put over this houſe, this kingdom, and inheritance into the hand of ſo faithful a friend. Yea, a brother, a Saviour and bleſſed undertaker for us. And laſtly, ſince all theſe things already mentioned, are the fruits of the ſufferings of our Jeſus, and his ſufferings the fruit of that love of his that paſſeth knowledge: how ſhould we bow the knee before him; and call him tender Father? yea, how ſhould we love and obey him, and devote ourſelves unto his ſervice, and be willing to be alſo ſufferers for his ſake, to whom be honour and glory for ever. And thus much of the love of Chriſt in general.

I might here add many other things, but as I told you before, we would under the head but now touched upon, treat about the fundamentals or great and chief parts thereof, and then the exceeding greatneſs of it more particularly: Wherefore of that we muſt ſay ſomething now.

And to know the love of Chriſt, which paſſes knowledge. In that it is ſaid to paſs knowledge, it is manifeſt it is exceeding great, or greatly going beyond what can be known: for to exceed, is to go beyond, be above, or to be out of the reach of what would comprehend that which is ſo. And ſince the expreſſion is abſolutely indefinite, and reſpecteth not the knowledge of this or the other creature only; it is manifeſt, that Paul by his thus ſaying, challengeth all creatures in heaven and earth to find out the bottom of this love if they can. *The love of Chriſt which paſſeth knowledge.* I will add, that foraſmuch as he is indefinite alſo about the knowledge, as well as about the perſons knowing, it is out of doubt that he here engageth all knowledge, in what enlargements, attainments, improvements, and heighths ſoever it hath, or may for ever attain unto. *It paſſeth knowledge.*

Of the ſame import alſo is that other paſſage of the apoſtle a little above in the ſelf-ſame chapter. I preach, ſaith he, among the Gentiles the unſearchable riches of Chriſt; or thoſe riches of Chriſt that cannot by ſearching, be found out in the all of them: The riches, the riches of his love and grace. The riches of his love and grace towards us. For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be made rich. Ye know the grace, that is ſo far, and ſo far every believer knows it: for that his leaving heaven and taking upon him fleſh, that he might bring us thither, is manifeſt to all. But yet, all the grace that was wrapped up in that amazing condeſcenſion, knoweth none, nor can know: for if that might be, that poſſibility would be a flat contradiction to the text: The love of Chriſt which paſſeth knowledge. Wherefore the riches of this love in the utmoſt of it, is not, cannot be known by any: let their underſtanding and knowledge, be heightened and improved what it may. Yea, and being heightened and improved, let what ſearch there can by it be made into this love and grace. That which is afar off, and exceeding deep, who can find out? And that this love of Chriſt is ſo, ſhall anon be made more apparent. But at preſent we will proceed to particular challenges for the making out of this, and then we will urge thoſe reaſons that will be for the further confirmation of the whole.

1. This love paſſes the knowledge of the wiſeſt ſaint, we now ſingle out the greateſt proficient in this knowledge; and to confirm this, I need go no further than to the man that ſpake theſe words; to wit, Paul, for in his concluſion he includes himſelf. The love of Chriſt which paſſeth knowledge, even my knowledge. As who ſhould ſay, though I have waded a great way in the grace of Chriſt, and have as much experience of his love as any he in all the world, yet I confeſs myſelf ſhort, as to the fulneſs that is therein, nor will I ſtick to conclude of any other, That he knows nothing yet as he ought to know.

2. This love paſſeth the knowledge of all the ſaints, were it all put together, we, we all, and every one, did we each of us contribute for the manifeſting of this love, what it is, the whole of what we know, it would amount but to a broken knowledge; we know but in part, we ſee darkly, we walk not by ſight, but faith. True, now we ſpeak of ſaints on earth.

3. But we will ſpeak of ſaints in heaven; they cannot to the utmoſt know this love of Chriſt. For though they know more thereof than ſaints on earth, becauſe they are more in the open viſions of it, and alſo are more enlarged, being ſpirits perfect, than we on earth. Yet, to ſay no more now, they do not ſee the rich and unſearchable runnings out thereof unto ſinners here on earth. Nor may they there meaſure that, to others, by what they themſelves knew of it here. For ſins, and times and perſons and other circumſtances, may much alter the caſe, but were all the ſaints on earth, and all the ſaints in heaven to contribute all that they know of this love of Chriſt, and to put it into one ſum of knowledge, they would greatly come ſhort of knowing the utmoſt of this love, for that there is an infinite deal of this love, yet unknown by them. It is ſaid plainly, that they on earth do not yet know what they ſhall be. And as for them in heaven, they are not yet made perfect as they ſhall be. Beſides, we find the ſouls under the altar, how perfect now ſoever, when compared with that ſtate they were in when with the body; yet are not able in all points, though in glory, to know, and ſo to govern themſelves there without directions. I ſay, they are not able, without directions and inſtructions, to know the kinds and manner of workings of the love of Chriſt towards us that dwell on earth.

4. We will join with theſe, the angels, and when all of them, with men, have put all and every whit of what they know of this love of Chriſt together, they muſt come far ſhort of reaching to, or of underſtanding the utmoſt bound thereof. I grant, that angels do know, in ſome certain parts of knowledge of the love of Chriſt, more than ſaints on earth can know while here; but then again, I know that even they do alſo learn many things of ſaints on earth, which ſhews that themſelves know alſo but in part; ſo then, all, as yet, as to this love of Chriſt, and the utmoſt knowledge of it, are but as ſo many imperfects, nor can they all, put all their imperfects together, make up a perfect knowledge of this love of Chriſt; for the texts do yet ſtand where they did and ſay, his riches are unſearchable, and his love that which paſſeth knowledge. We will come now to ſhew you, beſides what has been already touched on, the reaſon why this riches is unſearchable, and that love ſuch as paſſeth knowledge; and the

Firſt is, Becauſe it is eternal. All that is eternal, has attending of it, as to the utmoſt knowledge of it, a fourfold impoſſibility.

1. It is without beginning, 2. It is without end. 3. It is infinite. 4. It is incomprehenſible.

1. It is without beginning: That which

was before the world was, is without a beginning, but the love of Chriſt was before the world.

This is evident from Proverbs the eighth, his delights, before God had made the world, are there ſaid to be, with the ſons of men. Not that we then had being, for we were as yet increated; but though we had not beings created, we had being in the love and affections of Jeſus Chriſt. Now this love of Chriſt muſt needs, as to the fulneſs of it, as to the utmoſt of it, be abſolutely unknown to man. Who can tell how many heart-pleaſing thoughts Chriſt had of us before the world began? Who can tell how much he then was delighted in that being we had in his affections; as alſo, in the conſideration of our beings, believings, and being with him afterwards.

In general we may conclude, it was great; for there ſeems to be a parallel betwixt his Father's delights in him, and his delights in us. I was daily his delight, and my delights were with the ſons of men. But I ſay, who can tell, who can tell altogether, what and how much the Father delighted in his Son before the world began? Who can tell what kind of delight the Father had in the Son before the world began? Why there ſeems to be a parallel betwixt the Father's love to Chriſt, and Chriſt's love to us; the Father's delight in Chriſt, end his delight in us. Yea, Chriſt confirms it, ſaying, As my Father hath loved me, ſo have I loved you, continue ye in my love. I know that I am not yet upon the nature of the word eternal; yet ſince, by eternal, we underſtand, before the world began, as well as forward to an endleſs for-ever: We may a little enquire of folks as they may read, if they can tell the kind or meaſure of the love wherewith Chriſt then loved us. I remember the queſtion that God aſked Job, Where, ſaith he, waſt thou when I laid the foundation of the earth? declare it if thou haſt underſtanding: Thereby inſinuating that becauſe it was done before he had his being, therefore he could not tell how it was done. Now, if a work ſo viſible, as the creation is, is yet as to the manner of the workmanſhip thereof wholly unknown to them that commenced in their beings afterwards: How ſhall that which has, in all the circumſtances of it, been more hidden and inward, be found out by them that have intelligence thereof by the ear, and but in part, and that in a myſtery, and long afterwards. But to conclude this, That, which is eternal is without all beginning. This was preſented to conſideration before, and therefore it cannot to perfection be known.

2. That which is eternal is without end, and how can an endleſs thing be known, that which has no end has no middle, wherefore it is impoſſible that the one half of the love that Chriſt has for his church ſhould ever by them be known. I know that thoſe viſions that the ſaved ſhall have in heaven of this love, will far tranſcend our utmoſt knowledge here, even as far as the light af the ſun at noon, goes beyond the light of a blinking candle at midnight; and hence it is, that when the days of thoſe viſions are come, the knowledge that we now have, ſhall be ſwallowed up. When that which is perfect is come, then that which is in part ſhall be done away. And although he ſpeaks here of perfections, when that which is perfect is come, &c. yet even that perfection muſt not be thought to be ſuch as is the perfection of God; for then ſhould all that are ſaved be ſo many eternals and ſo many infinites, as he is infinite. But the meaning is, we ſhall then be with the eternal, ſhall immediately enjoy him with all the perfection of knowledge, as far as is poſſible for a creature, when he is brought up to the utmoſt heighth that his created ſubſtance will bear to be capable of. But for all that, this perfection will yet come ſhort of the perfection of him that made him, and conſequently, ſhort of knowing the utmoſt of his love; ſince that in the root is his very eſſence and nature. I know it ſays alſo, that we ſhould know even as we are known. But yet this muſt not be underſtood, as if we ſhould know God as fully as he knows us. It would be folly and madneſs ſo to conclude; but the meaning is, we are known for happineſs; we are known of God, for heaven and felicity; and when that which is perfect is come, then ſhall we perfectly know, and enjoy that for which we are now known of God. And this is that which the Apoſtle longed for, namely, If by any means, he might apprehend that for which he was alſo apprehended of Chriſt Jeſus. That is, know, and ſee that, unto the which he was appointed of God and apprehended of Chriſt Jeſus. It is ſaid again, We ſhall be like him, and ſhall ſee him as he is. This text has reſpect to the Son, as to his humanity, and not as to his divinity. And not as to his divinity, ſimply, or diſtinctly conſidered; for as to that it is as poſſible for a ſpirit to drink up the ſea, as for the moſt enlarged ſaint that is, or ever ſhall be in glory, ſo to ſee God as to know him altogether, to the utmoſt, or throughout. But the humanity of the Son of God, we ſhall ſee throughout, in all the beauty and glory that is upon him; and that was prepared for him before the foundation of the world. And Chriſt will that we ſee this glory, when he takes us up in glory to himſelf; but the utmoſt boundleſſneſs of the divine majeſty, the eternal deity of the Son of God, cannot be known to the utmoſt or altogether

ther. I do not doubt, but that there will then in him, I mean in Chriſt, and in us, break forth theſe glorious rays and beams of the eternal majeſty, as will make him in each of us admirable one to another; and that then, that of God ſhall be known of us, that now never entred into our hearts to think of. But the whole is not, cannot, ſhall never be fully known of any. And therefore the love of Chriſt, it being eſſential to himſelf, cannot be known becauſe of the endleſſneſs that is in it. I ſaid before, that which has no end, has no middle, how then ſhall thoſe that ſhall be in heaven eternally, ever paſs over half the breadth of eternity. True, I know that all enjoyments there will be enjoyments eternal. Yea, that whatever we ſhall there embrace, or what embraces we ſhall be embraced with, ſhall be eternal; but I put a difference betwixt that which is eternal, as to the nature, and that which is ſo as to the durableneſs thereof. The nature of eternal things we ſhall enjoy, ſo ſoon as ever we come to heaven, but the duration of eternal things, them we ſhall never be able to paſs through, for they are endleſs. So then, the eternal love of Chriſt, as to the nature of it, will be perfectly known of ſaints, when they ſhall dwell in heaven; but the endleſſneſs thereof they ſhall never attain unto. And this will be their happineſs. For could it be, that we ſhould in heaven ever reach the end of our bleſſedneſs: (as we ſhould, could we reach to the end of this love of Chriſt) why then, as the ſaying is, We ſhould be at the land's end, and feel the bottom of all our enjoyments. Beſides, whatſoever has an end, has a time to decay, and to ceaſe to be, as well as to have a time to ſhew forth its higheſt excellencies. Wherefore, from all theſe conſiderations it is moſt manifeſt, that the love of Chriſt is unſearchable, and that it paſſes knowledge.

Now the other two things follow of courſe, to wit, That this love is infinite and incomprehenſible. Wherefore here is that that ſtill is above and beyond even thoſe that are arrived to the utmoſt of their perfections. And this if I may ſo ſay, will keep them in an employ, even when they are in heaven; though not an employ that is labourſome, tireſome, burthenſome, yet an employ that is dutiful, delightful and profitable; for although the work and worſhip of ſaints in heaven is not particularly revealed as yet, and ſo it doth not yet appear what we ſhall be, yet in the general we may ſay, there will be that for them to do, that has not yet by them been done, and by that work which they ſhall do there, their delight will be delight unto them. The law was the ſhadow and not the very image of heavenly things. The image is an image, and not the heavenly things themſelves (the heavenly things they are ſaints) there ſhall be worſhip in the heavens. Nor will this at all derogate from their glory. The angels now wait upon God and ſerve him; the Son of God, is now a miniſter, and waiteth upon his ſervice in heaven; ſome ſaints have been employed about ſervice for God after they have been in heaven; and why we ſhould be idle ſpectators, when we come thither, I ſee not reaſon to believe. It may be ſaid, They there reſt from their labours. True, but not from their delights. All things then that once were burthenſome, whether in ſuffering or ſervice, ſhall be done away, and that which is delightful and pleaſureable ſhall remain. But then will be a time to receive, and not to work. True, if by work you mean ſuch as we now count work; but what if our work be there, to receive and bleſs. The fiſhes in the ſea do drink, ſwim and drink. But for a further diſcourſe of this, let that alone till we come thither. But to come down again into the world, for now we are talking of things aloft:

Secondly, This love of Chriſt muſt needs be beyond our knowledge, becauſe we cannot poſſibly know the utmoſt of our ſin. Sin is that which ſets out, and off, the knowledge of the love of Chriſt. There are four things that muſt be ſpoken to for the clearing of this.

1. The nature of ſin. 2. The aggravations of ſin. 3. The utmoſt tendencies of ſin. 4. And the perfect knowledge of all this.

Firſt, Before we can know this love of Chriſt, as afore, we muſt neceſſarily know the nature of ſin, that is, what ſin is in itſelf. But no man knows the nature of ſin to the full; not what ſin in itſelf is to the full. The Apoſtle ſaith, That ſin, (that is in itſelf) is exceeding ſinful. That is, exceeding it as to its filthineſs, goes beyond our knowledge: But this is ſeen by the commandment. Now the reaſon why none can, to the full, know the horrible nature of ſin, is becauſe none, to the full, can know the bleſſed nature of the bleſſed God. For ſin is the oppoſite to God. There is nothing that ſeeketh abſolutely, and in its own nature to overcome, and to annihilate God, but ſin, and ſin doth ſo. Sin is worſe than the devil; he therefore that is more afraid of the devil than of ſin, knows not the badneſs of ſin as he ought; nor but little of the love of Jeſus Chriſt. He that knows not what ſin would have done to the world, had not Chriſt ſtept betwixt thoſe harms and it. How can he know ſo much as the extent of the love of Chriſt in common? And he that knows not what ſin would have done to him in particular, had not Chriſt the Lord, ſtept in and ſaved, cannot know the utmoſt of the love of Chriſt to him in particular. Sin therefore in the utmoſt evil of it, cannot be known of us: ſo conſequently the love of Chriſt in the utmoſt goodneſs of it, cannot be known of us. Beſides there are many ſins committed by us, dropping from us, and that pollute us, that we are not at all aware of; how then ſhould we know that love of Chriſt by which we are delivered from them? Lord who can underſtand his errors? ſaid David. Conſequently, who can underſtand the love that ſaves him from them? moreover, he that knows the love of Chriſt to the full, muſt alſo know to the full that wrath and anger of God, that like hell itſelf, burneth againſt ſinners for the ſake of ſin: but this knows none. Lord, who knows the power of thine anger? ſaid Moſes. Therefore none knows this love of Chriſt to the full. The nature of ſin is to get into our good, to mix itſelf with our good, to lie lurking many times under the formality and ſhew of good; and that ſo cloſe, ſo cunningly, and inviſibly, that the party concerned, embraces it for vertue, and knows not otherwiſe to do; and yet from this he is ſaved by the love of Chriſt; and therefore, as was hinted but now, if a man doth not know the nature of his wound, how ſhould he know the nature and excellency of the balſam that hath cured him of his wound.

Secondly, There are the due aggravations that belong to ſin, which men are unacquainted with; it was one of the great things that the prophets were concerned with from God towards the people, (as to ſhew them their ſins, ſo) to ſhew them what aggravations did belong thereto.

There are ſins againſt light, ſins againſt knowledge, ſins againſt love, ſins againſt learning, ſins againſt threatnings, ſins againſt promiſes, vows and reſolutions, ſins againſt experience, ſins againſt examples of anger, and ſins that have great, and high, and ſtrange aggravations attending of them; the which we are ignorant of though not altogether, yet in too great a meaſure. Now if theſe things be ſo, how can the love that ſaveth us from them be known or underſtood to the full?

Alas! our ignorance of theſe things is manifeſt by our unwillingneſs to abide affliction, by our ſecret murmuring under the hand of God; by our wondring why we are ſo chaſtized as we are, by our thinking long that the affliction is no ſooner removed.

Or, if our ignorance of the vileneſs of our actions is not manifeſt this way, yet it is in our lightneſs under our guilt, our ſlight thoughts of our doings, our ſlovenly doing of duties, and aſking of forgiveneſs after ſome evil or unbecoming actions. 'Tis to no boot to be particular, the whole courſe of our lives doth too fully make it manifeſt, that we are wonderful ſhort in knowing both the nature, and alſo the aggravations of our ſins: and how then ſhould we know that love of Chriſt in its full dimenſions, by which we are ſaved and delivered therefrom?

Thirdly, Who knows the utmoſt tendencies of ſin? I mean, what the leaſt ſin driveth at, and what it would unavoidably run the ſinner into. There is not a plague, a judgment, an affliction, an evil under heaven, that the leaſt of our tranſgreſſions has not called for at the hands of the great God: nay, the leaſt calleth for all the diſtreſſes that are under heaven, to fall upon the ſoul and body of the ſinner at once. This is plain, for that the leaſt ſin deſerveth hell; which is worſe than all the plagues that are on earth. But I ſay, who underſtandeth this? and I ſay again, if one ſin, the leaſt ſin deſerveth all theſe things, what thinkeſt thou do all thy ſins deſerve? how many judgments! how many plagues! how many laſhes with God's iron whip doſt thou deſerve! beſides there is hell itſelf, the place itſelf, the fire itſelf, the nature of the torments, and the durableneſs of them, who can underſtand?

But this is not all, the tendencies of thy ſins are to kill others. Men, good men little think how many of their neighbours one of their ſins may kill. As, how many good men and good women do unawares, through their uncircumſpectneſs, drive their own children down into the deep? we will eaſily count them very hard-hearted ſinners, that uſed to offer their children in ſacrifice to devils; when 'tis eaſy to do worſe ourſelves: they did but kill the body, but we body and ſoul in hell, if we have not a care.

Do we know how our ſins provoke God? how they grieve the Holy Ghoſt? how they weaken our graces? how they ſpoil our prayers? how they weaken faith? how they tempt Chriſt to be aſhamed of us? and how they hold back good from us? and if we know not every one of all theſe things to the full, how ſhall we know to the full the love of Chriſt which ſaveth us from them all?

Again, Thirdly, But who has the perfect knowledge of all theſe things? I will grant that ſome good ſouls may have waded a great way in ſome one, or more of them; but I know that there is not any that thoroughly know them all. And yet the love of Chriſt doth ſave us from all, notwithſtanding all the vileneſs and ſoul-damning vertue that is in them. Alas! how ſhort are we of the knowledge of ourſelves, and of what is in us. How many are there that do not know that man conſiſteth of a body made of duſt, and of an immortal ſoul? yea, and how many be there of thoſe that confeſs it, that know not the conſtitution of either. I will add, how many are there that profeſs themſelves to be ſtudents of theſe two parts of man, that have oftentimes proved themſelves to be but fools as to both? and I will conclude that there is not a man under heaven that knoweth it all together: For man is fearfully and wonderfully made: nor can the manner of the union of theſe two parts be perfectly found out. How much more then muſt we needs be at loſs as to the fullneſs of the knowledge of the love of Chriſt?

But Thirdly, He that altogether knoweth the love of Chriſt, muſt, precedent to that, know not only all the wiles of the devil; but alſo all the plottings, contrivings and deſigns and attempts of that wicked one; yea, he muſt know, all the times that he hath been with God, together with all the motions that he has made that he might have leave to fall upon us, as upon Job and Peter, to try if he might ſwallow us up. But who knows all this? no man, no angel. For, if the heart of man be ſo deep, that none, by all his actions, ſave God, can tell the utmoſt ſecrets that are therein; how ſhould the heart of angels, which in all likelihood are deeper, be found out by any mortal man. And yet this muſt be found out before we can find out the utmoſt of the love of Chriſt to us. I conclude therefore from all theſe things, that the love of Chriſt paſſeth knowledge: or that by no means, the bottom, the utmoſt bounds thereof can be underſtood.

Fourthly, He that will preſume to ſay, this love of Chriſt can be to the utmoſt known by us, muſt preſume to ſay that he knoweth the utmoſt of the merits of his blood, the utmoſt exerciſe of his patience, the utmoſt of his interceſſion, the utmoſt of the glory that he has prepared and taken poſſeſſion of for us. But I preſume that there is none that can know all this, therefore I may without any fear aſſert, there is none that knows, that is, that knows to the full the other.

We come now more particularly to ſpeak of the knowledge of the love of Chriſt; we have ſpoken of the love of Chriſt; to wit, of the exceeding greatneſs of it: and now we come to ſpeak of the knowledge of it; that is to ſay, we will ſhew what knowledge of it is attainable in this world, under theſe three heads. As to this,

1. It may be known as to the nature of it.
2. It may be known in many of the degrees of it.
3. But the greateſt knowledge that we can have of it here, is to know that it paſſes knowledge.

Firſt, We may know it in the nature of it. That is, that it is love free, divine, heavenly, everlaſting, incorruptible. And this no love is but the love of Chriſt; all other love is either love corruptible, tranſient, mixed, or earthly. It is divine, for 'tis the love of the holy nature of God. It is heavenly, for that it is from above: it is everlaſting, for that it has no end: It is immortal, for that there is not the appearance of corruptibleneſs in it, or likelihood of decay.

This is general knowledge, and this is common among the ſaints, at leaſtwiſe in the notion of it. Though I confeſs, it is hard in time of temptation, practically to hold faſt the ſoul to all theſe things. But, as I have ſaid already, this love of Chriſt muſt be ſuch, becauſe love in the root of it, is eſſential to his nature, as alſo I have proved now, as is the root, ſuch is the branches; and as is the ſpring, ſuch are the ſtreams, unleſs the channels in which thoſe ſtreams do run, ſhould be corrupted, and ſo defile it: but I know no channels through which this love of Chriſt is conveyed unto us, but thoſe made in his ſide, his hands, and his feet, &c. Or thoſe gracious promiſes that dropt like honey from his holy lips, in the day of his love, in which he ſpake them: and ſeeing his love is conveyed to us, as through thoſe channels, and ſo by the conduit of the holy and bleſſed ſpirit of God, to our hearts, it cannot be that it ſhould hitherto be corrupted. I know the ciſterns, to wit, our hearts, into which it is conveyed, are unclean, and may take away much, through the damp that they may put upon it, of the native ſavour and ſweetneſs thereof. I know alſo, that there are thoſe that tread down and muddy thoſe ſtreams with their feet; but yet neither the love nor the channels in which it runs, ſhould bear the blame of this. And I hope thoſe that are ſaints indeed, will not only be preſerved to eternal life, but nouriſhed with this that is incorruptible unto the day of Chriſt.

I told you before, that in the hour of temptation, it will be hard for the ſoul to hold faſt to theſe things; that is, to the true definition of this love; for then, or at ſuch ſeaſons, it will not be admitted that the love of Chriſt is either tranſient, or mixed; but we count that we cannot be loved long, unleſs ſomething better than yet we ſee in us, be found there, as an inducement to Chriſt to love, and to continue to love our poor ſouls. But theſe the chriſtian at length gets over; for he ſees by experience he hath no ſuch inducement; alſo that Chriſt loves freely, and not for, or becauſe of ſuch poor, ſilly, imaginary inticements. Thus therefore the love of Chriſt may be known, that is, in the nature of it: it may, I ſay, but not eaſily. For this knowledge is neither eaſily got, though got, nor eaſily retained, though retained. There is nothing that ſatan ſetteth himſelf more againſt, than the breaking forth of the love of Chriſt in its own proper native luſtre. For he knows it deſtroys his kingdom, which ſtandeth in profaneneſs, in errors and deluſions, the only deſtruction of which is the knowledge of this love of Chriſt. What mean thoſe ſwarms of opinions that are in the world? what is the reaſon that ſome are carried about as clouds, with a tempeſt? what mean men's waverings, men's changing, and interchanging truth for error, and one error for another? why, this is the thing, the devil is in it. This work is his, and he makes this a-do, to make a duſt; and a duſt to darken the light of the goſpel withal. And if he once attaineth to that, then farewel the true knowledge of the love of Chriſt.

Alſo he will aſſault the ſpirits of chriſtians with divers and ſundry cogitations, ſuch as ſhall have in them a tendency to darken the judgment, delude the fancy, to abuſe the conſcience. He has an art to metamorphize all things. He can make God ſeem to be to us, a moſt fierce and terrible deſtroyer; and Chriſt a terrible exactor of obedience, and moſt amazingly pinching of his love. He can make ſuppoſed ſins unpardonable; and unpardonable ones, appear as virtues. He can make the law to be received for goſpel, and cauſe that the goſpel ſhall be thrown away as a fable. He can perſuade that faith is fancy, and that fancy is the beſt faith in the world. Beſides, he can tickle the heart with falſe hope of a better life hereafter, even as if the love of Chriſt were there. But, as I ſaid before, from all theſe things the true love of Chriſt in the right knowledge of it, delivereth thoſe that have it ſhed abroad in the heart by the Holy Ghoſt that he hath given. Wherefore it is for this purpoſe that Chriſt biddeth us to continue in his love; becauſe the right knowledge, and faith of that to the ſoul, diſperſeth, and driveth away all ſuch fogs and miſts of darkneſs; and makes the ſoul to ſit faſt in the promiſe of eternal life by him; yea, and to grow up into him who is the head, in all things.

Before I leave this head, I will preſent my reader with theſe things, as helps to the knowledge of the love of Chriſt. I mean the knowledge of the nature of it, and as helps to retain it.

Firſt, Know thy ſelf, what a vile, horrible, abominable ſinner thou art: For thou canſt not know the love of Chriſt, before thou knoweſt the badneſs of thy nature. O wretched man that I am, muſt be, before a man can perceive the nature of the love of Chriſt. He that ſees himſelf but little, will hardly know much of the love of Chriſt: he that ſees of himſelf nothing at all, will hardly ever ſee any thing of the love of Chriſt. But he that ſees moſt of what an abominable wretch he is, he is like to ſee moſt of what is the love of Chriſt. All errors in doctrine take their riſe from the want of this (I mean errors in doctrine as to juſtification). All the idolizing of mens virtues, and human inventions, riſeth alſo from the want of this. So then if a man would be kept ſure and ſtedfaſt, let him labour before all things to know his own wretchedneſs. People naturally think that the knowledge of their ſins is the way to deſtroy them; when in very deed, it is the firſt ſtep to ſalvation. Now if thou wouldeſt know the badneſs of thy ſelf, begin in the firſt place to ſtudy the law, then thy heart, and ſo thy life. The law thou muſt look into, for that's the glaſs; thy heart thou muſt look upon, for that's the face; thy life thou muſt look upon, for that's the body of a man, as to religion. And without the wary conſideration of theſe three, 'tis not to be thought that a man can come at the knowledge of himſelf, and conſequently to the knowledge of the love of Chriſt.

Secondly, Labour to ſee the emptineſs, ſhortneſs, and the pollution that cleaveth to a man's own righteouſneſs. This alſo muſt in ſome meaſure be known, before a man can know the nature of the love of Chriſt. They that ſee nothing of the loathſomeneſs of man's beſt things, will think, that the love of Chriſt is of that nature as to be procured, or won, obtained or purchaſed by man's good deeds. And although ſo much goſpel light is broke forth as to ſtop men's mouths from ſaying this, yet 'tis nothing elſe but ſound conviction of the vileneſs of man's righteouſneſs that will enable men to ſee that the love of Chriſt is of that nature, as to ſave a man without it; as to ſee that it is of that nature as to juſtify him without it: I ſay, without it, or not at all. There is ſhortneſs, there is hypocriſy, there is a deſire of vain glory, there is pride, there is preſumption in man's own righteouſneſs: nor can it be without theſe wickedneſſes, when men know not the nature of the love of Chriſt. Now theſe defile it, and make it abominable. Yea, if there were no imperfection in it, but that which I firſt did mention, to wit, ſhortneſs; how could it cover the nakedneſs of him that hath it, or obtain for the man, in whole or in part, that Chriſt ſhould love, and have reſpect unto him.

Occaſions many thou haſt given thee to ſee the emptineſs of man's own righteouſneſs, but all will not do unleſs thou haſt help from heaven: wherefore thy wiſdom will be, if thou canſt tell where to find it, to lye in the way of God, that when he comes to viſit the men that wait upon him in the means of his own appointing, thou mayeſt be there; if perhaps he may caſt an eye of pity upon thy deſolate ſoul, and make thee ſee the things abovementioned. That thou mayeſt know the nature of the love of Chriſt.

Thirdly, If thou wouldeſt know the nature of this love, be much in acquainting of thy ſoul with the nature of the law, and the nature of the goſpel. The which though they are not diametrically oppoſite one to another, yet do propound things ſo differently to man, that if he knows not where, when and how to take them, 'tis impoſſible but that he ſhould confound them, and in confounding of them, loſe his own ſoul. The law is a ſervant, both firſt and laſt, to the goſpel: when therefore it is made a Lord, it deſtroyeth: and then to be ſure it is made a Lord and Saviour of, when its dictates and commands are depended upon for life.

Thy wiſdom therefore will be to ſtudy theſe things diſtinctly, and throughly; for ſo far as thou art ignorant of the true knowledge of the nature of theſe, ſo far thou art ignorant of the true knowledge of the nature of the love of Chriſt. Read Paul to the Galations, that epiſtle was indicted by the Holy Ghoſt, on purpoſe to direct the ſoul, in, and about this very thing.

Fourthly, The right knowledge of the nature of the love of Chriſt, is obtained, and retained, by keeping of theſe two doctrines at an everlaſting diſtance as to the conſcience; to wit, not ſuffering the law to rule but over my outward man, not ſuffering the goſpel to be removed one hairs breadth from my conſcience. When Chriſt dwells in my heart by faith, and the moral law dwells in my members, the one to keep up peace with God, the other to keep my converſation in a good decorum: then am I right, and not till then.

But this will not be done without much experience, diligence, and delight in Chriſt. For there is nothing that ſatan more deſireth, than that the law may abide in the conſcience of an awakened chriſtian, and there take up the place of Chriſt, and faith; for he knows if this may be obtained, the vail is preſently drawn over the face of the ſoul, and the heart darkened as to the knowledge of Chriſt; and being darkened, the man is driven into deſpair of mercy, or is put upon it to work for life. There is therefore, as I ſay, much diligence required of him that will keep theſe two in their places aſſigned them of God. I ſay much diligent ſtudy of the word, diligent prayer, with diligence to walk with God in the world. But we will paſs this, and come to the ſecond head.

Secondly, As the love of Chriſt may be known in the nature of it, ſo it may be known in many degrees of it. That which is knowable, admits of degrees of knowledge: the love of Chriſt is knowable. Again, that which is not poſſible to be known to the utmoſt, is to be known, we know not how much; and therefore they that ſeek to know it, ſhould never be contented or ſatisfied to what degree of the knowledge of it ſoever they attain; but ſtill ſhould be reaching forward, becauſe there is more to be known of it before them. Brethren, ſaid Paul, I count not myſelf to have apprehended (that is to the utmoſt) but this one thing I do, forgetting thoſe things which are behind, and reaching forth to thoſe things which are before, I preſs towards the mark for the prize of the high calling of God in Chriſt Jeſus.

I might here diſcourſe of many things, ſince I am upon this head of reaching after the knowledge of the love of Chriſt in many of the degrees of it. But I ſhall content myſelf with few.

Firſt, He that would know the love of Chriſt in ſeveral degrees of it, muſt begin at his perſon, for in him dwells all the treaſures of wiſdom and knowledge. Nay, more; In him are hid all the treaſures of wiſdom and knowledge in him; that is, in his perſon: for, the godhead of Chriſt, and our nature to be united in one perſon, is the higheſt myſtery, and the firſt appearance of the love of Chriſt by himſelf, to the world. Here I ſay, lie hid the treaſures of wiſdom, and here, to the world, ſprings forth the riches of his love. That the eternal word, for the ſalvation of ſinners, ſhould come down from heaven and be made fleſh, is an act of ſuch condeſcention, a diſcovery of ſuch love, that can never to the full be found out. Only here we may ſee love in him was deep, was broad, was long, and high; let us therefore firſt begin here to learn to know the love of Chriſt, in the high degrees thereof.

1. Here, in the firſt place, we perceive love, in that the human nature, the nature of man, not of angels, is taken into union with God. Who ſo could conſider this, as it is poſſible for it to be conſidered, would ſtand amazed till he died with wonder. By this very act of the heavenly wiſdom, we have an unconceivable pledge of the love of Chriſt to man: for in that he hath taken into union with himſelf our nature, what doth it ſignify, but that he intendeth to take into union with himſelf our perſons. For, for this very purpoſe did he aſſume our nature. Wherefore we read that in the fleſh he took upon him, in that fleſh he died for us, the juſt for the unjuſt, that he might bring us to God.

2. As he was made fleſh, ſo as was ſaid afore, he became a public or common perſon for us: and hereby is perceived

another degree of his love; undertaking to do for his, what was not poſſible they ſhould do for themſelves, perfecting of righteouſneſs to the very end of the law, and doing for us to the reconciling of us unto his Father, and himſelf.

3. Herein alſo we may attain to another degree of knowledge of his love, by underſtanding that he has conquered, and ſo diſabled our foes, that they cannot now accompliſh their deſigned enmity upon us: but that when ſatan, death, the grave and ſin have done to his people, what ever can by them be done, we ſhall be ſtill more than conquerors, though on our ſide be many diſadvantages, through him that has loved us, over them.

4. By this alſo we may yet ſee more of his love, in that as a forerunner, he is gone into heaven to take poſſeſſion thereof for us: there to make ready, and to prepare for us our ſummer-houſes, our manſions, dwelling-places. As if we were the lords, and he the ſervant! Oh this love!

5. Alſo we may ſee another degree of his love, in this, that now in his abſence, he has ſent the third perſon in the Trinity to ſupply his place as another comforter of us, that we may not think he has forgot us, not be left deſtitute of a revealer of truth unto us. Yea, he has ſent him to fortify our ſpirits, and to ſtrengthen us under all adverſity, and againſt our enemies of what account or degree ſoever.

6. In this alſo we may ſee yet more of the love of Chriſt, in that though he is in heaven and we on earth: Nothing can happen to his people to hurt them, but he feels it, is touched with it, and counteth it as done unto himſelf: Yea, ſympathizes with them, and is afflicted, and grieved in their griefs, and their afflictions.

7. Another thing by which alſo yet more of the love of Chriſt is made manifeſt, and ſo may by us be known, is this: He is now, and has been ever ſince his aſcenſion into glory, laying out himſelf as high-prieſt for us, that by the improving of his merits before the throne of grace, in way of interceſſion, he might preſerve us from the ruins that our daily infirmities would bring upon us: yea, and make our perſons and performances acceptable in his Father's ſight.

8. We alſo ſee yet more of his love by this, that he will have us where himſelf is, that we may behold and be partakers of his glory. And in this degree of his love, there are many loves.

1. Then he will come for us, as a bridegroom for his bride.

2. Then ſhall a publick marriage be ſolemnized, and eternized betwixt him and his church.

3. Then ſhe ſhall be wrapped up in his mantles and robes of glory.

4. Then they ſhall be ſeparated, and ſeparated from other ſinners, and all things that offend ſhall be taken away from among them.

5. Then ſhall they be exalted to thrones, and power of judgment; and ſhall alſo ſit in judgment on ſinful men and fallen angels, acquieſcing, by virtue of authority, with their king and head, upon them.

6. Then or from thenceforth for ever, there ſhall be no more death, ſorrow, hidings of his face, or eclipſing of their glory for ever.

7. And thus you may ſee what rounds this our Jacob's ladder hath, and how by them we may climb, and climb, even until we are climbed up to heaven: But now we are ſet again; for all the glories, all the benefits, all the bleſſings, and all the good things that are laid up in heaven for theſe; who can underſtand?

Secondly, A ſecond thing whereby the love of Chriſt in ſome degree of it may be known, is this: That he ſhould paſs by angels and take hold of us. Who ſo conſidereth the nature of ſpirits, as they are God's workmanſhip, muſt needs confeſs, that as ſuch, they have a preheminency above that which is made of duſt: This then was the diſparity 'twixt us and them; they being by birth far more noble than we. But now, when both are fallen, and by our fall, both in a ſtate of condemnation, that Jeſus Chriſt ſhould chuſe to take up us, the moſt inconſiderable, and paſs by them, to their eternal perdition and deſtruction: O love! love in a high degree to man: For verily he took not hold of angels, but of the ſeed of Abraham he took hold. Yet this is not all: In all probability this Lord Jeſus has ten times as much to do now he has undertaken to be our ſaviour, as he would have had, had he ſtep'd over us and taken hold on them.

1. He needed not to have ſtooped ſo low as to take fleſh upon him; theirs being a more noble nature.

2. Nor would he in all likelihood, have met with thoſe contempts, thoſe ſcorns, thoſe reproaches and undervaluings from them, as he has all-along received in this his undertaking, and met with from ſinful fleſh. For they were more noble than we, and would ſooner have perceived the deſign of grace, and ſo one would think more readily have fallen in therewith, than ſuch darkneſs as we were, and ſtill by ſin are.

3. They would not have had thoſe diſadvantages as we, for that they would not have had a tempter, a deſtroyer, ſo ſtrong and mighty as ours is. Alas! had God left us, and taken them, though we ſhould have been never ſo full of envy againſt their ſalvation; yet being but fleſh, what could we have done to them to have laid obſtacles in the way of their faith and hope, as they can and do in ours?

56

4. They, it may fairly be preſumed, had they been taken, and we left, and made partakers in our ſtead, while we had been ſhut out as they are, would not have put Chriſt ſo to it, now in heaven (pray bear with the expreſſion, becauſe I want a better) as we by our imperfections have done and do, ſin, methinks would not have ſo hanged in their natures as it doth in ours: their reaſon, and ſenſe, and apprehenſions being more quick, and ſo more apt to have been taken with this love of Chriſt, and by it more eaſily have been ſanctified.

5. The law which they have broken, being not ſo intricate, as that againſt which we have offended, theirs being a commandment with faithfulneſs to abide in the place in which their creator had ſet them; methinks, conſidering alſo the aptneſs of their natures as angels, would not have made their compleat obedience ſo difficult

6. Nor can I imagine, but had they been taken, they, as creatures excelling in ſtrength, would have been more capable of rendering theſe praiſes and bleſſings to God for eternal mercies, than ſuch poor ſorry creatures as we are, could. But! behold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the children of God. That we, not they, that we notwithſtanding all that they have, or could have done to hinder it, ſhould be called the children of God.

This therefore is an high degree of the love of Jeſus Chriſt to us, that when we and they were fallen, he ſhould ſtoop and take up us, the more ignoble, and leave ſo mighty a creature in his ſins to periſh.

Thirdly, A third thing whereby the love of Chriſt in ſome of the degrees of it may be known, will be to conſider more particularly the way, and unwearied work that he hath with man to bring him to that kingdom, that by his blood he hath obtained for him.

1. Man, when the Lord Jeſus takes him in hand to make him partaker of the benefit, is found an enemy to his redeemer; nor doth all the intelligence that he has had of the grace and love of Chriſt to ſuch, mollify him at all, to wit, before the day of God's power comes. And this is a ſtrange thing. Had man, though he could not have come to Chriſt, been willing that Chriſt ſhould have come to him, it had been ſomething? it would have ſhewn that he had taken his grace to heart, and conſidered of it. Yea, and that he was willing to be a ſharer in it. But verily here is no ſuch thing; Man, though he has free will, yet is willing by no means to be ſaved God's way, to wit, by Jeſus Chriſt, before (as was ſaid before) the day of God's power comes upon him. When the good ſhepherd went to look for his ſheep that was loſt in the wilderneſs, and had found it: did it go one ſtep homewards upon its own legs? did not the ſhepherd take her and lay her upon his ſhoulder, and bring her home rejoicing. This then is not love only, but love to a degree.

2. When man is taken, and laid under the day of God's power: When Chriſt is opening his ear to diſcipline, and ſpeaking to him that his heart may receive inſtruction; many times that poor man is, as if the devil had found him, and not God. How frenzily he imagines? how croſly he thinks? how ungainly he carries it under convictions, counſels, and his preſent apprehenſion of things? I know ſome are more powerfully dealt withall, and more ſtrongly bound at firſt by the word; but others more in an ordinary manner, that the fleſh and reaſon may be ſeen to the glory of Chriſt. Yea, and where the will is made more quickly to comply with its ſalvation, it is no thanks to the ſinner at all. 'Tis the day of the power of the Lord that has made the work ſo ſoon to appear. Therefore count this an act of love, in the height of love; Love in a great degree.

3. When Chriſt Jeſus has made this mad man to come to himſelf, and perſuaded him to be willing to accept of his ſalvation: Yet he may not be truſted, nor left alone, for then the corruptions that ſtill lie ſcattering up and down in his fleſh will tempt him to it, and he will be gone, yea, ſo deſperately wicked is the fleſh of ſaints, that ſhould they be left to themſelves but a little while, none knows what horrible tranſgreſſions would break out. Proof of this we have to amazement, plentifully ſcattered here and there in the word. Hence we have the patience of God, and his gentleneſs ſo admired: for through that it is that they are preſerved. He that keepeth Iſrael neither ſlumbers nor ſleeps, but watches for them, and over them every moment, for he knows elſe they will be hurt.

4. Yea, notwithſtanding this, how often are ſaints found playing truant, and lurking like thieves in one hole or other. Now in the guilt of backſliding by the power of this, and then in filth by the power of that corruption. Yea, and when found in ſuch decayings, and under ſuch revoltings from God, how commonly do they hide their ſin with Adam, and David, even until their Saviour fireth out of their mouths a confeſſion of the truth of their naughtineſs. When I kept ſilence, ſaid David, (and yet he choſe to keep ſilence after he had committed his wickedneſs) my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me, my moiſture is turned into the drought of ſummer. But why didſt thou not confeſs what thou hadſt done then? So I did, ſaith he, at laſt, and thou forgaveſt the iniquity of my ſin.

5. When the ſins of ſaints are ſo viſible and apparent to others, that God for the vindication of his name and honour muſt puniſh them in the ſight of others; yea, muſt do it, as he is juſt: Yet then for Chriſt's ſake, he waveth ſuch judgments, and refuſeth to inflict ſuch puniſhments as naturally tend to their deſtruction, and chuſeth to chaſtiſe them with ſuch rods and ſcourges, as may do them good in the end; and that they may not be condemned with the world. Wherefore the Lord loves them, and they are bleſſed, whom he chaſteneth and teacheth out of his law. And theſe things are love to a degree.

6. That Chriſt ſhould ſupply out of his fulneſs the beginnings of grace in our ſouls, and carry on that work of ſo great concern, and that which at times we have ſo little eſteem of, is none of the leaſt of the aggravations of the love of Chriſt to his people. And this work is as common as any of the works of Chriſt, and as neceſſary to our ſalvation, as is his righteouſneſs, and the imputation thereof to our juſtification: For elſe how could we hold out to the end; and yet none elſe can be ſaved.

7. And that the love of Chriſt ſhould be ſuch to us that he will thus act, thus do to, and for us, with gladneſs; (as afore is manifeſt by the parable of the loſt ſheep) is another degree of his love towards us: And ſuch an one too, as is none of the loweſt rate. I have ſeen hot love ſoon cold; and love that has continued to act, yet act towards the end, as the man that by running, and has run himſelf off his legs, pants, and can hardly run any longer: But I never ſaw love like the love of Chriſt, who as a giant, and bridegroom coming out of his chamber, and as a ſtrong man, rejoiceth to run his race. Loving higher and higher, ſtronger and ſtronger, I mean as to the lettings out of love, for he reſerveth the beſt wine even till the laſt.

8. I will conclude with this, that his love may be known in many degrees of it, by that ſort of ſinners whoſe ſalvation he moſt rejoiceth in, and that is, in the ſalvation of the ſinners that are of the biggeſt ſize: Great ſinners, Jeruſalem ſinners, Samaritan ſinners, publican ſinners. I might urge moreover, how he hath proportioned invitations, promiſes and examples of his love, for the encouragement and ſupport of thoſe whoſe ſouls would truſt in him: By which alſo great degrees of his love may be underſtood. But we will come now to the third thing that was propounded.

Thirdly, But the greateſt attainment that as to the underſtanding of the love of Chriſt, we can arrive to here, is to know that it paſſes knowledge: *And to know the love of Chriſt that paſſeth knowledge.*

This truth diſcovereth itſelf,

1. By the text itſelf, for the apoſtle here, in this prayer of his for the Epheſians, doth not only deſire that they may know, but deſcribeth that thing which he prays they may know, by this term, It paſſeth knowledge. And to know the love of Chriſt which paſſeth knowledge, as our reaſon and carnal imagination will be rudely, and unduely tampering with any thing of Chriſt, ſo more eſpecially with the love and kindneſs of Chriſt: Judging and concluding that juſt ſuch it is, and none other, as may be apprehended by them: Yea, and will have a belief that juſt ſo, and no otherwiſe are the dimenſions of this love; nor can it ſave beyond our carnal conceptions of it. Saying to the ſoul as Pharoah once did to Iſrael in another caſe: Let the Lord be with you as I ſhall (judge it meet he ſhould) let you go. We think Chriſt loves us no more than we do think he can, and ſo conclude that his love is ſuch as may by us be comprehended, or known to the utmoſt bounds thereof. But theſe are falſe conceptions, and this love of Chriſt that we think is ſuch, is indeed none of the love of Chriſt, but a falſe image thereof, ſet before our eyes. I ſpeak not now of weak knowledge, but of fooliſh and bold concluſions. A man through unbelief may think that Chriſt has no love for him, and yet Chriſt may love him with a love that paſſeth knowledge. But when men in the common courſe of their profeſſion, will be always terminating here, that they know how, and how far Chriſt can love, and will thence be bold to conclude of their own ſafety, and of the loſs and ruin of all that are not in the ſame notions, opinions, formalities, or judgments as they: this is the worſt and greateſt of all. The text therefore, to rectify thoſe falſe and erroneous concluſions, ſays, *It is a love that paſſeth knowledge.*

And it will be worth our obſervation to take notice that men, erroneous men, do not put theſe limits ſo commonly to the Father and his love, as the Son, and his. Hence you have ſome that boaſt that God can ſave ſome who have not the knowledge of the perſon of the mediator Jeſus Chriſt the righteous; as the heathens that have, and ſtill do make a great improvement of the law and light of nature: crying out with diſdain againſt the narrowneſs, rigidneſs, cenſoriouſneſs, and pride of thoſe that think the contrary. Being not aſhamed all the while to eclipſe, to degrade, to leſſen and undervalue the love of Jeſus Chriſt; making of him and his undertakings to offer himſelf a ſacrifice to appeaſe the juſtice of God for our ſins, but a thing indifferent, and in its own nature but as other ſmaller matters.

But all this while the devil knows full well at what game he plays, for he knows that without Chriſt, without faith in his blood, there is no remiſſion of ſins. Wherefore, ſaith he, let theſe men talk what they will of the greatneſs of the love of God as creator, ſo they ſlight and undervalue the love of Chriſt as mediator. And yet it is worth our conſideration, that the greatneſs of the love of God is moſt expreſt in his giving of Chriſt to be a Saviour, and in beſtowing his benefits upon us that we may be happy through him.

But to return, The love of Chriſt that is ſo indeed, is love that paſſeth knowledge: and the beſt and higheſt of our knowledge of it is, that we know it to be ſuch.

Secondly, Becauſe I find that at this point, the great men of God, of old, were wont to ſtop, be ſet, and beyond which they could not paſs. 'Twas this that made Moſes wonder. 'Twas this that made David cry out, how great and wonderful are the works of God? Thy thoughts to uswards, they cannot be reckoned up in order unto thee: If I ſhould declare and ſpeak of them, they are more than can be numbered. And again, How precious alſo are thy thoughts unto me, O God, how great is the ſum of them? If I ſhould count them, they are more in number than the ſand. And a little before, ſuch knowledge is too wonderful for me. Iſaiah ſaith, there hath not entered into the heart of man what God has prepared for them that wait for him. Ezekiel ſays, this is the river that cannot be paſſed over: And Micah to the ſea, and Zechariah to a fountain, hath compared this unſearchable love. Wherefore the Apoſtle's poſition, *That the love of Chriſt is that which paſſeth knowledge*, is a truth not to be doubted of: Conſequently, to know this, and that it is ſuch, is the fartheſt that we can go. This is to juſtify God, who has ſaid it, and to magnify the Son, who has loved us with ſuch a love: And the contrary is to diſhonour him, and leſſen him, and to make him a deficient Saviour. For ſuppoſe this ſhould be true, that thou couldeſt to the utmoſt comprehend this love; yet unleſs, by thy knowledge thou canſt comprehend beyond all evil of ſin, or beyond what any man's ſins, who ſhall be ſaved, can ſpread themſelves or infect: Thou muſt leave ſome pardonable man in an unpardonable condition. For that thou canſt comprehend this love, and yet canſt not comprehend that ſin. This makes Chriſt a deficient ſaviour. Beſides, if thou comprehendeſt truly, the word that ſays, it paſſeth knowledge, haſt loſt its ſanctity, its truth.

It muſt therefore be, that this love paſſeth knowledge; and that the higheſt pitch that a man by knowledge can attain unto, as to this, is to know that it paſſeth knowledge. My reaſon is, for that all degrees of love, be they never ſo high, or many, and high, yet, if we can comprehend them, reſt in the bowels of our knowledge, for that only which is beyond us, is that which paſſeth knowledge. That which we can reach, cannot be the higheſt: And if a man thinks there is nothing beyond what he can reach, he has no more knowledge as to that: But if he knows that together with what he hath already reached, there is that which he cannot reach, before; then he has a knowledge for that alſo, even a knowledge, that it paſſeth knowledge. 'Tis true a man that thus knoweth may have divers conjectures about that thing that is beyond his knowledge. Yea, in reaſon it will be ſo, becauſe he knows that there is ſomething yet before him: But ſince the thing itſelf is truly beyond his knowledge, none of his conjectures about that thing may be counted knowledge. Or ſuppoſe a man that thus conjectureth, ſhould hit right as to what he now conjectures; his right hitting about that thing may not be called knowledge: It is as yet to him but as an uncertain gueſs, and is ſtill beyond his knowledge.

Queſt. But, may ſome ſay, what good will it do a man to know that the love of Chriſt paſſeth knowledge? one would think that it ſhould do one more good to believe that the knowledge of the whole love of Chriſt might be attainable.

Anſw. That there is an advantage in knowing that the love of Chriſt paſſeth knowledge; muſt not be queſtioned, for that the apoſtle ſaith it doth. For to know what the holy word affirms, is profitable: Nor would he pray that we might know that which paſſeth knowledge, were there not by our knowing of it, ſome help to be adminiſtered. But to ſhew you ſome of the advantages that will come to us by knowing that the love of Chriſt paſſeth knowledge.

Firſt, By knowing of this a child of God has in reſerve for himſelf, at a day, when all that he otherwiſe knows, may be taken from him through the power of temptation. Sometimes a good man may be ſo put to it, that all that he knows comprehenſively may be taken from him: To wit, the knowledge of the truth of his faith, or that he has the grace of God in him, or the like, this I ſay may be taken from him. Now if at this time, *he knows the love of Chriſt that paſſeth knowledge*, he knows a way in all probability to be recovered again. For if Chriſt Jeſus loves with a love that paſſeth knowledge: Then ſaith the ſoul, that is thus in the dark, he may love me yet, for ought I know, for I know that he loves with a love that paſſeth knowledge; and therefore I will not utterly deſpond. Yea, if ſatan ſhould attempt to queſtion whether ever Chriſt Jeſus will look upon me or no: The anſwer is, if I know the love that paſſes knowledge: But he may look upon me (ſatan) yea, and love, and ſave me too, for ought I poor ſinner know; for he loves with a love that paſſeth knowledge. If I be fallen into ſin that lies hard upon me, and my conſcience fears, that for this there is no forgiveneſs. The help for a ſtay from utter deſpair is at hand: but there may, ſay I, for Chriſt loves, with a love that paſſeth knowledge. If ſatan would diſſuade me from praying to God, by ſuggeſting as if Chriſt would not regard the ſtammering, and chattering prayer of mine. The anſwer is ready, but he may regard for ought I know; for he loves with a love that paſſeth knowledge. If the tempter doth ſuggeſt that thy tryals, and troubles, and afflictions, are ſo many that it is to be thought thou ſhalt never get beyond them. The anſwer is near, but for ought we know, Chriſt may carry me through them all, for he loves with a love that paſſeth knowledge. Thus I ſay, is relief at hand, and a help in reſerve for the tempted, let their temptations be what they will. This therefore is the weapon that will baffle the devil when all other weapons fail; for ought I know, Chriſt may ſave me, for he loves with a love that paſſeth knowledge. Yea, ſuppoſe he ſhould drive me to the worſt of fears, and that is to doubt that I neither have nor ſhall have for ever the grace of God in my ſoul. The anſwer is at hand, but I have or may have it, for Chriſt loves with a love that paſſeth knowledge. Thus therefore you may ſee that in this prayer of Paul, there is a great deal of good. He prays, when he prays that we might know the love of Chriſt that paſſeth knowledge: that we may have a help at hand, and relief againſt all the horrible temptations of the devil. For this is a help at hand, a help that is ready to fall in with us, if there be yet remaining with us, but the leaſt grain of right reaſoning according to the nature of things. For if it be objected againſt a man that he is poor, becauſe he has but a groat in his pocket; yet if he has an unknown deal of money in his trunks, how eaſy is it for him to recover himſelf from that ſlander, by returning the knowledge of what he has, upon the objector. This is the caſe, and thus it is, and will be with them that know the love of Chriſt that paſſeth knowledge. Wherefore,

Secondly, By this knowledge, room is made for a chriſtian, and liberty is miniſtred unto him, to turn himſelf every way in all ſpiritual things. This is the chriſtian's rehoboth, that well for which the Philiſtines have no heart to ſtrive, and that which will cauſe that we be fruitful in the land.

If Chriſtians know not with this knowledge, they walk in the world as if they were pinioned; or as if fetters were hanged on their heels. But this enlarges their ſteps under them: by the knowledge of this love they may walk at liberty, and their ſteps ſhall not be ſtraitned. This is that which Solomon intends when he ſaith, Get wiſdom, and get underſtanding---Then when thou goeſt, thy ſteps ſhall not be ſtraitned, and when thou runneſt, thou ſhalt not ſtumble. A man that has only from hand to mouth, is oft put to it to know how to uſe his penny, and come off alſo, many times, but with an hungry belly; but he that has not only that, but always over and to ſpare, he is more at liberty, and can live in fullneſs, and far more like a gentleman. There is a man has a ciſtern, and that is full of water: there is another alſo, that has his ciſtern full, and withal, his ſpring in his yard; but a great drought is upon the land in which they dwell: I would now know, which of theſe two have the moſt advantage to live in their own minds at liberty, without fear of wanting water; why this is the caſe in hand. There is a chriſtian that knows Chriſt in all thoſe degrees of his love that are knowable, but he knoweth Chriſt nothing in his love that paſſeth knowledge. There is another chriſtian, and he knows Chriſt, as the firſt, but withal, he alſo knwos him as to his love that paſſeth knowledge. Pray now tell me, which of theſe two are likelieſt to live moſt like a chriſtian, that is, like a ſpiritual prince, and like him that poſſeſſeth all things? which has moſt advantage to live in godly largeneſs of heart, and is moſt at liberty in his mind? which of theſe two have the greateſt advantage to believe, and the greateſt engagements laid upon him to love the Lord Jeſus? which of theſe have alſo moſt in readineſs to reſiſt the wiles of the devil, and to ſubdue the power and prevalency of corruptions? 'Tis this, that makes men fathers in chriſtianity. I write unto you, fathers, becauſe ye have known; I have written unto you fathers becauſe ye have known, why, have not others known? not ſo as the fathers. The fathers have known and known. They have known the love of Chriſt in thoſe degrees of love which are knowable and have alſo known the love of Chriſt to be ſuch which paſſeth knowledge. In my father's houſe is bread enough and to ſpare, was that that fetched the prodigal home. And when Moſes would ſpeak an endleſs all to Iſrael, for the comfort and ſtay of their ſouls, he calls their God, The fountain of Jacob upon a land of corn and wine.

Thirdly, By this knowledge, or knowing of the love of Chriſt which paſſeth knowledge, There is begot in Chriſtians a greater deſire to preſs forwards to that which is before them. What is the reaſon of all that ſloth, carnal contentedneſs, and liſtleſneſs of ſpirit in chriſtians, more than the ignorance of this. For he that thinks he knows what can be known, is beyond all reaſon that ſhould induce him to ſeek yet after more. Now the love of Chriſt may be ſaid, not to be knowable, upon a threefold account.

Firſt, For that my knowledge is weak.

Secondly, For that my knowledge is imperfect.

Thirdly, Or for that, though my knowledge be never ſo perfect, becauſe the love of Chriſt is eternal.

There is love that is not to be apprehended by weak knowledge. Convince a man of this, and then, if the knowledge of what he already has, be truly ſweet to his ſoul, it will ſtir him up with great heartineſs to deſire to know what more of this is poſſible.

There is love beyond what he knows already, who is indued with the moſt perfect knowledge, that man here may have. Now if what this man knows already of this love is indeed ſweet unto him; then it puts him upon hearty deſires that his ſoul may yet know more. And becauſe there is no bound ſet to man, how much he may know in this life thereof; therefore his deſires, notwithſtanding what he has attained, are yet kept alive, and in the purſuit after the knowledge of more of the love of Chriſt. And God in old time has taken it ſo well at the hands of ſome of his, that their deſires have been ſo great, that when, as I may ſay, they have known as much on earth as is poſſible for them to know; (that is by ordinary means) he has come down to them in viſions and revelations; or elſe taken them up to him for an hour or two into paradiſe, that they might know and then let them down again.

But this is not all, There is a knowledge of the love of Chriſt, that we are by no means capable of until we be poſſeſſed of the heavens. And I would know, if a man indeed loveth Chriſt, whether the belief of this be not one of the higheſt arguments that can be urged, to make ſuch an one weary of this world, that he may be with him. To ſuch an one, to live is Chriſt, and to die is gain. And to ſuch an one, it is difficult to bring his mind to be content to ſtay here a longer time; except he be ſatiſfied that Chriſt has ſtill work for him here to do.

I will yet add, There is a love of Chriſt, I will not ſay, that cannot be known, but I will ſay, that cannot be enjoyed; no, not by them now in heaven (in ſoul) until the day of judgment. And the knowledge of this, when it has poſſeſſed even men on earth, has made them chuſe a day of judgment, before a day of death, that they might know what is beyond that ſtate and knowledge which even the ſpirits of juſt men made perfect, now do enjoy in heaven. Wherefore, as I ſaid at firſt, *To know the love of Chriſt that paſſeth knowledge*, is advantageous upon this account; it begetteth in chriſtians a great deſire to reach, and preſs forward to that which is before.

One thing more, and then, as to this reaſon, I have done. Even that love of Chriſt that is abſolutely unknowable, as to the utmoſt bound thereof becauſe it is eternal, will be yet in the nature of it ſweet and deſirable, becauſe we ſhall enjoy or be poſſeſſed of it ſo. This therefore, if there were no more, is enough, when known, to draw away the heart from things that are below, to itſelf.

Fourthly, The *love that paſſeth knowledge*. The knowledge of that is very fruitful knowledge. It cannot be, but it muſt be fruitful. Some knowledge is empty, and alone, not attended with that good, and with thoſe bleſſings wherewith this knowledge is attended. Did I ſay, it is fruitful? I will add, it is attended with the beſt fruit; it yieldeth the beſt wine; it fills the ſoul with all the fulneſs of God. *And to know the love of Chriſt which paſſeth knowledge*, that he may be filled with all the fulneſs of God. God is in Chriſt, and makes himſelf known to us by the love of Chriſt. Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God, for God is not to be found nor enjoyed, but in him, conſequently he that hath, and abideth in the doctrine of Chriſt, hath both the Father and the Son. Now, ſince there are degrees of knowledge of this doctrine, and ſince the higheſt degree of the knowledge of him, is to know that he has a *Love that paſſeth knowledge*, it follows, that if he that has the leaſt ſaving knowledge of this doctrine, hath God; he that hath the largeſt knowledge of it, has God much more, or, according to the text, is filled with all the fulneſs of God. What this fulneſs of God ſhould be, is beſt gathered from ſuch ſayings of the Holy Ghoſt, as come neareſt to this in language, filled,

1. Full of goodneſs.
2. Full of faith.
3. Full of the Holy Ghoſt.
4. Full of aſſurance of faith.
5. Full of aſſurance of hope.
6. Full of joy unſpeakable, and full of glory.
7. Full of joy.
8. Full of good works.
9. Being filled with the knowledge of his will.
10. Being filled with the ſpirit.
11. Filled with the fruits of righteouſneſs, which is by Jeſus Chriſt to the glory and praiſe of God.

Theſe things to be ſure are included either for the cauſe or effect of this fulneſs. The cauſe they cannot be, for that is God's by his Holy Spirit. The effects therefore they are, for where-ever God dwells in the degree intended in the text, there is ſhewn in an eminent manner, by theſe things, what is the riches of the glory of his inheritance in the ſaints. But theſe things dwell not in that meaſure ſpecified by the text, in any, but thoſe who *know the love of Chriſt which paſſeth knowledge.*

But what a man is he that is filled with all theſe things! or that is, as we have it in the text, filled with all the fulneſs of God! Such men are, at this day, wanting in the churches. Theſe are the men that ſweeten churches, and that bring glory to God and to religion. And knowledge will make us ſuch, ſuch knowledge as the Apoſtle here ſpeaketh of.

I have now done, when I have ſpoken ſomething by way of uſe unto you, from what hath been ſaid. And,

Firſt, Is there ſuch breadth, and length, and depth, and heighth in God, for us? And is there toward us love in Chriſt that paſſeth knowledge? Then this ſhews us, not only the greatneſs of the majeſty of the Father and the Son, but the great good will that is in their heart to them that receive their word.

God has engaged the breadth, and length and depth, and heighth of the love, the wiſdom, the power, and truth that is in himſelf, for us; and Chriſt has loved us with a love that paſſeth knowledge. We may well ſay, Who is like thee, O Lord, among the gods? Or, as another prophet has it, Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſions of the remnant of his heritage; he retaineth not his anger for ever: becauſe he delighteth in mercy. Yea, no words can ſufficiently ſet forth the greatneſs of this love of God and his Son to us poor miſerable ſinners.

Secondly, Is there ſo great a heart for love, towards us, both in the Father and in the Son? Then let us be much in the ſtudy and ſearch after the greatneſs of this love. This is the ſweetſt ſtudy that a man can devote himſelf unto; becauſe it is the ſtudy of the love of God and of Chriſt to man. Studies that yield far leſs profit than this, how cloſe are they purſued, by ſome who have adapted themſelves thereunto? Men do not uſe to count telling over of their money burthenſome to them, nor yet the recounting of their grounds, their herds, and their flocks, when they encreaſe. Why, the ſtudy of the unſearchable love of God in Chriſt to man, is better in itſelf, and yields more ſweetneſs to the ſoul of man, than can ten thouſand ſuch things as but now are mentioned. I know the wiſe men of this world, of whom there are many, will ſay as to what I now preſs you unto, Who can ſhew us any good in it? But Lord lift thou up the light of thy countenance upon us. Thou haſt put gladneſs in my heart, more than in the time that their corn and their wine increaſeth. David alſo ſaid that his medtiation on the Lord ſhould be ſweet. Oh, there is in God and in his Son, that kindneſs for the ſons of men, that, did they know it, they would like to retain the knowledge of it in their hearts. They would cry out as ſhe did of old: Set me as a ſeal upon thy heart, as a ſeal upon thine arm: For love is ſtrong as death. Every part, crumb, grain, or ſcrap of this knowledge, is to a chriſtian, as drops of honey are to ſweet-pallated children, worth the gathering up, worth the putting to the taſte to be reliſhed. Yea, David ſays of the word which is the ground of knowledge: It is ſweeter than honey or the honey-comb. More, ſaid he, to be deſired are they than gold; yea, than much fine gold, ſweeter alſo than honey or the honey-comb. Why then do not chriſtians devote themſelves to the meditation of this ſo heavenly, ſo goodly, ſo ſweet, and ſo comfortable a thing, that yieldeth ſuch advantage to the ſoul? The reaſon is, theſe things are talked of, but not believed: Did men believe what they ſay, when they ſpeak ſo largely of the love of God, and the love of Jeſus Chriſt, they would, they could not but meditate upon it. There are ſo many wonders in it, and men love to think ſo wonders: There is ſo much profit in it, and men love to think of that which yields them profit. But, as I ſaid, the belief of things are wanting. Belief of a thing will have ſtrong effects, whether the ground for it be true or falſe. As ſuppoſe one of you ſhould, when you are at a neighbour's houſe, believe that your own houſe is on fire, whilſt your children are faſt aſleep in bed, though indeed there were no ſuch thing; I ſhall appeal to any of you if this belief would not make notable work with and upon your hearts. Let a man believe he ſhall be damned, though afterwards it is evident he believed a lie, yet what work did that belief make in that man's heart; even ſo, and much more, the belief of heavenly things will work, becauſe true and great, and moſt good; alſo, where they are indeed believed, their evidence is managed upon their ſpirit, by the power and glory of the Holy Ghoſt it ſelf: Wherefore let us ſtudy theſe things,

Thirdly, Let us caſt ourſelves upon this love. No greater encouragement can be given us, than what is in the text and about it. It is great, it is love that paſſeth knowledge. Men that are ſenſible of danger, are glad when they hear of ſuch helps upon which they may boldly venture for eſcape. Why ſuch an help and relief the text helpeth trembling and fearful conſciences to. Fear and trembling as to miſery hereafter, can flow but from what we know, feel, or imagine: but the text ſpeaks of a love that is beyond that we can know, feel, or imagine, even of a love that paſſeth knowledge; conſequently of a love that goes beyond all theſe. Beſides, the Apoſtle's concluſion upon this ſubject, plainly makes it manifeſt that this meaning which I have put upon the text, is the mind of the Holy Ghoſt. Now unto him, ſaith he, that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us: unto him be glory in the church by Chriſt Jeſus throughout all ages, world without end. Amen. What can be more plain? what can be more full? What can be more ſuitable to the moſt deſponding ſpirit in any man? he can do more than thou knoweſt he will, he can do more than thou thinkeſt he can. What doſt thou think? why, I think, ſaith the ſinner, that I am caſt away. Well, but there are worſe thoughts than theſe, therefore think again. Why ſaith the ſinner, I think that my ſins are as many as all the ſins of the world. Indeed this is a very black thought, but there are worſe thoughts than this, therefore prithee think again. Why, I think, ſaith the ſinner, that God is not able to pardon all my ſins. Ay, now thou haſt thought indeed. For this thought makes thee look more like a devil than a man, and yet becauſe thou art a man and not a devil, ſee the condeſcenſion and the boundleſneſs of the love of thy God. He is able to do above all that we think! Couldeſt thou (ſinner) if thou hadſt been allowed, thyſelf expreſs what thou wouldeſt have expreſſed, the greatneſs of the love thou wanteſt, with words that could have ſuited thee better? for 'tis not ſaid he can do above what we think, meaning our thinking at preſent, but above all we can think, meaning above the worſt and moſt ſoul-dejecting thoughts that we have at any time. Sometimes the dejected have worſe thoughts than at other times they have. Well, take them at their worſt times, at times when they think, and think, till they think themſelves down into the very pangs of hell, yet this word of the grace of God, is above them, and ſhews that he can yet recover and ſave theſe miſerable people.

And now I am upon this ſubject, I will a little further walk and travel with the deſponding ones, and will put a few words in their mouths for their help againſt temptations that may come upon them hereafter. For as ſatan follows ſuch now, with charges and applications of guilt, ſo he may follow them with interrogatories and appeals: for he can tell how by appeals, as well as by charging of ſin, to ſink and drown the ſinner whoſe ſoul he has leave to engage. Suppoſe therefore that ſome diſtreſſed man or woman, ſhould after this way be engaged, and ſatan ſhould with his interrogatories, and appeals be buſy with them to drive them to deſperation; the text laſt mentioned, to ſay nothing of the ſubject of our diſcourſe, yields plenty of help for the relief of ſuch a one. Says ſatan, doſt thou not know that thou haſt horribly ſinned? yes, ſays the ſoul, I do. Says ſatan, doſt thou not know, that thou art one of the vileſt in all the pack of profeſſors? yes, ſays the ſoul, I do. Says ſatan, doth not thy conſcience tell thee that thou art and haſt been more baſe than any of thy fellows can imagine thee to be? Yes, ſays the ſoul, my conſcience tells me ſo. Well, ſaith ſatan, now will I come upon thee with my appeals, Art thou not a graceleſs wretch? Yes. Haſt thou an heart to be ſorry for this wickedneſs? No, not as I ſhould. And albeit, ſaith ſatan, thou prayeſt ſometimes, yet is not thy heart poſſeſſed with a belief that God will not regard thee? yes, ſays the ſinner. Why then deſpair, and go hang thyſelf, ſaith the devil. And now we are at the end of the thing deſigned and driven at by ſatan. But what ſhall I now do, ſaith the ſinner; I anſwer, take up the words of the text againſt him, Chriſt loves with a love that paſſeth knowledge, and anſwereth him farther, ſaying ſatan, though I cannot think that God loves me; though I cannot think that God will ſave me, yet I will not yield to thee: for God can do more than I think he can. And whereas thou appealedſt unto me, if whether when I pray, my heart is not poſſeſſed with unbelief that God will not regrd me; that ſhall not ſink me neither: for God can do abundantly above what I aſk or think. Thus this text helpeth where obſtructions are put in againſt our believing, and thereby caſting ourſelves upon the love of God in Chriſt for ſalvation.

And yet this is not all, for the text is yet more full: He is able to do abundantly more, yea, exceeding abundantly more, or above all that we aſk or think. It is a text made up of words picked and packed together by the wiſdom of God, picked and packed together on purpoſe for the ſuccour and relief of the tempted, that they may when in the midſt of their diſtreſſes, caſt themſelves upon the Lord their God. He can do abundantly more than we aſk. Oh! ſays the ſoul, that he would but do ſo much for me as I could aſk him to do! How happy a man ſhould I then be. Why what wouldeſt thou aſk for, ſinner? you may be ſure, ſays the ſoul, I would aſk to be ſaved from my ſins; I would aſk for faith in, and love to, Chriſt; I would aſk to be preſerved in this evil world, and aſk to be glorified with Chriſt in heaven. He that aſketh for all this, doth indeed aſk for much, and for more than ſatan would have him believe that God is able or willing to beſtow upon him; but mark, the text doth not ſay, that God is able to do all that we can aſk or think, but that he is able to do above all, yea, abundantly above all, yea, exceeding abundantly above all that we aſk or think. What a text is this! What a God have we! God foreſaw the ſins of his people, and what work the devil would make with their hearts about them, and therefore to prevent their ruin by his temptation, he has thus largely, as you ſee, expreſſed his love by his word. Let us therefore, as he has bidden us, make this good uſe of this doctrine of grace, to caſt ourſelves upon this love of God in the times of diſtreſs and temptation.

Fourthly, Take heed of abuſing this love. This exhortation ſeems needleſs; for love is ſuch a thing, that one would think none could find in their heart to abuſe. But for all that, I am of opinion, that there is nothing that is more abuſed among profeſſors this day, than is this love of God. There has of late more light about the love of Chriſt broke out, than formerly: every boy now can talk of the love of Chriſt; but this love of Chriſt has not been rightly applied by preachers, or elſe not rightly received by profeſſors. For never was this grace of Chriſt ſo turned into laſciviouſneſs, as now. Now it is a practice among profeſſors to learn to be vile, of the profane. Yea, and to plead for that vileneſs: Nay, we will turn it the other way, now it is ſo that the profane do learn to be vile of thoſe that profeſs (They teach the wicked ones their ways:) a thing that no good man ſhould think on but with bluſhing cheeks.

Jude ſpeaketh of theſe people, and tells us that they, notwithſtanding their profeſſion, deny the only Lord God, and our Saviour Jeſus Chriſt. They profeſs, ſaith Paul, that they know God, but in works they deny him, being abominable, diſobedient, and to every good work reprobate.

But I ſay, let not this love of God and of Chriſt, be abuſed. 'Tis unnatural to abuſe love, to abuſe love, is a villainy condemned of all, yea, to abuſe love, is the moſt inexcuſable ſin of all. It is next the ſin of devils to abuſe love, the love of God and of Chriſt.

And what ſays the Apoſtle? becauſe they received not the love of the truth that they might be ſaved, therefore God ſhall ſend them ſtrong deluſions that they may believe a lye, that they all may be damned, who believed not the truth, but had pleaſure in unrighteouſneſs. And what can ſuch an one ſay for himſelf in the judgment, that ſhall be charged with the abuſe of love? chriſtians, deny yourſelves, deny your luſts, deny the vanities of this preſent life, devote yourſelves to God; become lovers of God, lovers of his ways, and a people zealous of good works; then ſhall you ſhew one to another, and to all men, that you have not received the grace of God in vain. Renounce therefore the hidden things of diſhoneſty, walk not in craftineſs, nor handle God's word deceitfully, but by manifeſtation of the truth, commend yourſelves to every man's conſcience in the ſight of God. Do this, I ſay, yea, and ſo endeavour ſuch a cloſure with this love of God in Chriſt, as may graciouſly conſtrain you to do it, becauſe, when all proofs of the right receiving of this love of Chriſt ſhall be produced, none will be found of worth enough to juſtify the ſimplicity of our profeſſion, but that which makes us zealous of good works. And what a thing will it be to be turned off at laſt, as one that abuſed the love of Chriſt! as one that preſumed upon his luſts, this world, and all manner of naughtineſs, becauſe the love of Chriſt to pardon ſins was ſo great! What an unthinking, what a diſingenuous one wilt thou be counted at that day! yea, thou wilt be found to be the man that made a prey of love, that made a ſtalking-horſe of love, that made of love a ſlave to ſin, the devil and the world, and will not that be bad?

Fifthly, Is the love of God and of Chriſt ſo great? let us then labour to improve it to the utmoſt for our advantage, againſt all the hindrances of faith.

To what purpoſe elſe is it revealed, made mention of, and commended to us? We are environed with many enemies, and faith in the love of God and of Chriſt, is our only ſuccour and ſhelter. Wherefore our duty and wiſdom and privilege is, to improve this love for our own advantage. Improve it againſt daily infirmities, improve it againſt the wiles of the devil; improve it againſt the threats, rage, death, and deſtruction, that the men of this world continually with their terror ſet before you. But how muſt that be done? why, ſet this love and the ſafety that is in it, before thine eyes; and behold it while theſe things make their aſſaults upon thee. Theſe words, the faith of this, God loves me, will ſupport thee in the midſt of what dangers may aſſault thee. And this is that which is meant, when we are exhorted to rejoice in the Lord, to make our boaſts in the Lord; to triumph in the Lord; and to ſet the Lord always before our face. For he that can do this thing ſtedfaſtly, cannot be overcome. For in God there is more than can be in the world, either to help or hinder; wherefore if God be my helper, if God loves me, if Chriſt be my redeemer, and has beſtowed his love that paſſeth knowledge upon me, who can be againſt me? and if they be againſt me, what diſadvantage reap I thereby; ſince even all this alſo, worketh for my good?

This is improving the love of God and of Chriſt for my advantage. The ſame courſe ſhould chriſtians alſo take with the degrees of this love, even ſet it againſt all the degrees of danger; for here deep calleth unto deep. There cannot be wickedneſs and rage wrought up to ſuch or ſuch a degree, as of which it may be ſaid, there are not degrees in the love of God and of Chriſt to match it. Wherein Pharaoh dealt proudly againſt God's people, the Lord was above him, did match and overmatch him; he came up to him, and went beyond him; he collared with him, overcame him, and caſt him down. The Lord is a man of war, the Lord is his Name. Pharaoh's chariots and his hoſts hath he caſt into the ſea---they ſank into the bottom as a ſtone. There is no ſtriving againſt the Lord that hath loved us; there is none that ſtrive againſt him can proſper. If the ſhields of the earth be the Lords, then he can wield them for the ſafeguard of his body the church; or if they are become uncapable of being made uſe of any longer in that way, and for ſuch a thing, can he not lay them aſide, and make himſelf new ones? men can do after this manner, much more God. But again, if the miſeries, or afflictions which thou meeteſt with, ſeem to thee to overflow, and to go beyond meaſure, above meaſure, and ſo to be above ſtrength, and begin to drive thee to deſpair of life; then thou haſt alſo, in the love of God, and of Chriſt, that which is above, and that goes beyond all meaſure alſo, to wit, love unſearchable, unknown, and that can do exceeding abundantly above all that we aſk or think. Now God hath ſet them one againſt the other, and 'twill be thy wiſdom to do ſo too, for this is the way to improve this love. But though it be eaſy, thus to admoniſh you to do, yet you ſhall find the practical part more difficult; wherefore, here it may not be amiſs, if I add to theſe, another head of counſel.

Firſt then, Wouldſt thou improve this love of God and of Chriſt to thy advantage, Why then thou muſt labour after the knowledge of it. This was it that the Apoſtle pray'd for, for theſe Epheſians, as was ſaid before, and this is that that thou muſt labour after, or elſe thy reading and my writing, will, as to thee, be fruitleſs. Let me then ſay to thee, as David to his ſon Solomon, And thou Solomon, my ſon, know thou the God of thy father. Empty notions of this love will do nothing but harm, wherefore, they are not empty notions that I preſs thee to reſt in, but that thou labour after the knowledge of the ſavour of this good ointment, which the Apoſtle calleth the ſavour of the knowledge of this Lord Jeſus. Know it, until it becometh ſweet or pleaſant to thy ſoul, and then it will preſerve and keep thee. Make this love of God and of Chriſt thine own, and not anothers. Many there are that can talk largely of the love of God to Abraham, to David, to Peter and Paul. But that is not the thing, give not over until this love be made thine own; until thou find and feel it to run warm in thy heart by the ſhedding of it abroad there, by the ſpirit that God hath given thee. Then thou wilt know it with an obliging and engaging knowledge; yea, then thou wilt know it with a ſoul-ſtrengthening, and ſoul-encouraging knowledge.

Secondly, Wouldſt thou improve this love! then ſet it againſt the love of all other things whatſoever, even until this love ſhall conquer thy ſoul from the love of them to itſelf.

This is chriſtian. Do it therefore, and ſay, why ſhould any thing have my heart but God, but Chriſt? he loves me with love that paſſeth knowledge. He loves me, and he ſhall have me: he loves me, and I will love him: his love ſtript him of all for my ſake; Lord let my love ſtrip me of all for thy ſake. I am a ſon of love, an object of love, a monument of love, of free love, of diſtinguiſhing love, of peculiar love, and of love that paſſeth knowledge, and why ſhould not I walk in love? in love to God, in love to men, in holy love, in love unfeigned? this is the way to improve the love of God for thy advantage, for the ſubduing of thy paſſions, and for ſanctifying of thy nature. 'Tis an odious thing to hear men of baſe lives talking of the love of God, of the death of Chriſt, and of the glorious grace that is preſented unto ſinners by the word of the truth of the goſpel. Praiſe is comely for the upright, not for the profane. Therefore let him ſpeak of love that is taken with love, that is captivated with love, that is carried away with love. If this man ſpeaks of it, his ſpeaking ſignifies ſomething; the powers, and bands of love are upon him, and he ſhews to all that he knows what he is ſpeaking of. But the very mentioning of love, is in the mouth of the profane, like a parable in the mouth of fools, or as ſalt unſavory. Wherefore, chriſtian, improve this love of God as thou ſhouldeſt, and that will improve thee as thou wouldeſt. Wherefore,

Thirdly, If thou wouldeſt improve this love, keep thyſelf in it. Keep yourſelves in the love of God. This text looks as if it favoured the Socinians, but there is nothing of that in it. And ſo doth that, If ye keep my commandments, ye ſhall abide in my love: even as I have kept my Father's commandments and abide in his love. The meaning then is this, that living a holy life is the way, after a man has believed unto juſtification, to keep himſelf in the ſavour and comfort of the love of God. And Oh, that thou wouldeſt indeed ſo do. And that becauſe, if thou ſhall want the ſavour of it, thou wilt ſoon want tenderneſs to the commandment, which is the rule by which thou muſt walk, if thou wilt do good to thyſelf, or honour God in the world. To him that ordereth his converſation aright, I will ſhew the ſalvation of God. He that would live a ſweet, comfortable, joyful life, muſt live a very holy life. This is the way to improve this love to thyſelf indeed.

Fourthly, To this end, you muſt take root and be grounded in love, that is, you muſt be well ſettled, and ſtabliſhed in this love, if indeed you would improve it. You muſt not be ſhaken as to the doctrine, and grounds of it. Theſe you muſt be well acquainted with: For he that is but a child in this doctrine, is not capable as yet, of falling in with theſe exhortations: For ſuch waver and fear when tempted; and he that feareth is not made perfect in love, nor can he ſo improve it for himſelf and ſoul's good as he ſhould.

Fifthly, and laſtly, Keep, to this end, thoſe grounds and evidences that God hath given you of your call to be partakers of this love, with all clearneſs upon your hearts, and in your minds. For he that wants a ſight of them, or a proof that they are true and good, can take but little comfort in this love. There is a great myſtery in the way of God with his people. He will juſtify them without their works, he will pardon them for his Son's ſake: But they ſhall have but little comfort of what he hath done, doth, and will do for them that are careleſs, carnal, and not holy in their lives. Nor ſhall they have their evidences for heaven at hand, nor out of doubt with them, yea, they ſhall walk without the ſun, and have their comforts by bitts and knocks; while others ſit at their father's table, have liberty to go into the wine-cellar, rejoice at the ſweet and pleaſant face of their heavenly Father towards them; and know it ſhall go well with them at the end.

Something now for a concluſion ſhould be ſpoken to the carnal world, who have heard me tell of all this love. But what ſhall I ſay unto them? if I ſhould ſpeak to them, and they ſhould not hear; or if I ſhould teſtify unto them, and they ſhould not believe; or intreat them, and they ſhould ſcorn me; all will but aggravate, and greaten their ſin, and tend to their further condemnation. And therefore I ſhall leave the obſtinate where I found him, and ſhall ſay to him that is willing to be ſaved, Sinner, thou haſt the advantage of thy neighbour, not only becauſe thou art willing to live, but becauſe there are thoſe that are willing thou ſhouldeſt; to wit, thoſe unto whom the iſſues from death do belong, and they are the Father and the Son, to whom be glory with the bleſſed Spirit of grace, world without end. Amen.

A DISCOURSE,

OF

The HOUSE of the Foreſt of LEBANON.

CHAP. I.

As Solomon built an houſe for Pharaoh's daughter, and that called The temple of the Lord; ſo he built an houſe in Lebanon, called The houſe of the foreſt of Lebanon.

Some, I perceive, have thought that this houſe, called The houſe of the foreſt of Lebanon, was none other than that called the temple at Jeruſalem, and that that was called The houſe of the foreſt of Lebanon, becauſe built of the wood that grew there. But that Solomon built another than that, even one in Lebanon, called The houſe of the foreſt of Lebanon, is evident, and that from theſe reaſons.

Firſt, That in the foreſt of Lebanon is mentioned as another, beſides that called The temple of the Lord; and that too when the temple, and its finiſhing is ſpoken of; yea, it is mentioned with an alſo, as an additional houſe, beſides the temple of the Lord.

In the fourth year, ſaith the text, was the foundation of the houſe of the Lord laid in the month Zef; and in the eleventh year in the month Bul, (which is the eighth month) was the Houſe finiſhed throughout all the parts thereof, and according to all the faſhion of it; ſo he was ſeven years in building it. But Solomon was building his own houſe thirteen years: And he finiſhed all his houſe. He built alſo the houſe of the foreſt of Lebanon, &c.

Can there now be any thing more plain? Is not here the houſe of the foreſt of Lebanon mentioned as another beſides the temple, he built the temple, he built his own houſe, he built alſo the houſe of the foreſt of Lebanon.

Secondly, It is evident by the difference of their meaſures and dimenſions. The length of the temple was threeſcore cubits; but the length of the houſe of the foreſt of Lebanon was an hundred cubits; ſo that the houſe of the foreſt of Lebanon was forty cubits more than was that called Solomon's temple: The breadth of Solomon's temple was twenty cubits, but the breadth of the houſe of the foreſt of Lebanon was fifty cubits: And as there is odds between threeſcore and fiveſcore, ſo there is alſo between twenty and fifty.

As to their heighth, they were both alike; but equality in heighth can no more make them the ſame, than can a twenty year's age in two, make them one and the ſame perſon.

Their porches alſo differed greatly; the porch of the temple was in length but twenty cubits, but the length of that of the houſe of the foreſt of Lebanon was fifty cubits. So that here alſo is thirty odds. The porch of the temple was but ten cubits broad; but the porch of the houſe of the foreſt of Lebanon thirty cubits. Now, I ſay, who that conſidereth theſe diſproportions, can conclude that the houſe of the foreſt of Lebanon was none other than that called the temple of Jeruſalem. For all this compare 1 Kings 6. 2, 3. with chap. 7. 2, 6.

Thirdly, If you add to theſe the different makes of the houſes, it will ſufficiently appear, that they were not one. The houſe of the foreſt of Lebanon was built upon four rows of cedar pillars; but we read of no ſuch pillars upon which the temple ſtood. The windows of the houſe of the foreſt of Lebanon ſtood in three rows, light againſt light; but we read of no ſuch thing in the temple. The temple had two pillars before the door of its porch, but we read not of them before the door of the porch of the houſe of the foreſt of Lebanon.

In the 6th and 7th chapters of the firſt book of Kings, theſe two houſes, as to their make, are exactly ſet forth; ſo that he that liſteth may ſearch and ſee, if as to this, I have not ſaid the truth.

CHAP. II.

Of what the houſe of the foreſt of Lebanon was a type.

THAT the houſe of the foreſt of Lebanon was a houſe ſignificant, I think is clear; alſo, if it had not, we ſhould not have had ſo particular an account thereof in the holy word of God: I read but of four buildings wherein, in a particular manner, the houſes or ſabricks are, as to their manner of building diſtinctly handled: The tabernacle is one, the temple another; the porch which he built for his throne, his throne for judgment; and this houſe of the foreſt of Lebanon is the fourth. Now the three firſt, to wit, the tabernacle, the temple, the porch and throne, wiſe men will ſay are typical; and therefore ſo is this.

I will therefore take it for granted, That the houſe of the foreſt of Lebanon is a ſignificative thing, yea, a figure of the church, as the temple at Jeruſalem was, though not under the ſame conſideration. The temple was a figure of the church under the goſpel, as ſhe relateth to worſhip; but the houſe of the foreſt of Lebanon was a figure of that church, as ſhe is aſſaulted for her worſhip, as ſhe is perſecuted for the ſame. Or take it more expreſly thus: I take this houſe of the foreſt of Lebanon to be a type of the church in the wilderneſs, or as ſhe is in her ſack-cloth ſtate.

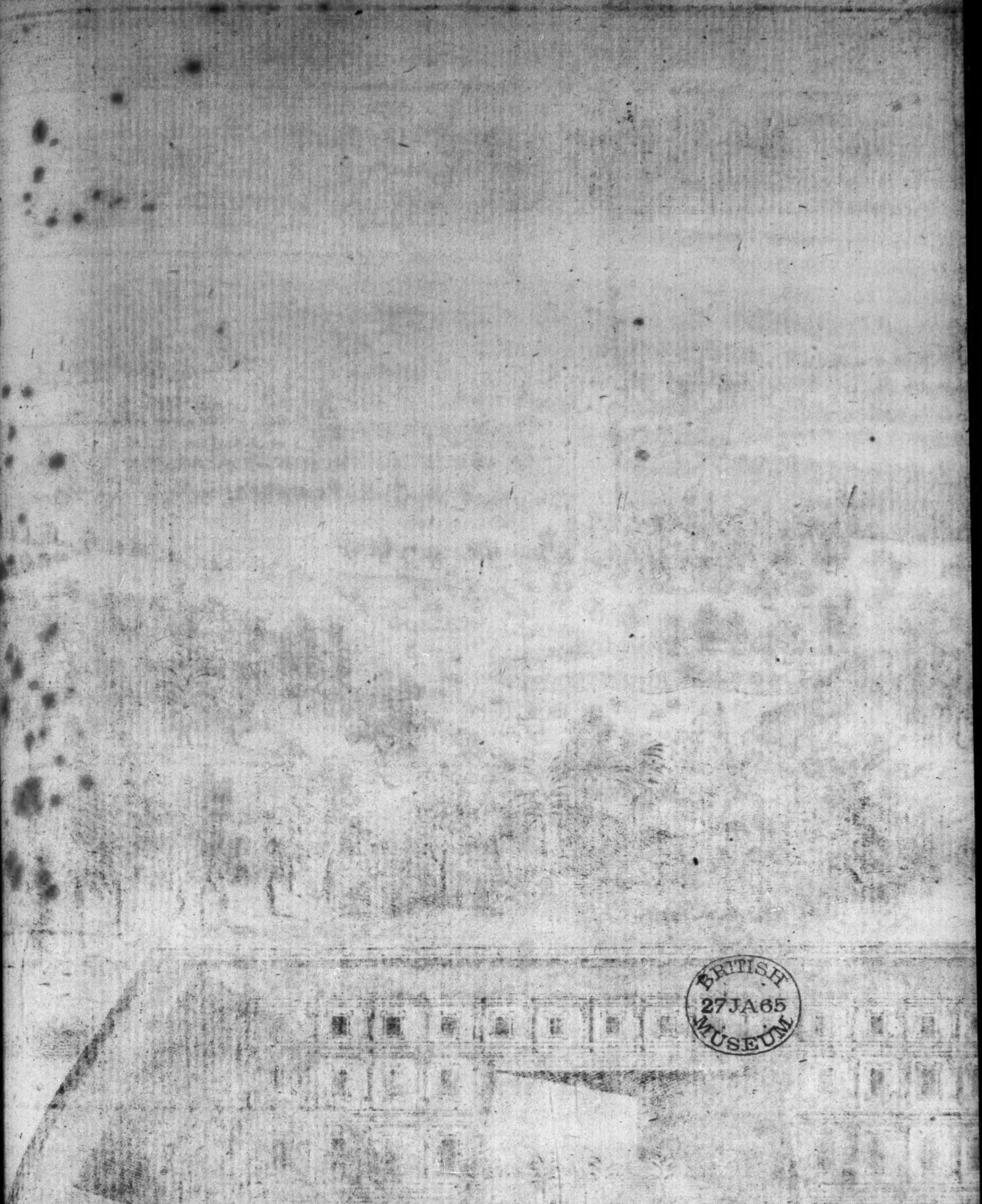
We read before this houſe was built, that there was a church in the wilderneſs; and alſo after this houſe was demoliſhed, that there would be a church in the wilderneſs: But we now reſpect that wilderneſs ſtate that the church of the new teſtament is in, and conclude, that this houſe of the foreſt of Lebanon, was a type and figure of that; that is, of her wilderneſs ſtate. And,

1. Methinks the very place where this houſe was built does intimate ſuch a thing; for this houſe was not built in a town, a city, &c. as was that called The temple of the Lord; but was built in a kind of a wood, a wilderneſs, it was built in the foreſt of Lebanon; unto which that ſaying ſeems directly to anſwer. And to the woman [the church] was given two wings of a great eagle, that ſhe might fly into the wilderneſs to her place.

A wilderneſs ſtate is a deſolate, a tempted, an afflicted, a perſecuted ſtate. All which is more than intimated by the witneſſes wearing of, and propheſying in ſack-cloth, and alſo expreſſed of by that Revel. 12.

Anſwerable to this is that of the prophet concerning this houſe of the foreſt of Lebanon, where he ſays, Open thy doors, O Lebanon! that the fire may devour thy cedars. And again, Howl firr-tree, for the cedar is fallen.

What can be more expreſs? The prophet here knocks at the very door of the houſe of the foreſt of Lebanon, and tells her, that her cedars are deſigned for fire; unto which alſo moſt plainly anſwer the flames to which ſo many of the cedars of Lebanon, God's ſaints, I mean, for many hundred years, have been delivered for their profeſſion; and by which, as another



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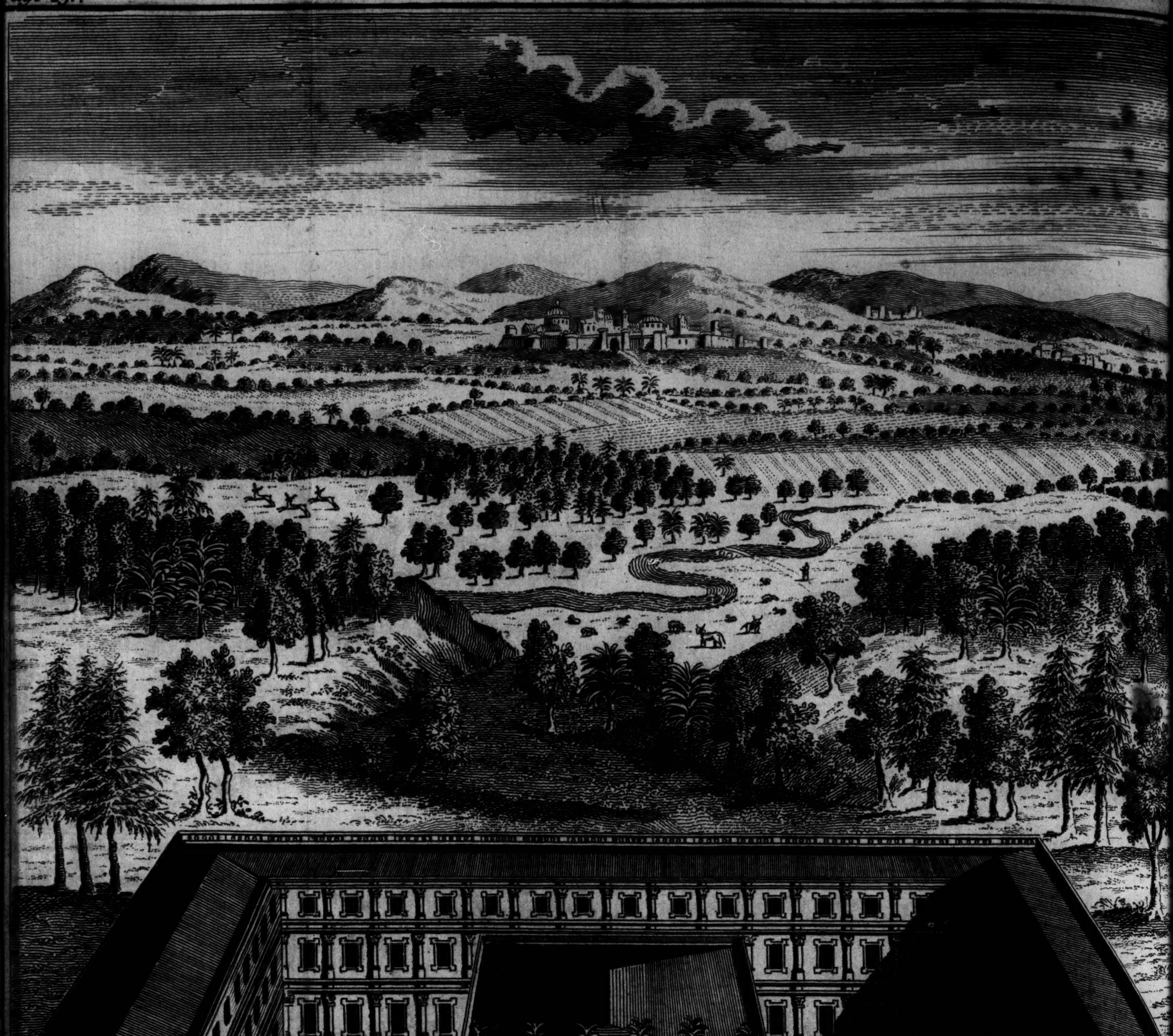
Page 251.



The House of the Forest of Lebanon.

ther prophet has it, for many days they have fallen.

Alſo when the king of Aſſyria came up with his army againſt Jeruſalem, this was his vaunting, I am come to the ſides of Lebanon, and will cut down the tall cedars thereof.

What was this king of Aſſyria, but a type of the beaſt made mention of in the New Teſtament? Now, ſaith he, I will cut down the cedars of Lebanon; who are, in our goſpel times, the tall ones of the church of God. And I ſay again, in that he particularly mentions Lebanon, he intends that houſe which Solomon built there, the which was builded as a fortification to defend the religion of the temple, as the ſaints now in the wilderneſs of the people, are ſet for the defence of the goſpel: But more of this anon.

This houſe therefore was builded to make aſſaults, and to be aſſaulted, as the church in the wilderneſs is; and hence the ſtate of this houſe is compared to the condition of a woman in travail, ſtruggling with her pains, as alſo we find the ſtate of the church in the wilderneſs is, O inhabitant of Lebanon, that makeſt thy neſt in the cedars, how gracious ſhalt thou be when pangs come upon thee, the pain a travailing woman? And again, Verily, verily, I ſay unto you, that ye ſhall weep and lament, and have ſorrow, as a woman in travail: Much anſwering her caſe, who in her travails, and while pained to be delivered, was ſaid, even in this caſe, to ſtand before the dragon, who with open mouth ſought to deſtroy her fruit, ſo ſoon as it was born.

Hence, again, when Chriſt calls his ſpouſe out to ſuffer, he calls, or draws her out of his houſe in Lebanon, to look from the lions den, and the mountains of the leopards, to the things that are inviſible; even as Paul ſaid when he was in affliction, We look not at the things that are ſeen.

He draws them out thence, I ſay, as ſheep appointed for the ſlaughter; yea, he goeth before them, and they follow him thither.

Alſo, When the prophet fore-tells the affliction of the church, he expreſſes it by the fall of the cedars of Lebanon, ſaying, The Lord ſhall cut down the thicket of his foreſts with iron; a little afore called the axe and ſaw. And Lebanon ſhall fall by a mighty one. And again the earth mourneth and languiſheth, Lebanon is aſhamed and hewn down.

Do we think that the prophet propheſieth here againſt trees, againſt the natural cedars of Lebanon? No, no, it is a prophecy touching the afflicted ſtate of the church in the wilderneſs, of which Lebanon, I mean this houſe of the foreſt of Lebanon, was a figure.

When God alſo threatneth the enemies of his church in the wilderneſs with his judgments, for their cruel dealing with her in the day of her deſertion; he calls thoſe judgments the violence of Lebanon: That is, by way of compariſon, ſuch as the violence done to Lebanon was. The violence of Lebanon ſhall cover thee; and the ſpoil of beaſts which made them [Lebanon] afraid: Becauſe of men's blood, and for the violence of the land, of the city, and of all that dwell therein. This is like that, Reward her, even as ſhe hath rewarded you; and double unto her double, according to her works. This the church doth by her prayers. The violence done unto me, and to my fleſh, be upon Babylon, ſhall the inhabitants of Zion ſay. And my blood be upon the inhabitants of Babylon, ſhall Jeruſalem ſay. And then ſhall be fulfilled that which is written, Look what they did unto Lebanon ſhall be done unto them.

God has his time to return the evil that the enemies do to his church, and he will do it when his time is come, upon their own head; and this return is called the covering of them with the violence of Lebanon, or that violence ſhewed to her in the day of her diſtreſs.

It is yet further evident, That this houſe of the foreſt of Lebanon was a type of the church in the wilderneſs.

Firſt, For that ſhe is called a tower, or place of fortification and defence; the ſame term that is given to the church in a captivated ſtate.

For, As the church in the wilderneſs is compared to a woman in travail, to ſhew her fruitfulneſs to God-ward in her moſt afflicted condition; ſo ſhe is called a tower, to ſhew her fortitude and courage, for God and his truth, againſt antichriſt.

I ſay therefore, unto both theſe is ſhe compared in that ſcripture laſt cited, the which you may peruſe if you pleaſe.

A tower is a place of receipt for the afflicted, and ſo is the church under the rage of antichriſt; yea, and though it is the only place deſigned by the enemy for ruin and deſtruction; yet it is the only place of ſafety in the world.

Secondly, This tower, this houſe of the foreſt of Lebanon, it ſeems to be ſo built, as to confront Damaſcus, the chief city of the king of Aſſyria; and in ſo doing, it was a moſt excellent type of the ſpirit and deſign of the church in the wilderneſs, who is raiſed up, and built to confront antichriſt. Hence Chriſt calls ſome of the features of his church, and compares them to this. Thy neck, (ſays he) is as a tower of ivory; thine eyes like the fiſh-pools of Heſhbon, by the gate of Beth-rabbim; thy noſe is like the tower of Lebanon, which looketh towards Damaſcus.

Thy noſe that great ornament of thy lovely countenance, is as a tower looking that way; ſo ſet, as Chriſt ſays of his, as a flint.

And this is a comely feature in the church, that her noſe ſtands like a tower, or as he ſays in another place, like a fenced brazen wall againſt Damaſcus, the metropolitan of her enemy: for the head of Syria was Damaſcus.

And as Chriſt thus compares his church, ſo ſhe again returns, or compares the face of her Lord to the ſame, ſaying, His legs are as pillars of marble ſet upon ſockets of fine gold: his countenance is as Lebanon, excellent as the cedars.

Thus in Lebanon, in this brave houſe, is found the excellency of the church, and the beauty of Chriſt, for that they are both as a rock. With glory and majeſty, bended againſt the enemies of the truth. The face of the Lord is againſt them that do evil. Pillars his legs are here compared to, and pillars were they that upheld this houſe, this tower, which thus bravely was builded with its face confronting the enemy's country.

Secondly, That this houſe of the foreſt of Lebanon was a type of the church in affliction, yet further appears, for that at the fall of Babylon, her cedars are ſaid to rejoice in ſpecial. The firr-trees rejoice at thee, and the cedars of Lebanon, ſaying, ſince thou art laid down, no feller is come upon us. This is at the deſtruction of Babylon, the type of that called antichriſt.

But why ſhould Lebanon, the cedars in Lebanon, in an eſpecial manner here, be ſaid to rejoice at his downfall: doubtleſs to ſhew that as the enemy made his inroad upon Jeruſalem; ſo in a particular manner Lebanon, and the houſe there was made to ſmoak for it. This anſwereth to that, Rejoice over her thou heaven; and ye holy apoſtles and prophets, for God hath avenged you of her. Hence again, when he ſpeaks of giving glory to his afflicted church, for all the ſorrow which ſhe hath ſuſtained in her bearing witneſs for the truth againſt antichriſt, he calls it the glory of Lebanon. That is, as I take it, The glory that belongs to her, for the afflictions which ſhe underwent for his name. The glory of Lebanon ſhall be given unto it. And again, The glory of Lebanon ſhall come unto thee.

Theſe are promiſes to the church for her ſuffering of affliction, and they are made unto her as ſhe bears the name of Lebanon, who, or which was her type in thoſe havocks made in it, when the enemy, as I ſaid, aſſaulted the church of old.

Thus by theſe few lines I have ſhewed you that there was a ſimilitude betwixt this houſe in the foreſt of Lebanon, and our goſpel church in the wilderneſs: Nor need we ſtumble becauſe this word houſe is not ſubjoined in every particular place, were this ſorrow, or joy of Lebanon is made mention of; for it is an uſual thing with the Holy Ghoſt, when he directs his ſpeech to a man, to ſpeak as if he ſpake to a tree; and when he directs his voice to a king, to ſpeak as if he intended the kingdom; ſo when he ſpeaks of the houſe, to ſpeak as to the foreſt of Lebanon. Inſtances many might be given.

CHAP. III.

Of the largeneſs of the houſe of the foreſt of Lebanon.

THE houſe of the foreſt of Lebanon was forty cubits longer than was the temple at Jeruſalem, to ſhew that the church in the wilderneſs would increaſe more, and be far larger than ſhe that had peace and proſperity: And as it was forty cubits longer, ſo it was thirty cubits wider, ſtill ſhewing that every way ſhe would abound. Hence they that came out of great tribulation, when compared with others, are ſaid to be a numberleſs number, or a multitude which no man could number, of all nations, and kindreds, and people, and tongues. Theſe, ſaith one, are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God.

The church, as it reſpected temple-worſhip, was confined to the land of Canaan? but our new-teſtament perſecuted one, is ſcattered among the nations; as a flock of ſheep are ſcattered in a wood or wilderneſs. Hence they are ſaid to be in the wilderneſs of the people, fitly anſwering to this houſe of the foreſt of Lebanon.

But though the houſe exceeded in length and breadth, the temple of Jeruſalem, yet as to their heighth they were the ſame, to ſhew, that what acts that in the wilderneſs doth, above what they have been capable to do, that have not been in that condition; yet the nature of their grace is the ſame.

But, I ſay, as for length and breadth, the church in the wilderneſs exceeds, more than the houſe of the foreſt of Lebanon did that of the temple at Jeruſalem, as it is written; More are the children of the deſolate, than the children of the married wife, ſaith the Lord. And again; Thou ſhalt break forth on the right hand and on the left; and thy ſeed ſhall inherit the gentiles, and make the deſolate cities to be inhabited.

This is ſpoken of the church in the wilderneſs, that was made up chiefly of the gentiles, of which the houſe of the foreſt of Lebanon was a figure; and how ſhe at laſt ſhall recover herſelf from the yoak and tyranny of antichriſt. And then ſhe ſhall ſhoulder it with her adverſary, ſaying, Give place, that I may dwell.

And I will add, it was not only thus magnificent for length and breadth, but for terror; it was compacted after the manner of a caſtle, or ſtrong hold; as was ſaid before. It was a tower built for an armory; for Solomon put there his two hundred targets, and three hundred ſhields of gold.

This place therefore was a terror to the heathen on that ſide of the church eſpecially, becauſe ſhe ſtood with her noſe ſo formidable againſt Damaſcus: no marvel therefore if the implacable cried out againſt them, Help men of Iſrael, help! And will ye rebel againſt the king.

For it is the terror, or majeſty and fortitude, which God has put upon the church in the wilderneſs, that makes the Gentiles ſo beſtir them to have her under foot. Beſides, they miſapprehend concerning her, as if ſhe was for deſtroying kings, for ſubverting kingdoms, and for bringing all to deſolation; and ſo they ſet themſelves againſt her, crying, Theſe that have turned the world upſide down, are come hither alſo: Whom Jaſon hath received: And theſe all do contrary to the decrees of Cæſar, ſaying, that there is another king, one Jeſus.

Indeed the very name of Jeſus is the very tower of the chriſtian church, and that by which ſhe frights the world, but not deſignedly, but thorough their miſunderſtanding; for neither ſhe, nor her Jeſus, is for doing them any hurt: however, this is that which renders her yet in their eye, terrible as an army with banners.

How then could ſhe eſcape perſecution for a time; for it was the policy of Jeroboam, and is yet the policy of the nations, to ſecure themſelves againſt this their imagined danger, and therefore to uſe all means, as Pharaoh did, to keep this people low enough, ſaying, Come, let us deal wiſely with them, leſt they multiply, and it come to paſs when there falleth out any war, they join alſo to our enemies, and fight againſt us, and ſo get them up out of the land.

But could the houſe of Lebanon, though a fortified place, aſſault Damaſcus? could it remove from the place on which God had ſet it? it only was a place of defence for Judah, or for the worſhip of the temple. And had the adverſary let the temple-worſhip and worſhippers alone, the ſhields and targets in the houſe of the foreſt of Lebanon, had not been uncovered, had not been made bare againſt them. The ſame may now be ſaid of the church in the wilderneſs, ſhe moveth no ſedition, ſhe abideth in her place, let her temple-worſhippers but alone, and ſhe will be as if ſhe were not in the world: but if you afflict her, Fire proceedeth out of her mouth, and devoureth her adverſaries: and if any man will hurt her, he muſt in this manner be killed. And ſo die by the ſword of the ſpirit.

But becauſe the weapons of the church, though none of them are carnal, be ſo talked of in the world, the blind are yet more afraid of her, than they in this manner are like to be hurt by her; and therefore they of old have peeled, and pulled, and endeavoured to ſpoil her all along; ſending their ſervants, and ſaying to their bayliffs and ſheriffs, Go to a nation ſcattered and peeled, to a people terrible from their beginning, a nation meeted out, and trodden down, whoſe land the rivers have ſpoiled.

But this people ſhall prevail, though not by worldly force: her God will deliver her. And then, or at that time, ſhall the preſent be brought to the Lord of Hoſts, of a people ſcattered and peeled, and from a people terrible from their beginning hitherto, a nation meeted out, and trodden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the Lord, the Mount Zion.

Now thus did the houſe of the foreſt of Lebanon provoke, it was built defenſively, it had a tower, it had armour; its tower confronted the enemy's land. No marvel then, if the king of Aſſyria ſo threatned to lay his army on the ſides of Lebanon, and to cut down the tall cedars thereof.

The largeneſs therefore, and proweſs of the church, by reaſon of her inherent fortitude, and the valourous acts that ſhe hath done, by ſuffering, by prayer, by faith, and a conſtant enduring of hardſhip for the truth, doth force into the world a belief, through their own guilt and clamours of conſcience againſt them for their debaucheries, that this houſe of the foreſt of Lebanon will deſtroy them all, when ſhe ſhall be delivered from her ſervitude.

Come therefore, ſaith Balak to Balaam, and curſe me this people, if peradventure I may overcome them. When he might have let them paſs peaceably by, and they would not have lift up a finger againſt him.

Wherefore, from all theſe things it appears, that the houſe of the foreſt of Lebanon was a type of the church in the wilderneſs.

CHAP. IV.

Of the Materials of which the houſe of the foreſt of Lebanon was made.

THE foundation of the houſe of the foreſt of Lebanon, was of the ſame great ſtones which were laid in the foundation of the temple of the Lord.

And this ſhews, that the church in the wilderneſs has the ſame foundation and ſupport, as had the temple that was at Jeruſalem, though in a ſtate of ſack-cloth, tears, and afflictions, the lot of the church in the wilderneſs; for ſhe, while there, is to howle.

Now, ſince the foundation is the ſame, what is it but to ſhew alſo, that ſhe, though in an afflicted condition, ſhall certainly ſtand; The gates of hell ſhall not prevail againſt it.

Her confronting idolatrous nations is therefore a ſign of her troubles, not any prediction of a fall. Her rock is ſtedfaſt, not like the rock of her adverſaries, the enemy being judges.

But that which in ſpecial I take notice of, is, that I find in a manner, in this houſe of the foreſt of Lebanon nothing but pillars and beams, great timber, and thick beams, and of thoſe was the houſe builded; pillars to hold up, and thick beams to couple together, and thus was the houſe finiſhed. I read not here of any garniſhing, either of the pillars, beams, doors, poſts, walls, or any part of the houſe; all was plain, without garniſh; fitly repreſenting the ſtate of the church in the wilderneſs, which was cloathed with ſack-cloth, covered with aſhes, wearing her mourning weeds, with her tears upon her cheeks, and a yoke or band about her neck.

By this kind of deſcription we may alſo note, with what kind of members this houſe, this church is furniſhed. Here, as I ſaid, that is, in the houſe of the foreſt of Lebanon, you find pillars, pillars; ſo in the church in the wilderneſs. O the mighty ones of which this church was compacted! They were all pillars, ſtrong, bearing up tbe houſe againſt wind and weather; nothing but fire and ſword could diſſolve them. As therefore this houſe was made up of great timber, ſo this church in the wilderneſs was made up of giants in grace. Theſe men had the faces of lions: no prince, no king, no threat, no terror, no torment, could make them yield: They loved not their lives unto the death. They have laughed their enemies in the face, they have triumphed in the flames.

They were pillars, they were pillars of cedar: the cedar is the higheſt tree in the world; wherefore in that this houſe was made of cedar, it may be to denote that in the church in the wilderneſs, however contemned by men, was the higheſt perfection of goodneſs, as of faith, love, prayer, holy converſation, and affection for God and his truth.

For indeed, none ever ſhewed the like, none ever ſhewed higher cedars than thoſe that were in Lebanon. None ever ſhewed higher ſaints than were they in the church in the wilderneſs. Others talked, theſe have ſuffered; others have ſaid, theſe have done: theſe have voluntarily taken their lives in their hands, For they loved them not to the death: and have fairly, and in cool blood, laid them down before the world, God, angels, and men, for the confirming of the truth, which they have profeſſed.

Theſe are pillars, theſe are ſtrong ones indeed: 'tis meet therefore, that the church in the wilderneſs, ſince ſhe was to reſemble the houſe of the foreſt of Lebanon, ſhould be furniſhed with theſe mighty ones.

Cedars! The ſame that the holieſt of all in the temple was covered with within, (and that houſe was a figure of heaven) to ſhew that the church of God in the wilderneſs, how baſe and low ſoever in the judgment of the world, is yet the only heaven that God hath among the children of men. Here are many nations, many kingdoms, many countries, and many cities; but the church in the wilderneſs was but one, and ſhe was the heaven that God has here: hence ſhe is called, Thou heaven. Rejoice over her thou heaven.

And again, when the combuſtion for religion is in the church in the wilderneſs, it is ſaid to be in heaven. And there was war in heaven. Michael fought againſt the dragon, and the dragon fought, and his angels.

The church therefore loſeth not all her titles of honour, no, not when at the loweſt: She is God's heaven ſtill. Though ſhe may not be called now a crown of glory, yet ſhe is ſtill God's lilly amongſt thorns; though ſhe may not be called the church of Jeruſalem, yet ſhe may the church in the wilderneſs; and though ſhe may not be called Solomon's temple, yet ſhe may, The houſe of the foreſt of Lebanon.

Cedars! cedars are tall and ſweet, and ſo are the members of the church in the wilderneſs. Oh their ſmell, their ſcent, it hath been as the wine of Lebanon.

They that have gone before, have left this ſmell ſtill in the noſtrils of their ſurvivors, as that both fragrant and precious.

This houſe of the foreſt of Lebanon was builded upon four rows of cedar pillars. Theſe four rows were the bottom pillars, thoſe upon which the whole weight of the houſe did bear. The Holy Ghoſt ſaith here, four rows, but ſays not how many were in a row. But we will ſuppoſe them to allude to the twelve Apoſtles, or to the Apoſtles and Prophets, upon whoſe foundation the church in the wilderneſs is ſaid to be built. And if ſo, then it ſhews, that as the houſe of the foreſt of Lebanon ſtood upon theſe four rows of pillars, as the names of the twelve tribes ſtood in four rows of precious ſtones upon Aaron's breaſt-plate, when he went into the holieſt: So this houſe, or church in the wilderneſs, ſtands upon the doctrine of the Apoſtles and Prophets.

But becauſe it only ſaith it ſtood upon four rows, not ſpecifying any number; therefore as to this we may ſay nothing certain; yet I think ſuch a conjecture hath ſome ſhew of truth in it, however, I will leave it to wiſer judgments.

And it was covered with cedar above, upon the beams that lay on forty-five pillars, fifteen in a row.

Theſe pillars, as the others, are ſuch upon which the houſe did alſo bear; this is clear, becauſe the beams that lay upon the four rows of pillars afore-mentioned, lay alſo upon theſe forty-five.

It ſeems therefore, that theſe four rows of pillars, were they that were the more outſide ones; that is, two rows on this ſide of the houſe, and two rows alſo on that; and that thoſe forty-five pillars, fifteen in a row, ſtood in three rows more inward, and ſo did bear up with the other, the beams that were laid upon them, much like to thoſe inner pillars that uſually ſtand in our pariſh-churches.

If ſo, then the firſt four rows did ſeem to be a guard to theſe, for that, as they ſtood more to the outſides of the houſe, ſo more to the weather, and nearer to the firſt approach of the enemy.

And this may ſhew, that the Apoſtles in their doctrine are, not only a foundation to the forty-five pillars, but a protection and defence: I ſay, a protection and defence to all the pillars that ever were beſides in the church in the wilderneſs. And it is to be conſidered, that the four rows are mentioned, as placed firſt, and ſo were thoſe upon which the thick beams, that firſt were for coupling of the houſe were laid: The which moſt fitly teacheth, that the office and graces of the Apoſtles were firſt in the church in the wilderneſs, according to 1 *Cor.* 12. 18.

Theſe forty-five pillars ſtanding in the midſt, by the others, may alſo be to ſhew, that in the time of the trouble of the church in her wilderneſs ſtate, there will be thoſe that will ſtand by, and maintain her Apoſtolical doctrine, though for ſo doing, they bear the burthen of the whole.

But I read of no chambers for eaſe or reſt, in this houſe; here is no room for chambering. They that were for being members in the church in the wilderneſs, muſt not look for reſt, until their Lord ſhall come.

Here therefore was but hard lodging; the houſe of the foreſt of Lebanon was not made for tender ſkins, and for thoſe that cannot lie out of down beds; but for thoſe that were warlike-men, and that were willing to endure hardneſs, for that religion that God had ſet up in his temple; and is fitly anſwered by that of the Apoſtle: Thou therefore, my Son, endure hardneſs as a good ſoldier of Jeſus Chriſt. No man that warreth entangleth himſelf with the affairs of this life, that he may pleaſe him that hath choſen him to be a ſoldier.

Forty-five pillars! 'Twas forty-five years that the church was of old in a bewildred and warlike condition, before ſhe enjoyed her reſt in Canaan. Now, as there were forty-five years of trouble, ſo here are forty-five pillars for ſupport; perhaps to intimate, That God, will have in his church in the wilderneſs, a ſufficient ſucceſſion of faithful men, that like pillars ſhall bear up the truth above water, all the time of Antichriſt's reign and rage.

The thick beams that lay over-thwart to couple this houſe of the foreſt of Lebanon together, did bear upon theſe forty-five pillars, to ſhew, that by the burden-bearers that have, and ſhall be in the church of God in the wilderneſs, the unity of that houſe is through the ſpirit maintained. And indeed, had it not been for theſe pillars, the ſufferers, theſe burden-bearers in the church, our houſe in the foreſt of Lebanon, or more properly, our church in the wilderneſs, had, before this, been but in a poor condition. Thus therefore this church, which in her time is the pillar and ground of truth in the world, has been made to ſtand and abide it. When the blaſt of the terrible ones has been as a ſtorm againſt the wall.

Many a time have they afflicted me from my youth, may Iſrael now ſay: Many a time have they afflicted me from my youth, yet they have not prevailed againſt me.

Thus you ſee how the houſe of the foreſt of Lebanon was a type of the church in the wilderneſs: And you ſee alſo by this the reaſon why the houſe of the foreſt of Lebanon had its inward glory lying more in great pillars, and thick beams, than in other ornaments. And indeed, here had need be pillars and pillars, and beams and beams too; ſince 'twas deſigned for aſſaults to be made upon it; ſince it was ſet for a but for the mark's-man, and to be an object for furious heathens to ſpend their rage againſt its walls.

The glory therefore of the temple lay

in one thing, and the glory of this houſe lay in another: the glory of the temple lay in that ſhe contained the true form and modes of worſhip; and the glory of the houſe of the foreſt of Lebanon, lay in her many pillars, and thick beams, by which ſhe was made capable, through good management, to give check to thoſe of Damaſcus, when they ſhall attempt to throw down that worſhip.

And as I ſaid before, theſe pillars were ſweet-ſcented pillars, for that they were made of cedar; but what cared the enemy for that, they were offenſive to him, for that they were placed as a fortification againſt him: Nor is it any allurement to ſatan to favour the mighty ones in the church in the wilderneſs, for the fragrant ſmell of their ſweet graces; nay, both he and his angels are the more bent to oppoſe them, becauſe they are ſo ſweet-ſcented.

The cedars therefore got nothing becauſe they were cedars, at the hands of the barbarous Gentiles; (for they would burn the cedars,) as the angels, or pillars, get nothing of favour at the hands of Antichriſt, becauſe they are pillars of, and angels for the truth, yea, they ſo much the more by her are abhorred.

Well, but they are pillars for all that; yea, pillars to the church in the wilderneſs, (as the others were in the houſe of the foreſt of Lebanon,) and pillars they will abide there, dead, and alive, when the enemy has done what he can.

The pillars were ſet in three rows, for ſo are forty five, when they are ſet fifteen in a row.

And they were ſet in three rows to bear. This manner alſo of their ſtanding thus, was alſo doubtleſs ſignificant.

But again, they, theſe pillars, may be ſet, or placed thus in three rows in the houſe of the foreſt of Lebanon, to ſhew that the three offices of Chriſt are the great things that the church in the wilderneſs muſt bear up before the world.

The three offices of Chriſt, they are his prieſtly, his prophetical and his kingly offices. Theſe are thoſe in which God's glory, and the churches ſalvation are moſt immediately concerned; and they that have been moſt oppoſed by the devil, and his angels: All hereſies, errors and deluſions, with which Chriſt's church has been aſſaulted in all ages, have bent themſelves againſt ſome one, or all of theſe.

Chriſt is a prieſt to ſave, a prophet to teach, and a king to rule his church: But this Antichriſt cannot bear; therefore he attempts to get up into the throne himſelf, and to act as if he were one above all that is called God, or that is worſhipped.

But behold! here are pillars in three rows, mighty pillars to bear up Chriſt in theſe his offices before the world, and againſt all falſhood and deceit.

Fifteen in a row, I can ſay no further than I can ſee; what the number of fifteen ſhould ſignify, I know not, God is wiſer than man: But yet methinks, their ſtanding thus, ſhould ſignify a reſerve: As, ſuppoſe the firſt three that the enemy comes at, ſhould be deſtroyed by their hands, there are three times fourteen behind: Suppoſe again, that they ſhould ſerve the next three ſo; yet there is a reſerve behind. When that fine one, Jezebel, had done what ſhe could againſt the afflicted church in her time, yet there was left a reſerve, a reſerve of ſeven thouſand that were true worſhippers of God.

Always when Antichriſt made his inroads upon the church in the wilderneſs, to ſlay, to cut off, and to kill; yet ſome of the pillars ſtood, they were not all burnt in the fire, nor cut down.

They ſaid indeed, come let us cut them off from being a nation, that the name of Iſrael may be no more in remembrance. But what then? there's a difference 'twixt ſaying and doing; the buſh was not therefore conſumed becauſe 'twas ſet on fire; the church ſhall not be conſumed although ſhe be afflicted.

And this reaſon is, becauſe God has ſtill his fifteens; therefore if Abel falls by the hand of Cain, Seth is put in his place; if Moſes is taken away, Joſhua ſhall ſucceed him; and if the devil break the neck of Judas, Matthias is at hand to take his office. God has, I ſay, a ſucceſſion of pillars in his houſe, he has to himſelf a reſerve.

Yet, again, methinks that there ſhould be forty five pillars, and beſides them four rows of pillars, and all this to bear up an inviſible burden; for we read of nothing upon the pillars, but the heavens and roof. It ſhould be to ſhew, that it is impoſſible that a carnal heart ſhould conceive of the weight that truth lays upon the conſcience of a believer: They ſee nothing, alas nothing at all, but a beam, a truth; and ſay they, are you ſuch fools to ſtand groaning to bear up that, or what is contained therein? They, I ſay, ſee not the weight, the glory, the weight of glory that is in a truth of God; and therefore they laugh at them that will count it worth the while to endure ſo much to ſupport it from falling to the ground. Great pillars and beams, great ſaints, and great truths, are in the church of God in the wilderneſs; and the beams lie upon the pillars, or the truth upon the ſaints.

The tabernacle and ark, formerly were to be born upon men's ſhoulders, even as theſe great beams are born up by theſe pillars: And as this tabernacle, and ark were to be carried hither and thither, according to the appointment of God; ſo were theſe beams to be by theſe pillars born up, that therewith the houſe might be girt together, kept uniform, and made to ſtand faſt, notwithſtanding the wind and ſtorm.

CHAP. V.

Of the Windows of the Houſe of the Foreſt of Lebanon.

THE houſe of the foreſt of Lebanon had many windows in it; And there was windows in three rows, and light was againſt light in three ranks.

Windows are to let the light in at, and the eye out at, to objects at a diſtance from the houſe, and from thoſe that are therein.

The windows here are figures of the word of God, by which light the light of life is let into the heart; through that, the glaſs of theſe windows, the beams of the ſun of righteouſneſs, ſhine into the church. Hence the word is compared to glaſs, through which the glorious face of Chriſt is ſeen. This therefore, this houſe of the foreſt of Lebanon had, it had windows, a figure of that word of God, through, and by which, the church in the wilderneſs ſees the mind of God, and ſo what while there, ſhe ought to believe, do, and leave undone in the world.

This houſe had plenty of windows, three rows of windows on both ſides the houſe.

In three rows, by theſe windows in three rows, perhaps was prefigured how into the church in the wilderneſs was to ſhine the doctrine of the Trinity: Yea, to ſignify that ſhe was to be poſſeſſed with that in her moſt low ſtate, and when under her greateſt clouds. The doctrine of the Trinity! that's the ſubſtance, that's the ground and fundamental of all: For by this doctrine, and by this only, the man is made a chriſtian; and he that has not this doctrine, his profeſſion's not worth a button.

You muſt know that ſometimes the church in the wilderneſs has but little light, but the diminution of her light is not then ſo much in, or as to ſubſtantials, as it is as to circumſtantial things; ſhe has then the ſubſtantials with her, in her darkeſt day, even windows in three rows.

The doctrine of the Trinity! You may aſk me what that is? I anſwer. It is that doctrine that ſheweth us the love of God the Father, in giving of his Son: The love of God the Son, in giving of himſelf; and the love oſt he Lord, the Spirit in his work of regenerating of us, that we may be made able to lay hold of the love of the Father by his Son, and ſo enjoy eternal life by grace. This doctrine was always let in at theſe windows into the church in the wilderneſs, for to make her ſound in faith, and hearty in obedience; as alſo meek and patient in temptation and tribulation.

And, as to the ſubſtance of chriſtianity, this doctrine is ſufficient for any people, becauſe it teaches faith, and produceth a good moral life. Theſe therefore, if theſe doctrines ſhine upon us, through theſe windows of heaven, ſo as that we ſee them, and receive them, they make us fit to glorify God here, and meet to be glorified of, and with him hereafter.

Theſe lights therefore cauſe that the inhabitants of this church in the wilderneſs, ſee their way through the dark pitch night of this world: For as the houſe of the foreſt of Lebanon, this church of God in the wilderneſs had always her lights, or windows in theſe three rows, to guide, to ſolace and comfort her.

This houſe therefore, is thus diſcriminated and diſtinguiſhed from all other houſes in the world; no houſe, that we read of in the bible, was thus adorned with light, or had windows in three rows, but this; and anſwerable hereunto, no congregation or church, but the true church of God, has the true antitype thereof.

Light! windows! A ſufficiency of windows was of great uſe to a people that dwelt in a foreſt, or wood, as the inhabitants of the houſe of the foreſt of Lebanon did: But how ſolitary had this houſe been, had it had no light at all! to be in a wood, and that without windows, is one of the worſt of conditions.

This alſo is the relief that the church in the wilderneſs had; true, ſhe was in a wood, but had light, called in another place God's rod, or his word which giveth instruction. Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitary in the wood, &c.

To be, as was ſaid, in a wood, and without light too, is a condition very deſolate: the Egyptians found it ſo, for all they were in their houſes.

But how much more then is that peoples caſe to be lamented that are under perſecution, but have not light in three rows to guide them. But this is not the ſtate of the church in the wilderneſs, ſhe has her windows in three rows, to wit, the light of the face of the Father, the light of the face of the Son, and the light of the face of the Holy Ghoſt; all ſhining through the windows or glaſs of the word to her comfort and conſolation, through now in the foreſt of Lebanon.

And light was againſt light in three ranks.

This is an additional account of the windows that were in the houſe of the foreſt of Lebanon. Before he ſaid, ſhe had windows in three rows, but now he adds, that there was light againſt light, light oppoſite to light, and that alſo in three ranks.

In that he ſaith, they were in ranks, he either means in order, or inſinuates a military poſture, for both theſe ways is this word taken.

Nor need any ſmile becauſe I ſay the lights were ſet in a military poſture; we read of potſherds ſtriving with potſherds; and why may it not as well be ſaid, light was againſt light.

But we will purſue our deſign, here is oppoſition inſinuated; in the margent it is ſight againſt ſight; wherefore the lights thus placed in the houſe of the foreſt of Lebanon, give me another incouragement, to think that this houſe was a type of the church in the wilderneſs, and that ſhe is the ſeat of ſpiritual war alſo.

For as this houſe of the foreſt of Lebanon was that which was the object of the rage of the king of Aſſyria, becauſe it ſtood in his way to hinder his ruining Jeruſalem; ſo the ſpirit and faithfulneſs of the church of God in the wilderneſs, ſtands in the way, and hinders Antichriſt's bringing of the truth to the ground.

And as the enemy brake into Lebanon, and did ſet fire to her cedars; ſo the Boar, the Antichriſt, the Dragon, and his Angels got into the church in the wilderneſs.

This being ſo, here muſts needs be war; and ſince the war is not carnal but ſpiritual, it muſt be made by way of controverſy, contention, diſputation, argument, reaſonings, &c. which were the effect of oppoſite apprehenſions, fitly ſet out in this houſe of the foreſt of Lebanon, for that there was light againſt light, ſight againſt ſight, in three ranks.

Wherefore, in that he ſaith light was againſt light in three ranks, he ſuggeſteth to the life, how it would be in the church in the wilderneſs.

And ſuppoſe they were the truly godly that made the firſt aſſault, can they be blamed? For who can endure a Boar in a vineyard: a man of ſin in a holy temple; or a Dragon in heaven? What then if the church made the firſt aſſault? Who bid the Boar come there? What had he to do in God's houſe? The church, as the houſe of the foreſt of Lebanon, would have been content with its own ſtation; and bread and water will ſerve a man, that may with peace enjoy his delights in other things. But when privilege, property, life, delight, heaven, and ſalvation, comes to be intruded, no marvel if the woman, tho' but a woman, cries out, and ſet her light againſt them; had ſhe ſeen the thief, and ſaid nothing, ſhe had been far worſe.

I told you before, that by the windows is meant the word, which is compared to glaſs.

What then, is the word againſt the word? No, verily, 'tis therefore not the word, but oppoſite apprehenſions thereabout, that the Holy Ghoſt now intends; for he ſaith not, that window was againſt window, reſpecting the true ſenſe of the word, but light was againſt light, reſpecting the divers notions and apprehenſions that men of oppoſite ſpirits would have about the word.

Nor are we to take this word light, eſpecially in the antitype, in a proper but a metaphorical ſenſe; that is, with reſpect to the judgment of both parties. Here is the true church, and ſhe has the true light; here alſo is the Boar, the man of ſin, and the Dragon; and they ſee by their way, and yet as I ſaid, all by the ſelf-ſame windows. They that are the church, do in God's light, ſee light; but they that are not, do in their own way ſee. And let a man, and a beaſt, look out at the ſame window, the ſame door, the ſame caſement, yet the one will ſee like a man, and the other but like a beaſt. No marvel then, though they have the ſame windows, that light is againſt light, and ſight againſt ſight in this houſe. For there are that know not, but what they know naturally as brutes.

No marvel then, if there is here a diſagreement, the beaſt can but ſee as a beaſt, but the church is reſolved not to be guided by the eye of a beaſt, though he pretends to have his light by that very window by which the church has hers. The beaſt is moon-ey'd, and puts darkneſs for light, yea, and hates the light that is ſo indeed; but the ſaints will not hear him, for they know the voice of their Lord.

How then can it be, but that light ſhould be againſt light in this houſe, and that in a military poſture? And how can it be, but that here every battle of the warrior ſhould be with confuſed noiſe, and garments rolled in blood.

And in that he ſaith, light was againſt light in three ranks, it ſhews their preparations one againſt another; alſo, that they on both ſides are reſolved to ſtand by their way: The church is confident, the man of ſin is confident; they both have the ſame windows to ſee by, and ſo they manage their matters; yet not ſo ſimply by the windows, as by their divers judgment they make of that which ſhineth in at them. Each one therefore hath the true and falſe profeſſion, will be confident of his own way; he that was right, knew he was right; and he that was wrong, thought he was right; and ſo the battle began. There is a way that ſeems right to a man, but the ends thereof are the ways of death.

Nor is it in man to help it; there has been reaſoning, there has been diſputing, there has blood alſo been ſpilt on both ſides, thorow the confidence that each had of the goodneſs of his own way; but no reconciliation is made, the enemy is ſet here of God; iron and clay cannot mix; God will have things go on thus in the world, till his words ſhall be fulfilled: the deceived, and the deceiver, are his. Things therefore muſt have their courſe in the church in the wilderneſs, till the myſtery of God ſhall be fulfilled.

Hence it is ſaid, God will bring Gog againſt his people of Iſrael, as a cloud to cover the land. But for what cauſe? Why, that he may contend a-while with them, and then fall by their light to the ground. Therefore he ſays alſo, That he will give Gog a place of graves in Iſrael, and it ſhall be called the valley of Hamon-gog.

God will get himſelf great glory, by permitting the boar, the man of ſin, and the dragon to revel it in the church of God; for they by ſetting up, and contending for their darkneſs, and calling of it the light; and by ſetting of it againſt that light, which is light in very deed, do not only prove the power of truth where it is, but illuſtrate it ſo much the more: For, as black ſets off white, and darkneſs, light, ſo error ſets off truth: He that calls a man a horſe, doth in concluſion, but fix the belief of his humanity ſo much the more in the apprehenſion of all rational creatures.

Light againſt light in three ranks. The three ranks on the churches ſide, ſignify her light in the Trinity, as was ſaid, and in the three offices of Chriſt: and the ranks againſt theſe three ranks be to ſignify, the oppoſite apprehenſions of the enemy. They differ alſo about the authority of the word, and ordinances, about the offices, officers, and executions of office, in the church, &c. There is an oppoſition every where, even round about the houſe, there was light againſt light in three ranks.

This houſe of the foreſt of Lebanon was therefore a ſignificant thing, wiſely built and fit for the purpoſe which it was deſigned, which was to ſhew what afterward would be the ſtate of the church in the wilderneſs. Nor could any thing in the temple more aptly expreſs it ſelf in a typical way, as to any of the things concerning New Teſtament matters, than doth this houſe of the foreſt of Lebanon: as to the things deſigned to be ſignified thereby. It ſpeaks, can we but hear: It points to things, as it were with a finger, have we but eyes to ſee.

It is not therefore to be wondered at, that we hear both parties plead ſo much for their authority, crying out againſt each other, as thoſe that deſtroy religion. So doth the church, ſo doth the man of ſin. The living child is mine, ſaith one; nay, but the dead child is thine, and the living child is mine, ſays the other. And thus they ſpake before the king.

Now this could not be, were there not different apprehenſions here; Light againſt light then is the cauſe of all this: And here is light againſt light in three ranks; and ſo will be until the beaſt is dead.

The church will not give place, for ſhe knows ſhe has the truth; the dragon, and his angels, they will not give place, but as beaten back by the power of the truth: For thus it is ſaid of the dragon and his angels, They fought and prevailed not. Therefore there will, there muſt, there cannot but be a ſpiritual warfare here, and that until one of the two are deſtroyed, and their body given to the burning flame.

CHAP. VI.

Of the doors and poſts, and their ſquare, with the windows of the houſe of the foreſt of Lebanon.

AND all the doors and poſts were ſquare, with the windows.

The doors, they were for entrance, the poſts were the ſupport of the doors, and the windows were, as was hinted before, for light.

Now here they are ſaid to be all ſquare; ſquare is a note of perfection; but this word ſquare, may be taken two ways.

1. Either as to the faſhion of the things themſelves; or,

2. With reference to the uniform order of the whole.

In the firſt ſenſe was the altar of burnt offering, the altar of incenſe, and the breaſtplate of judgment, ſquare; and ſo alſo it is ſaid of our New Teſtament New Jeruſalem.

But the ſquare in the text is not thus to be underſtood, but if I miſtake not, as is ſignified under the ſecond head, that is for an uniform order. The whole fabrick, as the doors, poſts, and windows, preſented themſelves to beholders in an exact uniform order, and ſo right delectable to behold. Hence we may gather, that this houſe of the foreſt of Lebanon, was ſo exactly built, and conſequently ſo compleat to view, that it was alluring to the beholders; and that the more, for that ſo pretty a fabrick ſhould be found in a foreſt, or wood. A lilly among thorns, a pearl on a dungill, and beauty under a veil, will make one turn aſide to look on it.

Anſwerable to this, the church, even in the wilderneſs, or under perſecution, is compared not only to a woman, but to a comely and delicate woman. And who, that ſhall meet ſuch a creature in a wood, unleſs he feared God, but would ſeek to raviſh and defile her.

Therefore I ſay, That which is here ſaid to be ſquare, muſt be underſtood to be ſo, as to proſpect and view, or right taking to the eye.

Thus therefore they are allured, and think to defile her in the bed of love, but coming to her, and finding of her chaſte, and filled with nothing but armour, and men at arms, to maintain her chaſtity, nolens volens: Their fleſhly love is turned into cruel rage, and ſo they go to variance.

I have likened, ſays God, the daughter of Zion to a comely and delicate woman.

But where is ſhe? O! ſhe is in the field, in the foreſt among the ſhepherds. But what will they do with her? Why, becauſe ſhe complies not with their deſires, they prepare war againſt her, ſaying, Ariſe, let us go up at noon. ——— Ariſe, let us go up by night, and let us deſtroy her palaces.

Wherefore the beauty of the houſe of the foreſt of Lebanon, as well as the fortitude thereof, was a temptation to the enemy to come to take it into their poſſeſſion; eſpecially ſince it ſtood, as it were, on the borders of Iſrael, and ſo faced the enemy's country.

Thus the church, though in her weeds of widowhood, is become the deſire of the eyes of the nations; for indeed her features are ſuch, conſidering who is her head, where moſtly to the eye beauty lies, that whoſo ſees but the utmoſt glimpſe of her, is eaſily raviſhed with her beauties; ſee how the prophet words it: Many nations are gathered together againſt thee, that ſay, let her be defiled, and let our eye look upon Zion.

The church, the very name of the church of God, is beautiful in the world; and, as among women, ſhe that has beauty, has her head deſired, if it might be, to ſtand upon another woman's ſhoulders; ſo this, and that, and every nation that beholds the beauty of the church, would fain be name called by that name.

The church, one would think, was but in a homely dreſs when ſhe was coming out of captivity; and yet then, the people of the countries deſired to be one with her. Let us, ſaid they (to Zerubbabel, and to the fathers of the church) build with you, for we ſeek your God as you do.

The very name of the church, as I ſaid, is ſtriven for of the world; but that is the church which Chriſt has made ſo, her features alſo remain with herſelf, as this comely proſpect of the houſe of the foreſt of Lebanon abode with it, whoever beheld or wiſhed for it. The beauty therefore of this houſe, though it ſtood in the foreſt, was admirable; even as is the beauty of the church in the wilderneſs, though in a bewildered ſtate.

Hear the relation that the Holy Ghoſt gives of the intrinſick beauty of the church, when ſhe was to go to be in a perſecuted ſtate: She was cloathed with the ſun, had the moon under her feet, and had upon her head a crown of twelve ſtars. And yet now the dragon ſtood by. But I ſay, Here is a woman! Let who will attempt it, ſhew ſuch another in the world, if he can.

They therefore, that have any regard to morality, civility, or to ceremonial comelineſs, covet to be of the church of God, or to appropriate that glorious title to themſelves.

And here, indeed, antichriſt came in; ſhe took this name to herſelf; and though ſhe could not come at the ſun, nor moon, nor ſtars, to adorn herſelf with them, yet ſhe has found ſomething that makes her comely in her followers eyes. See how the Holy Ghoſt ſets her forth. She was arrayed in purple and ſcarlet colour, and decked with gold and precious ſtones, and pearls, having a golden cup in her hand, &c. Hence ſhe is called, The well-favoured harlot, the lady of kingdoms, &c.

But becauſe the chaſte matron, the ſpouſe of Chriſt, would not allow this ſlut to run away with this name, therefore ſhe gets upon the back of her beaſt, and by him puſhes this woman into the dirt; but becauſe her faith and love to her huſband remains, ſhe turns again, and pleads by her titles, her features, and ornaments, that ſhe, and ſhe only, is ſhe whoſe ſquare anſwereth to the ſquare of her figure, and to the characters which her Lord had given of his own, and ſo the game began.

For ſo ſoon as this miſtreſs became a dame in the world, and found that ſhe had her ſtout abettors, ſhe attempts to turn all things topſy-turvy, and to ſet them, and to make of them what ſhe liſts. And now ſhe will have an altar like that which was Tiglath-Pileſer's. Now muſt the Lord's brazen altar be removed from its place, the borders of the baſis muſt be cut off, and the laver removed from off them; the molten ſea muſt alſo now be took off the backs of the brazen oxen, where Solomon ſet it, and be ſet on a pavement of ſtone.

Solomon! alas Solomon's no-body now; this woman is wiſer in her own conceit, than ſeven men that can render a reaſon. Now alſo the court of the ſabbath muſt be turned to the uſe of the king of Aſſyria, &c.

Thus has the beauty of God's church betrayed her into the hands of her lovers, who loved her for themſelves, for the devil, and for the making of her a ſeat, a throne for the man of ſin. And poor woman, all her ſtruggling and ſtriving, and crying out under the hands of theſe raviſhers, has not, as yet, delivered her, tho' it has ſaved her life.

But though thus it has been with Chriſt's true church, and will be as long as his enemy antichriſt reigns; yet the days will come, when her God will give her her ornaments, and her bracelets, and her liberty, and her joy, that ſhe had in the day of her eſpouſals.

CHAP. VII.

Of the repetition of light againſt light in the houſe of the foreſt of Lebanon.

TO be ſure it was not ſuperfluouſly done of the Holy Ghoſt, to make repetition of theſe words, [And light was againſt light in three ranks;] therefore ſomething is intended in the adding of them again, that was not intended by the firſt mentioning of them.

I have told you what I thought was intended by the firſt rehearſal of them; namely, to ſhew how antichriſt got in with his ſenſuality, and oppoſed it to the true light of the word of God, exalting himſelf above God, and alſo above all divine revelation; this was his light againſt light. But, I ſay, why is it repeated? For he ſaith, Light was againſt light in three ranks again.

Truly, I think it is repeated, to ſhew the evil effects the firſt antichriſtian oppoſition would have in the church of God, towards the end of her wilderneſs-ſtate. For, Light againſt light, now, for that it is here repeated, is to ſhew us ſome new thing, or, as far as wood and windows can ſpeak, to let us underſtand what would be the conſequence of thoſe antichriſtian figments that was brought into the church at firſt by him.

For, can it be imagined, but that, ſince ſo much confuſion was brought into the church, ſome of the truly godly themſelves would be much damnified thereby. The Apoſtle ſays, Evil communication corrupts good manners. And that their words will eat, as doth a canker. Miſchief therefore muſt needs follow this ugly deed of the man of ſin.

If an houſe be on fire, though it is not burnt down, the ſmell of the flame may long remain there; alſo we count it no wonder to ſee ſome of the effects upon rafters, beams, and ſome of the principal poſts thereof.

The calf that was ſet up at Dan, defiled that people, until the captivity of the land.

And I ſay again, ſince light againſt light was ſo early in the church in the wilderneſs, and has alſo been there ſo long; and again, ſince many in this church were both born and bred there under theſe oppoſitions of light; it is eaſy to conclude, that ſomething of the enemies darkneſs might be alſo called light, by the ſincere that followed after. For by antichriſtian darkneſs, though they might call it light, the true light was darkened, and ſo the eye made dim, even the eye of the truly godly. Alſo, the Holy Ghoſt did much withdraw itſelf from the church; ſo the doctrines, traditions, and rudiments of the world, took more hold there, and ſpread themſelves more formidably over the face of that whole church.

For after the firſt angel had ſounded, and the ſtar was fallen from heaven to the earth, and had received the key of the bottomleſs pit, and had opened the mouth thereof, the ſmoke came out amain. This angel was one of the firſt dads of antichriſtianiſm; and this ſmoke was that which they call light, but it was light againſt light. And he opened the bottomleſs pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace, and the ſun and the air was darkened, by reaſon of the ſmoke of the pit.

The ſun I take to be the goſpel of God, and the air, a type of the breathings of the Holy Ghoſt. The ſmoke, I take to be the doctrines and traditions of antichriſt; that which was, as I ſaid before, put for light againſt the true light of the word. Now, ſince the ſun, and the air were darkened, by this ſmoke; yea, and ſo darkened, as that the ſun, nor moon, nor ſtars, nor day, nor night, could ſhine for a third part of them; no marvel though the true worſhippers here were benighted, or at leaſt, had but little to walk by; yea, I have known ſome that have been born and bred up in ſmokey holes, that have been made both in ſmell and ſight, to carry the tokens of their ſo being bred about them.

And I ſay again, as to what is now under our conſideration, no marvel if they that breathed in this church in the wilderneſs, after the ſmoke came out of this pit, ſuck'd in the ſmoke with the air, until it became natural to them. A houſe annoyed with ſmoke, is a great offence to the eyes, whoſe light being thereby impaired, the judgment alſo, ſince that, as to viſibles, is guided by the eye, muſt needs be in danger of being in part miſ-led.

And this being the effect of light againſt light at firſt, is the cauſe of what to this day we ſee in the church among the true brotherhood. For as a cauſe produceth an effect: ſo oftentimes an effect ſets on foot another cauſe.

Now therefore, we have light againſt light among the godly, as afore there was antichriſtian againſt the chriſtian light. Not that light againſt light is now godly in the all of it. It is antichriſtian that oppoſes the chriſtian light ſtill. But, as before, the darkneſs that oppoſed the light, was in the antichriſtians, now that darkneſs is got into the chriſtians, and has ſet them againſt one another. Light therefore againſt light, now, is in the chriſtians, truly prefigured by that which was in the houſe of the foreſt of Lebanon. Witneſs, the jars the oppoſitions, the contentions, emulations, ſtrifes, debates, whiſperings, tumults, and condemnations that like cannon-ſhot have ſo frequently on all ſides been let fly againſt one another.

Shall I need to mention particular conteſts many years paſt, and preſented to us in print? Words and papers now in print, as alſo the many petty diviſions, and names amongſt us, ſufficiently make this manifeſt.

Wherefore light againſt light in this laſt place, or where it is thus repeated, cannot, I think, be more fitly applied than to that now under our conſideration; that is to ſay, than to the oppoſite perſuaſions, different apprehenſions, and thwart concluſions, that are conſtantly drawn from the ſame texts, to maintain a diverſe practice. Though we are to acknowledge with thankfulneſs, that this oppoſition lies not ſo much in fundamentals, as in things of a leſſer import.

The godly all hold the head, for there antichriſt could never divide them: Their diviſions therefore are, as I ſaid, only about ſmaller things.

I do not ſay that the antichriſtian darkneſs has done nothing in the church as to the hurting it, in the great things of God. But, I ſay, it has not been able to do that which could ſever their head from them, otherwiſe there appears even too much of the effect of his doings there. For even as to the offices of our Lord, ſome will have his authority more large, ſome more ſtrait. Some confine his rules to themſelves, and to their more outward qualification, and ſome believe they are extended further. Some will have his power in his church purely ſpiritual, others again would have it mixed. Some count his word perfect and ſufficient to guide in all religious matters, others again hold that an addition of ſomething humane is neceſſary. Some are for confining of his benefits in the ſaving effects of them, only to the elect, others are for a ſtretching of them further. I might here multiply things; but that light againſt light is now among the godly, as light againſt light was in the houſe of the foreſt of Lebanon, is not at all to be queſtioned.

This therefore may ſtand for another argument, to prove that the houſe of the foreſt of Lebanon, was a type of the church in the wilderneſs. As to the number here, that is to ſay, in three ranks, it is alſo, as I think, to ſhew that, though, as was ſaid afore, this darkneſs could not ſever the true church from her head; yet it has eclipſed the glory of things. By two lights, a man cannot ſee this or that thing, ſo exactly, as by one ſingle light: no they both make all confuſed, though they make not all inviſible. As for inſtance, ſun-light and moon-light together; fire-light and ſun-light together, candle light and moon-light together, make things more obſcure, than to look on them by a ſingle light.

The word reflecting upon the underſtanding without the interpoſing of man's traditions, makes the mind of God to a man more clear, than when attended with the other. How much more then when light ſhall be againſt light in three ranks?

Chriſt in his offices, bleſſed be God, is to this day known in his church, notwithſtanding there is yet with us light againſt light in three ranks. But in theſe things he is not ſo diſtinctly, fully, and compleatly known, as he was before the church went into the wilderneſs. No, that knowledge is loſt to a third part of it, as was alſo ſhewed before.

Things therefore will never be well in the church of God, ſo long as there is thus light againſt light therein. When there is but one Lord among us, and his name One: and when diviſions, by the conſent of the whole, are baniſhed, I mean, not perſecuted, but abandoned in all by a joint conſent: and when every man ſhall ſubmit his own ſingle opinion to thoſe truths, that by their being retained, are for the health of all: then look for good days, and not 'till then. For this houſe of the foreſt of Lebanon, in which, as you ſee, there is light againſt light in three ranks, was not built to prefigure the church in her primitive ſtate, but to ſhew us how we ſhould be while ſtanding before the face of the dragon, and while ſhifting for ourſelves in the wilderneſs.

And although by her pillars, and beauty, and tower, and by her facing the metropolitan of her enemies, ſhe ſheweth that the true grace of God is in her, and a ſtrength and courage that is invincible; yet for that ſhe has alſo affixed to her ſtation, Light againſt light in three ranks: It is evident, her eye is not ſo ſingle, and conſequently, that her body is not ſo full of light, as ſhe will be when her ſackcloth is put off, and as when ſhe has put on her beautiful garments. For then it is that her moon is to ſhine as the ſun, and that the light of her ſun is to be ſeven-fold, even as the light of ſeven days; then, I ſay, When the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound.

You know a kingdom flouriſhes not, ſo long as it is the ſeat of war, but when that is over, peace and proſperity flouriſhes. This houſe, as has been hinted, was a type of the church in a wood, a foreſt, a wilderneſs.

CHAP.

CHAP. VIII.

Of the ſhields and targets that were in the Houſe of the foreſt of Lebanon.

AS this houſe of the foreſt of Lebanon, was that, which in the general, prefigured the ſtate of the church in the wilderneſs, ſo it was accoutred with ſuch military materials as ſuited her in ſuch a condition, that is to ſay, with ſhields and targets. Conſequently with other warlike things. And Solomon made two hundred targets of beaten gold, ſix hundred ſhekles of gold went to one target, and he made three hundred ſhields of beaten gold; three hundred ſhekles of gold went to one ſhield. And the king put them in the houſe of the foreſt of Lebanon,

This ſuppoſes that the houſe of the foreſt of Lebanon, would be attacked by the enemy. And good reaſon there was for ſuch a ſuppoſition, ſince it was built for defence of that worſhip that was ſet up in the church. Hence 'tis ſaid, when the enemy uſed to come with his chariots and horſemen againſt them, that they did look in that day to the armour of the houſe of the foreſt.

That was, to ſee how they were prepared at Lebanon, to make reſiſtance againſt their foes, and to ſecure themſelves and their religion, from that deſtruction that by the enemy was deſigned ſhould be made upon both. And thus again, or in this thing, the houſe of the foreſt of Lebanon ſhews that it was a figure of the church of the wilderneſs: For ſhe alſo is furniſhed with ſuch weapons as were counted by the wiſdom of God neceſſary for the ſecurity of the ſoul, and chriſtian religion: To wit, the weapons of our warfare, the whole armour of God.

For, though this houſe of the foreſt of Lebanon was a place of defence, yet her armour is deſcribed and directed too, both as to matter and to meaſure. 'Twas armour made of gold, ſuch armour, and ſo much of it: And 'twas made by direction of Solomon, who was a type of Chriſt, by the power of whoſe grace and working, our armour is alſo provided for us, as in the texts afore-mentioned may appear. By this deſcription, therefore, of the armour of the houſe of the foreſt of Lebanon, we are confined, that being a type to the armour of God, in the anti-type thereto for the defence of the chriſtian religion. We then may make uſe of none but the armour of God for defence of our ſouls, and the worſhip of God: This alone is the golden armour provided by our Solomon, and put in the houſe of the foreſt of Lebanon, or rather in the church in the wilderneſs, for her to reſiſt the enemy withal.

Two hundred targets. There is but little mention made of targets in the bible, nor at all expreſly how they were uſed, but once; and that was when Goliah came to defy Iſrael, he came, as without other warlike furniture, ſo with a target of braſs between his ſhoulders.

A target, that is, ſaith the margent, a gorget. A gorget is a thing wore about the neck, and it ſerveth in that place inſtead of a ſhield. Wherefore in ſome of your old bibles, that which in one place is called a target, in another is called a ſhield. A ſhield for that part.

This piece of armour, I ſuppoſe was worn in old time, by them that uſed ſpears, and it was to guard the upper part of the back and ſhoulders from the arrows of their enemies, that were ſhot into the air, to the intent they might fall upon the upper part of the body.

The ſhields were for them which drew bows, and they were to catch, or beat off thoſe arrows that were levelled at them by the enemy before.

Aſa had at one time an army of men that bare targets and ſpears, out of Judah three hundred thouſand, and out of Benjamin that bare ſhields, and drew bows, two hundred and fourſcore thouſand.

I cannot tell what the target ſhould ſignify here, unleſs it was to ſhew that thoſe in the type, were more weak and faint-hearted than thoſe in the anti-type: For in that this gorget was prepared for ſome back part of the body, it ſuppoſed the wearers ſubject to run away, to flee. But in the deſcription of the chriſtian armour, we have no proviſion for the back: So our men in the church in the wilderneſs are ſuppoſed to be more ſtout. Their face is made ſtrong againſt the face of their enemies and their foreheads ſtrong againſt their foreheads.

The ſhield was a type of the chriſtian faith, and ſo the Apoſtle applies it. The which he alſo counteth a principal piece of our chriſtian armour: When he ſaith, above all taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

Theſe targets and ſhields were made of gold, to ſhew the excellent worth of this armour of God: To wit, that it is not carnal but ſpiritual, not humane but divine; nor common or mean, but of an infinite value. Wherefore James alluding to this, ſaith, hearken, my beloved brethren, hath not God choſen the poor of this world rich in faith? (hath he not given them this golden ſhield) and made them heirs of that kingdom, which he hath promiſed to them that love him.

Faith! Peter ſaith, faith, in the very tryal of it, is much more precious than is gold that periſheth: If ſo, then what is that worth, or value, that is in the grace it ſelf?

This alſo is that which Chriſt intends, when he ſays, buy of me gold tryed in the fire, that thou mayeſt be rich.

And methinks the Apoſtles, and the Lord Jeſus Chriſt, do in all theſe places allude to the ſhields, the ſhields of gold, that Solomon made, and put in the houſe of the foreſt of Lebanon: Which houſe, as I have ſhewed, was that which indeed prefigured the ſtate of the church in the wilderneſs; and theſe ſhields a type of faith.

Obj. But here is mention made of nothing but ſhields and targets?

Anſw. True, and that perhaps to ſhew us that the war that the church makes with Antichriſt, is rather defenſive than offenſive, ſhields and targets are weapons defenſive, weapons provided for ſelf-preſervation, not to hurt others with. A chriſtian alſo, if he can but defend his ſoul in the ſincere profeſſion of the true religion, doth what by duty, as to this, he is bound. Wherefore though the new teſtament admits him to put on the whole armour of God: Yet the whole, and every part thereof is ſpiritual, and only defenſive. True, there is mention made of the ſword, but that ſword is the word of God. A weapon that hurteth none, none at all but the devil and ſin, and thoſe that love it. Indeed 'twas made for chriſtians to defend themſelves, and their religion with, againſt hell and the angels of darkneſs.

Theſe two pieces of armour then that Solomon the king did put into the houſe of the foreſt of Lebanon, were types of the ſpiritual armour that the church in the wilderneſs ſhould make uſe of. And as we read of no more that was put there, at leaſt to be typical, ſo we read of, and muſt uſe no more than we are bid to put on by the Apoſtle, for the defence of true religion.

Object. But he that ſhall uſe none other than this, muſt look to come off a loſer.

Anſw. In the judgment of the world, this is true; but not in the judgment of them that have ſkill, and an heart to uſe it. For this armour is not Saul's, which David refuſed, but God's, by which the lives of all thoſe have been ſecured, that put it on, and handled it well. You read of ſome of David's mighty men of valour, that their faces were as the faces of lions, and that they were as ſwift of foot as the roes upon the mountains: being expert in handling ſpear and ſhield.

Why, God's armour makes a man's face looks thus, alſo it makes him that uſeth it, more lively and active, than before. God's armour is no burden to the body, nor clogg to the mind, but rather a natural, inſtead of an artificial fortification.

But this armour comes not to any, but out of the king's hand, Solomon put theſe targets and ſhields into the houſe of the foreſt of Lebanon. So Chriſt diſtributeth his armour to his church. Hence 'tis ſaid, 'Tis given to his to ſuffer for him. 'Tis given to his by himſelf, and on his behalf.

That is, that they might with it fight thoſe battles which he ſhall manage againſt Antichriſt. Hence they are called the armies in heaven: And are ſaid to follow their Lord upon white horſes cloathed in fine linen, white and clean. But, as I ſaid, ſtill their war was but defenſive. For a little further, do but obſerve, and you ſhall find the beaſt fall upon him. And I ſaw the beaſt, and the kings of the earth, and their armies gathered together, to make war againſt him that ſat on the horſe, and againſt his army.

'Tis they that fall on, 'tis they that pick the quarrel, and give the onſet. Beſides, the armour, as I ſaid, is only ſpiritual; wherefore the ſlaughter muſt needs be ſpiritual alſo. Hence, as here it is ſaid, the Lamb did ſlay his enemies, by the ſword, ſpirit, or breath of his mouth; ſo his army alſo ſlays them by the fire that proceedeth out of his mouth.

Here is therefore no man's perſon in danger by this war. And I ſay again, ſo far as any man's perſon is in danger, it is by wrong managing of this war. True, the perſons of the chriſtians are in danger, but that is becauſe of the bloody diſpoſition of an Antichriſtian enemy. But we ſpeak now with reference to the Lamb and the army that follows him: And as to them, no man's perſon is in danger ſimply as ſuch. Wherefore, it is not men but ſin; not men, but the man of ſin, that wicked one, that the Son of God makes war againſt, in and by his church.

Let us therefore ſtate the matter right; no man needs be afraid to let Jeſus Chriſt be chief in the world, he envies no body, he deſigns the hurt of none: his kingdom is not of this world, nor doth he covet temporal matters; let but his wife, his church alone, to enjoy her purchaſed privileges, and all ſhall be well. Which privileges of hers, ſince they are ſoul-concerns, make no infringement upon any man's liberties: Let but faith and holineſs walk the ſtreets without controul, and you may be as happy as the world can make you. I ſpeak now to them that contend with him.

But if ſeaſonable counſel will not go down, if hardneſs of heart and blindneſs of mind, and ſo periſhing from the way ſhall overtake you, 'tis but what you of old have been cautioned of. Be wiſe now therefore, O ye kings, be inſtructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiſs the Son, leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little. Bleſſed are all they that put their truſt in him.

Now let this alſo that has been ſaid upon this head, be another argument to prove that the houſe of the foreſt of Lebanon, was a type of the church in the wilderneſs.

CHAP. IX.

Of the veſſels which Solomon put in the houſe of the foreſt of Lebanon.

Solomon did alſo put veſſels into the houſe of the foreſt of Lebanon. And all king Solomon's drinking-veſſels were of gold, and all the veſſels of the houſe of the foreſt of Lebanon were of gold, pure gold, none were of ſilver; it was nothing accounted of in the days of Solomon.

Since it is not expreſſed what thoſe veſſels of pure gold were which Solomon put in the houſe of the foreſt of Lebanon, therefore, as to the affirmative, no man can be abſolute; veſſels of gold, veſſels of pure gold, the Holy Ghoſt ſays they were, and ſo leaves it to the prudent to make their conjectures: and although I may not put myſelf among the number of thoſe prudent ones, yet let me take leave to ſay what I think in the caſe.

Firſt then, negatively, They were not veſſels ordained for divine worſhip; for, as that was confined to the temple, ſo the veſſels, and materials, and circumſtances for worſhip, was there.

I ſay, The whole uniform worſhip of the Jews now, was confined to the temple.

Wherefore the veſſels here mentioned, could not be ſuch as was in order to ſet up worſhip here, for to Jeruſalem they were to bring their ſacrifices: true, they had ſynagogues where ordinary ſervice was done; there the law was read, and there the prieſts taught the people how they ſhould ſerve the Lord; but for that which ſtood in carnal ordinances, as ſacrificings, waſhings, and uſing veſſels for that purpoſe, that was performed at Jeruſalem.

This houſe therefore, to wit, the houſe of the foreſt of Lebanon, was not built to ſlay, or to offer burnt-offerings or ſacrifices in, but as that altar was which the two tribes and an half, built by Jordan, when they went each to their inheritance; namely, to be a witneſs of the peoples reſolutions to preſerve true religion in the church, to themſelves, and to their poſterity.

Since this houſe therefore was deſigned for defenſive war, 'twas not requiſite that the formalities of worſhip ſhould be there.

The church in the wilderneſs alſo, ſo far as ſhe is concerned in contention, ſo far ſhe is not taken up in the practical parts of religion; for religion is not to be practiſed in the church in the moments of contention. Let us practiſe then our religion in peace, and in all peaceable ways, and vindicate it by way of contention; that is, when aſked, or required, by oppoſites, to render a reaſon thereof.

But my contention muſt be, not in pragmatick languages, or in ſtriving about words to no profit, but by words of truth and ſoberneſs, with all meekneſs and fear.

To practiſe and defend a practice, you know are two things: I practiſe religion in my cloſet, in my family, in the congregation; but I defend this practice before the magiſtate, the king, and the judge. Now the temple was prepared for the practice of religion, and the houſe of the foreſt of Lebanon for defence of the ſame.

So far then as the church in the wilderneſs worſhips, ſo far ſhe is compared to the temple; and ſo far as ſhe defends that worſhip, ſo far ſhe is called an army: An army terrible with banners. For God has given a banner to them that fear him, that it may be diſplayed becauſe of the truth. Hence ſhe ſays to God, We will rejoice in thy ſalvation, and in the name of our God, we will ſet up our banners.

But here is in all this no hurt to the world; the kingdom, the worſhip, the war is ſpiritual, even as the armour is. I have ſpoken this to diſtinguiſh worſhip from contending for worſhip, and to make way for what is yet to be ſaid.

If the veſſels of the foreſt of Lebanon, or thoſe put in that houſe, were not ſuch as related to worſhip, to worſhip ſimply as ſuch, then it ſhould ſeem,

Theſe veſſels therefore, were for ſome other uſe than for formal worſhip, in the houſe of the foreſt of Lebanon. The beſt way then, that I know of, to find out what they were, is, firſt to conſider to what they are joined in the mention of them. Now I find them joined in the mention of them, with Solomon's drinking veſſels; and ſince as they were made of fine or pure gold, I take them alſo to be veſſels of the ſame kind, to wit, veſſels to drink in. Now if we join to this the ſtate of the church in the wilderneſs, of which, as we have ſaid, this houſe of the foreſt of Lebanon was a type, then we muſt underſtand that by theſe veſſels were prefigured, ſuch draughts as the church has, when in a bewildered or perſecuted ſtate, and they are of two ſorts, either,

1. Such as are exceeding bitter: or,
2. Such as are exceeding ſweet: for both theſe attend a ſtate of war.

1. Such as are exceeding bitter: theſe are called cups of red wine, ſignifying blood; alſo, the cup of the Lord's fury, The cup of trembling, The cup of aſtoniſhment, &c.

Now

Nor is there any thing more natural to the church, while in a wilderneſs condition, then ſuch cups and draughts as theſe. Hence ſhe, as there, is ſaid to be cloathed, as was ſaid afore, in ſack-cloth, to mourn, to weep, to cry out, and to be in pain, as a woman in travail. See the Lamentations and you will find all this verified. See alſo Rev. 11. 3. Chap. 12. 2.

And whoſo conſiders what has already been ſaid as to what the houſe of the foreſt of Lebanon met with, will find that what is here inferred, is not foreign but natural. For, can it be imagined, that when the king of Aſſyria laid down his army by the ſides of Lebanon, and when the fire was to devour her cedars; alſo, when Lebanon was to be cut down and languiſh, that theſe veſſels, theſe cups, was not then put into her hand. And, I ſay again, ſince the church in the wilderneſs, Lebanon's antitype, has been ſo perſecuted, ſo diſtreſſed, ſo oppreſſed, and made the ſeat of ſo much war, ſo much blood, of ſo many murders of her children within her, &c. can it be imagined that ſhe drank of none of theſe cups; yes, yes; ſhe has drank the red wine at the Lord's hand, even the cup of blood, of fury, of trembling, and of aſtoniſhment; witneſs her own cries, ſighs, tears, and tremblings; with the cries of the widows, children and orphans within her.

But why do I cite particular texts, ſince reaſon, hiſtories, experience, any thing that is intelligible, will confirm this for a truth: namely, that a people, whoſe profeſſion is directly in oppoſition to the devil and antichriſt, and to all debauchery, inhumanity, profaneneſs, ſuperſtition and idolatry, when ſuffered to be invaded by the dragon, the beaſt, the falſe prophet, and whore, muſt needs taſte of theſe cups, and drink thereof to their aſtoniſhment.

But all theſe are of pure gold, They are of God's ordaining, appointing, filling, timing; and alſo ſanctified by him for good to thoſe of his that drink them. Hence Moſes choſe rather to drink a brimmer of theſe, than to enjoy the pleaſures of ſin for a ſeaſon.

The ſowerneſs, bitterneſs, and wormwood of them, therefore, is only to the fleſh, that loveth neither God, nor Chriſt, nor grace.

The afflictions therefore, that the church in the wilderneſs hath met with, theſe cups of gold, are of more worth than are all the treaſures of Egypt; they are needful, and profitable, and praiſe-worthy alſo, and tend to the augmenting of our glory, when the next world is come.

Beſides they are ſigns, tokens, and golden marks of love; and jewels that ſet off the beauty of the church in the ſight of God the more. They are alſo a means by which men are proved ſound, honeſt, faithful, and true lovers of God; as alſo ſuch, whoſe graces are not counterfeit, feigned, or unſound, but true, and ſuch as will be found to praiſe, and honour, and glory, at the appearing of Jeſus Chriſt.

And this has been the cauſe that the men of our church in the wilderneſs, have gloried in tribulation; taking pleaſure in reproaches, in neceſſities, in perſecutions, and in diſtreſſes for Chriſt's ſake. Yea, this is the reaſon why they have bade one another rejoice, when they fell into divers temptations, ſaying happy is the man that endureth temptations; and behold we count them happy that endure: and again, if ye be reproached for the name of Chriſt, happy are ye.

Theſe therefore are veſſels of pure gold, though they contain ſuch bitter draughts, and though ſuch, as at which we make ſo many wry faces, before we can get their liquor down.

Do you think that a chriſtian, having even this cup in his hand to drink it, would change it for a draught of that which is in the hand of the woman that ſits on the back of the ſcarlet-coloured beaſt? No, verily; for he knows that her ſweet is poiſon, and that his bitter is to purge his ſoul, body, liſe, and religion, of death.

God ſends his love tokens to his church two ways, ſometimes by her friends, ſometimes by her enemies. When they come by the hand of a friend, as by a miniſter, a brother, or by the Holy Ghoſt, then they come ſmoothly, ſweetly, and are taken, and go down like honey. But when theſe love tokens come to them by the hand of an enemy, then they are handed to them roughly: Pharoah handed love tokens to them roughly: the king of Babylon handed theſe love tokens to them roughly. They bring them of malice; God ſends them of love; they bring them, and give them to us, hoping they will be our death; they give us them therefore with many a foul curſe; but God bleſſes them ſtill. Did not Haman lead Mordecai in his ſtate, by the hand of anger?

Nor is this cup ſo bitter, but that our Lord himſelf drank deep of it, before 'twas handed to his church: he did, as loving mothers do, drink thereof himſelf, to ſhew us it is not poiſon, alſo to encourage us to drink it for his ſake, and for our endleſs health.

And, as I told you before, I think I do not vary from the ſenſe of the text, in calling them cups; becauſe, though there they have no name, they are joined with king Solomon's drinking veſſels; and becauſe as ſo joined in the type, ſo they are alſo joined here: therefore the cup here is called Chriſt's cup. Are ye able to drink of the cup that I drink of? Ye ſhall indeed drink of my cup. Here you ſee they are joined in a communion in this cup of affliction, as the cups in one and the ſame breath are joined with thoſe king Solomon drank in, which he put in the houſe of the foreſt of Lebanon.

But theſe are not all the cups that belong to the houſe of the foreſt of Lebanon, or rather to the church in the wilderneſs; there is alſo a cup, out of which, at times, is drunk what is exceeding ſweet.

It is called the cup of conſolation, the cup of ſalvation; a cup in the which God himſelf is. As he ſaid, the Lord is the portion of my cup. Or rather, the Lord is the portion of mine inheritance, and my cup.

This cup, they that are in the church in the wilderneſs have uſually for an after-draught to that bitter one that went before: Thus, as tender mothers give their children plumbs or ſugar, to ſweeten their palate after they have drank a bitter potion, ſo God gives his the cups of ſalvation, and conſolation, after they have ſuffered a while. For as the ſufferings of Chriſt abound in us, ſo our conſolation aboundeth by Chriſt.

Hence the Apoſtle aſſureth himſelf, concerning the affliction of them at Corinth; yea, and alſo promiſeth them, that as they were partakers of the ſufferings, ſo ſhould they be of the conſolation.

Some of theſe cups are filled 'till they run over, as David ſaid, his did, when the valley of the ſhadow of death was before him. Thou prepareſt a table before me, ſaid he, in the preſence of mine enemies: Thou anointeſt my head with oil; my cup runneth over.

This is that which the Apoſtle calls exceeding; that is, that which is beyond meaſure. I am, ſays he, filled with comfort, I am exceeding joyful in all our tribulations.

Now he has one anſwering the other. Thou haſt made ſummer and winter: Thou haſt made the warm beams of thy ſun anſwerable to the cold of the dark night. This may be alſo yet ſignified by the building of this houſe, this type of the church in the wilderneſs, in ſo pleaſant a place as the foreſt of Lebanon was. Lebanon! Lebanon was one of the ſweeteſt places in all the land of Canaan. Therefore we read of the fruit of Lebanon, of the ſtreams from Lebanon; the ſcent, the ſmell, the glory of Lebanon; and alſo of the wine and flowers of Lebanon.

Lebanon! That was one thing that wrought with Moſes to deſire that he might go over Jordan; namely, that he might ſee that goodly mountain, and Lebanon. The glory and excellent beauty of the church, Chriſt alſo ſetteth forth, by comparing of her to Lebanon. Thy lips O my ſpouſe, ſays he, drop as an honey-comb; honey and milk are under thy tongue, and the ſmell of thy garments is like the ſmell of Lebanon.

This houſe therefore, being placed here, might be to ſhew, how bleſſed a ſtate God could make the ſtate of his church by his bleſſed grace and preſence, even while ſhe is in a wilderneſs condition.

We will add to this, for further demonſtration, that letter of that godly man, Pomponius Algerius, an Italian martyr; ſome of the words of which, are theſe:

" Let, ſaith he, the miſerable worldly man anſwer me; what remedy, or ſafe refuge can there be to him that lacketh God, who is the life and medicine of all men: And how can he be ſaid to fly from death, when himſelf is already dead in ſin. If Chriſt be the way, verity and life, how can there be any life then without Chriſt.

The heat of the priſon to me is coldneſs; the cold winter to me is a freſh ſpring in the Lord. He that feareth not to be burned in the fire; how will he fear the heat of weather? Or, what careth he for the pinching froſt, which burneth with the love of the Lord.

The place is ſharp and tedious to them that be guilty; but to the innocent and guiltleſs it is mellifluous. Here droppeth the delectable dew; here floweth the pleaſant nectar; here runneth the ſweet milk; here is plenty of all good things. And altho' the place itſelf be deſert and barren; yet to me it ſeemeth a large walk, and a valley of pleaſure; here to me is the better and more noble part of the world. Let the miſerable worldling ſay, and confeſs, if there be any plot, paſture, or meadow, ſo delightful to the mind of man, as here. Here I ſee kings, princes, cities, and people; here I ſee wars, where ſome be overthrown, ſome be victors, ſome thruſt down, ſome lifted up. Here is mount Sion; here I am already in heaven itſelf. Here ſtandeth firſt Chriſt Jeſus in the front; about him ſtands the old fathers, prophets, and evangeliſts, apoſtles, and all the ſervants of God: Of whom ſome do embrace and cheriſh me, ſome exhort me, ſome open the ſacraments to me, ſome comfort me, others are ſinging about me: And how then ſhall I be thought to be alone, among ſo many, and ſuch as theſe be, the beholding of whom is to me both ſolace and example. For here I ſee ſome crucified, ſome ſlain, ſome ſtoned, ſome cut aſunder, and ſome quartered, ſome roaſted, ſome broiled, ſome put in hot chaldrons, ſome having their eyes bored thorough, ſome their tongues cut out, ſome their ſkin plucked over their heads, ſome their hands and feet chopt off, ſome put into kilns and furnaces, ſome caſt down headlong, and given to the beaſts, and fowls of the air to feed on. It would, ſaid he, ask a long time, if I ſhould recite all.

To be ſhort, divers I ſee with divers and ſundry torments excruciated; yet notwithſtanding, all living, and all ſafe. One plaiſter, one ſalve, cureth all their wounds, which alſo giveth to me ſtrength and life; ſo that I ſuſtain all theſe tranſitory anguiſhes, and ſmall afflictions, with a quiet mind, having a greater hope laid up in heaven. Neither do I fear mine adverſaries which here perſecute me and oppreſs me, for he that dwells in heaven ſhall laugh them to ſcorn, and the Lord ſhall deride them. I fear not ten thouſands of people which compaſs me about. The Lord my God ſhall deliver me, my hope, my ſupporter, my comforter, who exalteth up my head. He ſhall ſmite all them that ſtand up againſt me without cauſe; and ſhall daſh the teeth and faces of ſinners aſunder, for he only is all bleſſedneſs and majeſty.

The rebukes for Chriſt make us jocund; for ſo it is written: If ye be rebuked and ſcorned for the name of Chriſt, happy be you; for the glory and ſpirit of God reſteth upon you. Be ye therefore certified (ſaid he, by this his letter to his friends) that our rebukes, which are laid upon us, redound to the ſhame and harm of the rebukers.

In this world there is no manſion firm to me; and therefore I will travel up to the new Jeruſalem which is in heaven, and which offereth itſelf to me, without paying any fine or income. Behold, I have entered already on my journey, where my houſe ſtandeth for me prepared, and where I ſhall have riches, kinsfolks, delights, honours, never-failing.

As for theſe earthly things here preſent, they are tranſitory ſhadows, vaniſhing vapours, and ruinous walls. Briefly, all is but very vanity of vanities, whereas hope, and the ſubſtance of eternity to come, are wanting; which the merciful goodneſs of the Lord hath given, as companions to accompany me, and to comfort me; and now do the ſame begin to work, and to bring forth fruits in me. I have travelled hitherto, laboured and ſweat early and late, walking day and night, and now my travels begin to come to effect. Days and hours I have beſtowed upon my ſtudies.

Behold the true countenance of God is ſealed upon me, the Lord hath given mirth in my heart; and therefore in the ſame will I lay me down in peace and reſt. And who then ſhall dare to blame this our age conſumed; or ſay, that our years be cut off? What man can now cavil, that theſe our labours are loſt, which have followed, and found out the Lord and maker of the world, and which have changed death for life. My portion is the Lord, ſaith my ſoul, and therefore I will ſeek and wait for him.

Now then, If to die in the Lord, be not to die, but live moſt joyfully, where is this wretched worldly rebel, which blameth us of folly, for giving away our lives to death; O how delectable is this death to me! To taſte the Lord's cup, which is an aſſured pledge of true ſalvation; for ſo hath the Lord forewarned us, ſaying, the ſame that they have done to me, they will alſo do unto you.

Wherefore, let the doltiſh world, with his blind worldlings (whom the bright ſun-ſhine, yet go ſtumbling in darkneſs, being as blind as beetles) ceaſe thus unwiſely to carp againſt us, for our raſh ſuffering, as they count it. To whom, thus, we anſwer again, with the holy Apoſtle, that neither tribulation, nor anguiſh, nor hunger, nor nakedneſs, nor jeopardy, nor perſecution, nor ſword, ſhall be able ever to ſeparate us from the love of Chriſt; we are ſlain all the day long; we are made like ſheep ordained to the ſhambles.

Thus (ſaith he) do we reſemble Chriſt our head, which ſaid, that the diſciple cannot be above his maſter, nor the ſervant above his Lord. The ſame Lord hath alſo commanded, that every one ſhall take up his croſs and follow him.

Rejoice, rejoice, (my dear brethren, and fellow ſervants) and be of good comfort, when ye fall into ſundry temptations; let your patience be perfect, in all parts. For ſo it is fore-ſhewed us before, and is written. That they which ſhall kill you, ſhall think to do God good ſervice. Therefore, afflictions and death be as tokens and ſacraments of our election and life to come.

Let us then be glad and ſing unto the Lord, when as we, being clear from all juſt accuſations, are perſecuted and given to death: For better it is that we in doing well do ſuffer, if it ſo be the will of God, than doing evil. We have for our example, Chriſt, and the prophets which ſpake in the name of the Lord, whom the children of iniquity did quell and murder. And now we bleſs and magnify them that then ſuffered.

Let us be glad and joyous, in our innocency and uprightneſs; the Lord ſhall reward them that perſecute us; let us refer all revengement to him.

I am accuſed of fooliſhneſs, for that I do not ſhrink from the true doctrine, and knowledge of God, and do not rid my ſelf out of theſe troubles, when with one word I may. O the blindneſs of man, which ſeeth not the ſun-ſhine; neither remembereth the Lord's words. Conſider therefore what he ſaith, you are the light of the world. A city built on a hill cannot be hid; neither do men light a candle and put it under a buſhel, but upon a candleſtick, that it may ſhine, and give light to them in the houſe. And in another place (he ſaith) you ſhall be led before kings and rulers: Fear ye not them which kill the body, but him which killeth both body and ſoul. Whoſoever ſhall confeſs me before men, him will I alſo confeſs before my father which is in heaven; and he that denieth me before men, him will I deny before my heavenly father.

Wherefore, ſeeing the words of the Lord be ſo plain, how, or by what authority, will this wiſe counſellor then approve this his counſel which he doth give? God forbid that I ſhould relinquiſh the commandments of God to follow the counſel of men. For, it is written, bleſſed is the man that hath not gone in the way of ſinners, and hath not ſtood in the counſel of the ungodly, and hath not ſit in the chair of peſtilence. God forbid that I ſhould deny Chriſt where I ought to confeſs him: I will not ſet more by my life than by my ſoul; neither will I exchange the life to come for this world here preſent. O how fooliſhly ſpeaketh he, which argueth me of fooliſhneſs!"

And a little farther he ſaith. "And now let this carnal politick counſellor, and diſputer of this world, tell wherein have they to blame me: If in mine examinations I have not anſwered ſo after their mind and affection as they required of me, ſeeing it is not ourſelves that ſpeak, but the Lord that ſpeaketh in us, as he himſelf doth forewitneſs, ſaying, when you ſhall be brought before rulers and magiſtrates, it is not you that ſpeak, but the Spirit of my Father that ſhall be in you. Wherefore, if the Lord be true and faithful of his word, as it is moſt certain, then there is no blame in me; for he gave the words that I did ſpeak, and who was I that I could reſiſt his will?

If any man ſhall reprehend the things that I ſaid, let him then quarrel with the Lord, whom it pleaſed to work ſo in me; and if the Lord be not to be blamed, neither am I herein to be accuſed, which did that I purpoſed not, and that I forethought not of. The things that there I did utter and expreſs [he means when he was before the migiſtrates] if they were otherwiſe than well, let them ſhew it, and then will I ſay that they were my words and not the Lord's. But if they were good and approved, and ſuch as cannot juſtly be accuſed, then muſt it needs be granted, ſpite of their teeth, that they proceed of the Lord; and then who be they that ſhall accuſe me? People of prudence? Or, who ſhall condemn me? Juſt judges? And though they ſo do, yet, nevertheleſs, the word ſhall not be fruſtrate; neither ſhall the goſpel be fooliſh, or therefore decay; but rather, the kingdom of God, ſhall the more proſper and flouriſh to the Iſraelites, and ſhall paſs the ſooner unto the elect of Chriſt Jeſus; and they which ſhall ſo do, ſhall prove the grievous judgment of God, Neither ſhall they 'ſcape without puniſhment, that be perſecutors and murderers of the juſt.

Beloved (ſaith he) lift up your eyes, and conſider the counſels of God, he hath ſhewed unto us of late, an image of his plague, which was to our correction; and if we ſhall not receive him, he will draw out his ſword, and ſtrike with ſword, peſtilence, and famine, the nation that ſhall riſe againſt Chriſt."

This, as I ſaid, is part of a letter, writ by Pomponius Algerius, an Italian martyr, who when he wrote it was in priſon, in, as he calls it, his delectable orchard, the priſon of Leomine, 12 calend. Auguſt, anno 1555. As is to be ſeen in the ſecond volume of the book of martyrs.

This man was, when he wrote this letter, in the houſe of the foreſt of Lebanon; in the church in the wilderneſs; in the place and way of contending for the truth of God, and he drank of both theſe bitter cups of which I ſpake before; to wit, of that which was exceeding bitter, and of that which was exceeding ſweet; and the reaſon why he complained not of the bitter, was, becauſe the ſweet had overcome it; as his afflictions abounded for Chriſt, ſo did his conſolations by him: So, did I ſay? they abounded much more.

But was not this man, think you, a gyant? A pillar in this houſe? Had he not alſo, now, hold of the ſhield of faith? Yea, was he not now in the combat? And did he not behave himſelf valiantly? Was not his mind elevated a thouſand degrees beyond ſenſe, carnal reaſon, fleſhly love, ſelf concerns, and the deſires of embracing temporal things? This man had got that, by the end, that pleaſed him; neither could all the flatteries, promiſes, threats, or reproaches, make him once liſten to, or deſire to enquire after what the world or the glory of it could afford. His mind was captivated with delights inviſible, he coveted to ſhew his love to his Lord, by laying down his life for his ſake; he long'd to be there, where there ſhall be no more pain, nor ſorrow, nor ſighing, nor tears, nor troubles, he was a man of a thouſand.

But to return again to our text. You know we are now upon the veſſels of the houſe of the foreſt of Lebanon: which, I have told you, could not be veſſels for worſhip; for, the worſhip that was ordained to be performed at the temple, was alſo confined to that, and to the veſſels that were there. Therefore, they muſt be, in all probability, the veſſels that I have mentioned, the which, you ſee how we have expounded and applied.

If I am out, I know it not; if others can give me better light, here about, for it I will be thankful.

There was alſo added to this houſe of the foreſt of Lebanon, ſtore cities, chariot-cities, and cities of horſemen; unto which, king Jotham added caſtles, and towers.

Theſe might be to ſignify, by what ways and means, God would at times revenge the quarrel of his church, even in this world, upon them that, without cauſe, ſhould for their faith, and worſhip, ſet themſelves againſt them. For, here is a face of threatning revenge, they were ſtore-houſes, chariot-cities, cities of horſemen, with caſtles, and towers. And they ſtood on the ſame ground that this houſe was builded upon, even in the foreſt of Lebanon.

We know, that in Iſrael, God ſtirred up kings, who at times ſuppreſs'd idolatry there, and plagued the perſecutors too, as Jehu, Hezekiah, Joſiah, &c. And he has promiſed that, even in goſpel times, kings ſhall hate the whore, make her deſolate, and naked, and ſhall eat her fleſh, and burn her with fire.

Here now are the ſtore-houſes, chariot-cities, cities of horſemen, with towers, and caſtles, for the help of the houſe of the foreſt of Lebanon, for the help of the church in the wilderneſs, or, as you have it, in another place, as the ſerpent caſt floods of water out of his mouth, after the woman, that he might cauſe her to be carried away of the flood: So the earth helped the woman, and the earth opened her mouth, and ſwallowed up the flood, which the dragon caſt out of his mouth.

Thus the Medes and Perſians helped to deliver the church, from the clutches and ſtrong hand of the king of Babylon.

This Lebanon, therefore, was a place conſiderable, and a figure of great things; the countenance of the Lord Jeſus is compared to it, and ſo is the face of his ſpouſe, and alſo the ſmell of her garment.

CHAP. X.

Of the porch of the houſe of the foreſt of Lebanon.

SOlomon, alſo, made a porch to this houſe, of the foreſt of Lebanon. He made ſeveral porches, as, one for the temple, one for the houſe which he dwelt in, one for the throne of the kingdom, and this that was for the houſe of the foreſt of Lebanon; of all which, this laſt is that mentioned, 1 Kings 7. 6.

And he made a porch of pillars, the length thereof was fifty cubits, the breadth thereof thirty cubits; and the porch was before them, and the other pillars, and the thick beams were before them. This porch was famous, both for length, and breadth, and ſtrength; it was able to contain a thouſand men. 'Twas like that of the tower of David, otherwiſe called, the ſtrong hold, the caſtle of Zion, which is the city of David.

This tower of David was built for an armory, whereon there hanged a thouſand bucklers, all ſhields of mighty men.

It was fifty cubits long, and thirty broad; a ſpacious place; a large receptacle for any that liked to take ſhelter there.

It was made of pillars, even as the houſe within was, or it ſtood upon pillars. The pillars, you know, I told you before, were to ſhew us what mighty men, or what men of mighty grace, God would have his church in the wilderneſs, furniſhed with.

And 'tis worth your obſerving here alſo we have pillars, pillars. And he made the porch of pillars; that is, of pillars of cedar, as the reſt of the pillars of the houſe were.

And the porch was before them. That is, as I take it, an entring porch, leſs than the ſpace within: ſo that the pillars neither as to number nor bigneſs could be ſeen without, untill, at leaſt, they that had a mind to ſee, entred the mouth of the porch.

And by this was fitly prefigured, how unſeen the ſtrength of the church under perſecution is of all that are without her. Alas! they think that ſhe will be run down with a puſh; or, as they ſaid, what do theſe feeble Jews? Will they fortify themſelves? Will they ſacrifice? Will they make an end in a day? Will they revive the ſtones, out of the heaps of rubbiſh, which are burnt? Alas! if a fox go up, he will even break down their ſtone wall.

But do you think theſe men ſaw the ſtrength of the Jews now? No, no, their pillars were within, and ſo were ſhadowed from their eyes. David himſelf could not tell what judgment to make of the way of the world, againſt the people of God, until he went into the ſanctuary of God.

How then can the world judge of the condition of the ſaints? Alas, had they known the church's ſtrength; ſurely, they would not as they have, ſo furiouſly aſſaulted the ſame. But have they got by all they have done, either againſt the head or body of the ſame?

She yet has being in the world, and will have, ſhall have, tho' all the nations on earth ſhould gather themſelves together againſt it: Nor is it the cutting off many that will make her ceaſe to flouriſh. Alas, were ſhe not ſome times pruned, and trimmed, her boughs would ſtand too thick. Thoſe therefore that are taken away, with God's pruning-hooks, are removed that the under branches may grow the better.

But, I ſay, to extinguiſh her, it is in vain for any to hope for that; ſhe ſtands upon pillars, on rocks, on the munition of rocks: ſtand therefore ſhe muſt, whether the world believes it or no.

And the other pillars were before them, or, as the margent has it, according to them: The other pillars, that is, they more inward; thoſe that were in the body of the houſe. Chriſt doth not as the poor world doth, that is, ſet the beſt leg before; the pillars that were more inward, in the houſe, were as good as thoſe in the front: It is true, ſome are appointed to death, to ſhew to the world, the ſtrength of grace, not that he can help no body to that ſtrength but they: The moſt feeble of his flock, when Chriſt ſhall ſtand by and ſtrengthen them, are able to do, and bear, what the ſtrong have under-went. For ſo he ſaith.

And the other pillars, and the thick beams, were according to them: nay, before them. Indeed, they that are left, ſeem weak, and feeble, if compared to them that have already been tried with fire and ſword, and all the tortures of men. But, that grace (by which they were helped that have done ſuch mighty acts already), can help thoſe who ſeem more weak, yet to go beyond them. God ſtrengthneth the ſpoiled, againſt the ſtrong; ſo that the ſpoiled come againſt the fortreſs: Or, as another ſcripture has it, The lame take the prey.

So that, you ſee, here is all ſubſtance: All here are pillars, and thick beams, both in the houſe, and in the porch.

The concluſion therefore is: The true members of the church in the wilderneſs, are ſtrong, mighty, being made able by the grace of God, for their ſtanding; and being alſo coupled, and compacted together, with the biggeſt bands, or thickeſt beams, that the Holy Ghoſt puts forth, to bind and hold this church together.

And there is reaſon for it. The church is God's tower, or battery, by which he beateth down antichriſt; or if you will have it in the words of the prophet, Thou art my battle-axe, and weapons of war; and with thee (ſaith God) will I break in pieces, &c.

Wherefore, ſince the church is ſet for defence of religion, and to be as a battery to beat down antichriſt, it is requiſite that ſhe ſhould be made up of pillars of ſtrong and ſtanch materials.

The largeneſs of the porch was commodious, it was the next ſhelter, or the place whereunto they of the houſe of the foreſt of Lebanon, when purſued, might reſort, or retreat, with the leſs difficulty. Thus the church in the wilderneſs, has her porch, her place, her boſom, whereunto her diſcouraged may continually reſort, and take up, and be refreſhed. As Abiather thruſt in to David, and his men, in the wilderneſs, in the day when Saul had ſlain his father, and of his brethren even fourſcore and five perſons that did wear a linen ephod.

When the Apoſtles were perſecuted, they went to their own company, becauſe the Lord was there.

There we find the pillars, and have both ſolace and example. There, as Pomponius ſaid of his perſon, ſtands Chriſt Jeſus, in the front as captain of the Lord's hoſt, and round about him, the old fathers, prophets, apoſtles, and martyrs.

This porch, therefore, I take to be a figure of thoſe cordial and large affections, which the church, in the wilderneſs, has to all, and for all them that love the truth, and that ſuffer, and are afflicted, for the ſincere profeſſion thereof.

This porch was bigger than that which belonged to the temple, by much; to ſhew that thoſe that are made the objects of the enemies rage moſt, are uſually moſt prepared, with affection, for them that are in the ſame condition. Fellow-feeling is a great matter. It is ſaid of the poor afflicted people, that were in Macedonia, in their great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality; for to their power, yea, and beyond their power, they ſhewed their charity to the deſtroyed church of Jeruſalem.

And a porch, in a foreſt; a boſom in a wilderneſs; is ſeaſonable to them, that in the wilderneſs are faint and weary.

Nabal ſhut up his doors againſt David, and therefore he died like a beaſt. Poor David! thou waſt bewildered, but this churl had no compaſſion for thee.

Bleſt Obediah, thou hadſt a boſom, and bread, and hiding-places for the church, when rent and torn by the fury of Jezebel, and thou haſt for it thy reward in heaven.

Ebed-melech, becauſe he had compaſſion on Jeremy, when he was in the dungeon; God did not only give him his life for a prey, but promiſed him the effects of putting his truſt in the Lord.

And he made a porch of pillars. The porch is but the entrance of the houſe, whither many go, that yet ſtep not into the houſe, but make their retreat from thence: But it is, becauſe, they are non-reſidents, they only come to ſee; or elſe, if they pretended more, it was not from the heart. They went out from us, ſaid John, but they were not of us; for if they had been of us, they would, no doubt, have continued with us; but they went out, that it might be made manifeſt, that they were not all of us.

And, foraſmuch, as this porch was fifty cubits long, men may take many a ſtep ſtrait forward therein, and be but in the porch yet. Even, as we have ſeen men go, as one would think, till they are out of view, in the porch of this church, in the wilderneſs; but preſently you have them without the door again.

True, this porch was made of pillars; and ſo to every one, at firſt entrance, it ſhewed the power of the place; the church, in the wilderneſs, alſo is ſo builded, that men may ſee it is ordained for defence. Men alſo, at their firſt offer to ſtep over the threſhold there, with mouth profeſs, that they will dwell as ſoldiers there: But words are but wind, when they ſee the ſtorm a coming, they will take care to ſhift for themſelves: This houſe, or church, in the wilderneſs, muſt ſee to itſelf, for all them.

As the houſe therefore is a figure of the church in the wilderneſs; ſo, ſo great a porch, belonging to it, may be alſo to ſhew that numbers may there be entertained, that, if need be, will quickly whip out again. Although therefore the porch was made of pillars, yet every one that walked there were not ſuch. The pillars was to ſhew them, not what they were, but what they ſhould be that entered into this houſe.

The church alſo, in the wilderneſs, even in her porch, or firſt entrance into it, is full of pillars, apoſtles, prophets, and martyrs of Jeſus: There alſo hang up the ſhields that the old warriors have uſed, and are plaſtered upon the walls, the brave atchievements which they have done: There are alſo ſuch encouragements there, for thoſe that ſtand, that one would think none that came thither, with pretence to ſerve there, would for very ſhame attempt to go back again; and yet not to their credit be it ſpoken, they will forſake the place without bluſhing; yea, and plead for this their ſo doing. But I have done with the explicatory part, and conclude, that from theſe ten particulars thus handled in this book, the houſe of the foreſt of Lebanon, was a type, or figure, of the church in the wilderneſs.

Nor do I know, if this be denied, how ſo fitly to apply ſome of theſe texts, which ſpeak to the church to ſupport her under her troubles, of the comforts that afterwards ſhe ſhall enjoy; ſince they are preſented to her under ſuch metaphors, as clearly denote, ſhe was once in a wilderneſs, for inſtance.

1. Sing O ye heavens, for the Lord hath done it (that is, redeemed his ſervant Jacob, from their ſins, and from the hand of the enemy) ſhout ye lower part of the earth, (or church once trampled under feet) break forth into ſinging, ye mountains, O foreſt, and every tree therein; (here is comfort for the church, under the name of a foreſt, that in which the houſe, we have been ſpeaking of, was built;) for the Lord hath redeemed Jacob, and glorified himſelf in Iſrael.

To what, I ſay, can this text more fitly be applied, than to the church in the wilderneſs, put here under the name of a foreſt, as well as under the title of heaven. Yea, methinks it is cried here to her, O foreſt, on purpoſe to intimate to us, that the houſe, in the foreſt of Lebanon, was the figure of the church in this condition.

2. Again, Is it not yet a very little while, and Lebanon ſhall be turned into a fruitful field, and the fruitful field ſhall be eſteemed as a foreſt. And in that day ſhall the deaf hear the words of the book; and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs. The meek alſo ſhall encreaſe their joy in the Lord, and the poor, among men, ſhall rejoice in the holy one of Iſrael: For the terrible one is brought to nought, and the ſcorner is conſumed, and all that watch for iniquity are cut off. Lebanon was a foreſt, but now ſhe muſt be a fruitful field. What means he here by Lebanon, but the church under perſecution; and the fruitful field? Miſtreſs Babylon ſhall become as a foreſt, that is, as the church under diſtreſs. But when ſhall this be? Why, when the terrible one is brought low and the ſcorner is conſumed, &c.

What can be more plain than this, to prove that Lebanon, even the houſe, in the foreſt of Lebanon (for that is here intended) was a figure of the church, in the wilderneſs, or in a tempted and perſecuted ſtate. For to be turned into a fruitful field, ſignifies the recovering of the afflicted church, into a ſtate moſt quiet and fruitful; fruitful fields are quiet, becauſe they are fenced, and ſo ſhall the church be in that day.

3. The wilderneſs, and the ſolitary places ſhall be glad for them, and the deſert ſhall rejoice, and bloſſom as a roſe.

What are we to underſtand by theſe words, if they be not a prophecy of the flouriſhing ſtate of Chriſt's kingdom; who in the days of her perſecution, is compared to a wilderneſs, to a deſert, and to ſolitary places. And ſhe ſhall be glad for them; for what? For that ſhe is rid of the dragons, wild beaſts, ſatyrs, ſcreech-owls, great owl, and vulture, types of the beaſts, and unclean birds of antichriſt.

She ſhall be glad for them, that they are taken away from her, and placed far away: For then no lion ſhall be there, nor any ravenous beaſt: Yea, it is the habitation of dragons where each lay, ſhall be graſs, with reeds, and ruſhes, as it is Iſa. 35.

And now, The lame man ſhall leap as an hart, and the tongue of the dumb ſhall ſing; for in the wilderneſs ſhall waters break out, and ſtreams in the deſert. Read the whole chapter.

For that the deſert and wilderneſs is thus mentioned, and that to expreſs the ſtate of the church in trouble by; it is clear that Lebanon is not excluded, nor the thing that is ſignified thereby, which, I ſay, is the church, in her low eſtate, in her foreſt, or wilderneſs condition.

4. I will plant in the wilderneſs, the cedar, the ſhittah-tree, the myrtle-tree, and the oil-tree; and I will ſet in the deſert, the fir-tree, and the pine, and the box-tree together.

Can any think that trees are the things taken care of here? They are the men that antichriſt has murdered in his heat and rage againſt Chriſt, the which God will reſtore again to his church, when antichriſt is dead and buried, in the ſides of the pit's mouth.

And that you may the better underſtand, he meaneth ſo, he expreſſeth again the ſtate of the church, as like to a wilderneſs condition, and promiſeth that in that very church now ſo like a wilderneſs, to plant it again with chriſtians, flouriſhing with variety of gifts and graces, ſignified by the various nature, and name of the trees, ſpoken of here.

Behold, I create a new thing; now it ſhall ſpring forth, ſhall ye not know it? I will even make a way in the wilderneſs, and rivers in the deſert; the beaſts of the field ſhall honour me, the dragons and the owls, becauſe I give waters in the wilderneſs, and rivers in the deſert, to give drink to my people, my choſen.

Here God alludes to the condition of the children of Iſrael, in the wilderneſs of old, and implies they ſhall be a wilderneſs again; and as then he gave them water, and delivered them from ſerpents, cockatrices, vipers, dragons: ſo he will do now, now to his people his choſen.

6. The Lord ſhall comfort Zion, he will comfort all her waſte places, and he will make her wilderneſs like Eden, and her deſert like the garden of the Lord; joy and gladneſs ſhall be found therein, thankſgiving, and the voice of melody.

See, here are Zion's waſte places, Zion's wilderneſs, foreſt, or Lebanon. Next here is a promiſe that he will comfort her; and what doth this ſuppoſe, but that ſhe was in her wilderneſs ſtate, uncomfortable at leaſt, as to her outward peace, her liberty, and goſpel privileges and beauties. Then here is the compariſon, by which he illuſtrates his promiſe, as to what degree and pitch he will comfort her. He will make her wilderneſs like Eden, and her deſert like the garden of the Lord.

The effects of all which will be, ſhe will have joy and gladneſs; ſhe will be thankful, and be melodious in her voice, in her ſoul to the Lord. This, I ſay, will follow upon her deliverance from her deſert, her wilderneſs, her deſolate, and comfortleſs ſtate: All which is more fully expreſſed, by her repeated allelujahs.

Which allelujahs there, are the effect of her deliverance from the rage of the beaſt and great whore, of whoſe greatneſs, and ruin, you read in the two foregoing chapters.

Now, I ſay, ſince the church was to be in a wilderneſs condition, under the goſpel; and ſince we have this houſe of the foreſt of Lebanon, ſo particularly ſet forth in the ſcriptures; and alſo ſince this houſe, its furniture, its troubles, and ſtate, do ſo paint out this church, in this wilderneſs ſtate, I take it to be for that very thing deſigned, that is to ſay, to prefigure this church in this her ſo ſolitary and wilderneſs ſtate.

We will now therefore here make a brief concluſion of all. Firſt, this may inform us of the reaſon of the deplorable ſtate of a profeſſing people. It is alloted to them in this world to be ſo. The world, and men of the world, muſt have their tranquility here, and muſt be poſſeſt of all; this was fore-ſhewn in Eſau, who had of his ſons many that were dukes and kings before there was any king in Iſrael. God ſo diſpoſing of things that all may give place, when his Son ſhall come to reign in Mount Zion, and before his ancients gloriouſly, which coming of his will be at the reſurrection, and end of this world, and then ſhall his ſaints reign with him, when Chriſt who is our life ſhall appear, then ſhall we alſo appear with him in glory.

Let not therefore kings and princes and potentates be afraid; the ſaints that are ſuch indeed, know their places, and are of a peaceable deportment; the earth God hath given to the children of men, and his kingdom, to the ſons of God.

I know there are extravagant opinions in the world, about the kingdom of Chriſt, as if it conſiſted in temporal glory, in part, and as if he would take it to him by carnal weapons, and ſo maintain it in its greatneſs and grandeur; but I confeſs myſelf an alien to theſe notions, and believe and profeſs the quite contrary, and look for the coming of Chriſt to judgment perſonally, and betwixt this and that, for his coming in Spirit, and in the power of his word to deſtroy antichriſt, to inform kings, and ſo to give quietneſs to his church on earth; which ſhall aſſuredly be accompliſhed, when the reign of the beaſt, the whore, the falſe prophet, and of the man of ſin is out.

2. Let this teach men, not to think that the church is curſt of God, becauſe ſhe is put in a wilderneſs ſtate: Alas, that is but

to train her up in a way of ſolitarineſs, to make her Canaan the more welcome to her. (Reſt is ſweet to the labouring man.) Yea, this condition is the firſt ſtep to heaven; yea, it is a preparation to that kingdom. God's ways are not as man's. I have choſen thee, ſaith he, in the furnace of affliction.

When Iſrael came out of Egypt, they were led of God into the wilderneſs; but why? That he might have them to a land, that he had eſpied for them, that he might bring them to a city of habitation.

The world know not the way of the Lord, nor the judgment of our God. Do you think that ſaints that dwell in the world, and that have more of the mind of God than the world, would, could, ſo rejoice in God, in the croſs, in tribulations and diſtreſſes? Were they not aſſured that through many tribulations is the very road-way to heaven.

Let this then encourage the ſaints to hope, and to rejoice in hope of the glory of God, notwithſtanding preſent tribulations. This is our ſeed-time, our winter, afflictions are to try us of what mettle we are made; yea, and to ſhake off worm-eaten fruit, and ſuch as are rotten at core. Troubles for Chriſt's ſake are but like the prick of an awl in the tip of the ear, in order to hang a jewel there.

Let this alſo put the ſaints upon patience; when we know that a trial will have an end, we are by that knowledge encouraged to exerciſe patience. I have a bad maſter, but I have but a year to ſerve under him, and that makes me ſerve him with patience: I have but a mile to go in this dirty way, and then I ſhall have my path pleaſant and green, and this makes me tread the dirty way with patience.

I am now in my rags, but by that a quarter of a year is come and gone, two hundred a year comes into my hand, wherefore I will wait, and exerciſe patience. Thus might I multiply compariſons. Be patient then my brethren; But how long? to the coming of the Lord. But when will that be? the coming of the Lord draws nigh.

Be patient, my brethren, be long patient, even to the coming of the Lord: Behold, the huſbandman waiteth for the precious fruit of the earth; and hath long patience for it until he receive the early and latter rain. Be ye alſo patient, ſtabliſh your hearts, for the coming of the Lord draweth nigh.

OF
ANTICHRIST and his RUIN:
AND OF
The Slaying the WITNESSES.

A PREMONITION TO THE READER.

AFTER that God had delivered Babylon and her king into the hands of the kings of the Medes and Perſians, then began the liberty of the Jews from their long and tedious captivity: For though Nebuchadnezzar and his ſons did tyrannically enſlave, and hold them under; yet God ſo wrought with the hearts of theſe kings that ſucceeded them, that they made proclamation to them to go home and build their city, temple, &c. and worſhip their own God according to his own law. But becauſe I would not be tedious in enumerating inſtances for the clearing of this, therefore I will content myſelf with one, and with a brief note upon it. It is that in the ſeventh of Ezra: And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether it be to death, or to baniſhment, or to confiſcation of goods, or to impriſonment. This is the concluſion of a letter that king Artaxerxes gave to Ezra the prieſt, and ſcribe, when he granted his petition, and gave him leave to go to Jeruſalem to build the temple, and to offer ſacrifice there to the God whoſe houſe is in Jeruſalem. And a concluſion it was both comfortable and ſharp; comfortable to Ezra and his companions, but ſharp unto his enemies. I ſhall here preſent you with a copy of the letter at large.

12. Artaxerxes king of kings, unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect peace, and at ſuch a time:

13. I make a decree, That all they of the people of Iſrael, and his prieſts and levites in my realm, which are minded of their own free-will to go up to Jeruſalem, go with thee.

14. Foraſmuch as thou art ſent of the king, and of his ſeven counſellors, to enquire concerning Judah and Jeruſalem, according to the law of thy God which is in thine hand.

15. And to carry the ſilver and gold, which the king and his counſellors have freely offered unto the God of Iſrael, whoſe habitation is in Jeruſalem.

16. And all the ſilver and gold that thou canſt find in all the province of Babylon, with the free-will-offering of the people; and of the prieſts, offering willingly for the houſe of their God; which is in Jeruſalem.

17. That thou mayſt buy ſpeedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the houſe of your God, which is in Jeruſalem.

18. And whatſoever ſhall ſeem good to thee and to thy brethren, to do with the reſt of the ſilver and gold, that do after the will of your God.

19. The veſſels alſo that are given thee, for the ſervice of the houſe of thy God, thoſe deliver thou before the God of Jeruſalem.

20. And whatſoever more ſhall be needful for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow it out of the king's treaſure-houſe.

21. And I, even I Artaxerxes the king, do make a decree to all the treaſurers which are beyond the river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily.

22. Unto an hundred talents of ſilver, and to an hundred meaſures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and ſalt without preſcribing how much.

23. Whatſoever is commanded by the God of heaven, let it be diligently done for the houſe of the God of heaven: For why ſhould there be wrath againſt the realm of the king and his ſons?

24. Alſo we certify you, that touching any of the prieſts, and levites, ſingers, porters, nethinims, or miniſters of this Houſe of God, it ſhall not be lawful to impoſe toll, tribute, or cuſtom upon them.

25. And thou, Ezra, after the wiſdom of thy God, that is in thine hand, ſet magiſtrates and judges, which may judge all the people that are beyond the river, all ſuch as know the laws of thy God; and teach ye them that know them not.

26. And whoſoever will not do the law of thy God, and the law of the king, let judgment be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

This is the letter; and now for the ſcope thereof.

Firſt, Generally.

Secondly, Particularly.

Generally: The general ſcope of the letter is this: A grant given by the king to Ezra the ſcribe, to go to Jeruſalem, and build there the temple of God, and offer ſacrifice in it according to the law: With commiſſions annexed thereunto, to the king's lieutenants, treaſurers and governors on that ſide the river, to further the work with ſuch things as by the king was commanded they ſhould.

But we will conſider the matter particularly.

1. As to the manner of the grant which the king gave to Ezra and his brethren to go thither.

2. As to the king's grant, with reference to their building, and way of worſhip.

3. With reference to the king's liberality and gifts towards the building of the temple, and by what rules it was to be beſtowed.

4. As to the way that the king concluded they ſhould be governed in their own land.

5. With reference to the king's charge to his officers that were thereabout, not to hinder Ezra in his work.

6. And laſtly, with reference to the king's threat and commandment to do judgment if they ſhould hinder it.

Firſt, As to the manner of the grant that the king gave to Ezra and his brethren to go to build, it was ſuch an one as forced none, but left every Jew to his own choice, whether he would go or forbear. The words are theſe: Artaxerxes, king of kings, unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect peace, and at ſuch a time: I make a decree, that all they of the people of Iſrael, and of his prieſts and levites in my realm, which are minded of their own free-will, to go up to Jeruſalem, go with thee.

Thus gracious then was the king: He made a decree, That all they of the captive Jews, their prieſts and levites, that would return to their own land, to build their temple, and to ſacrifice there, might: He would hinder none, force none, but left them free to do as they would.

Secondly, As to the king's grant, with reference to their building, and way of worſhip there, nothing was to be done therein, but according to the law of the God of Ezra, which was in his hands. Hence, when he was come to Jeruſalem, he was to enquire concerning Judah and Jeruſalem; to wit, what was wanting in order to the temple and worſhip of God there, according to the law of his God, which was in his hand. Alſo when they went about to build, and to ſacrifice, all was to be done according as was commanded by the God of heaven: Yea, this was granted by the king and his ſeven counſellors.

Thirdly, As to the king's liberality towards the building of this houſe, &c. it was large: He gave ſilver, gold, bullocks, rams, lambs; with wheat, wine, oil, and ſalt; but would by his royal power, give no orders how in particular things ſhould be beſtowed, but left all that to Ezra the prieſt, to do with it according to the will, word, or law of God.

Fourthly, As to the way that the king concluded they ſhould be governed in their own land, it was by their own laws; yea, he did bid Ezra the prieſt, after the wiſdom of his God that was in his hand, ſet magiſtrates and judges, which might judge all the people, &c. only he bid him make them ſuch, which did know the law of his God. Alſo the king added, that they ſhould teach it to them that knew it not.

Fifthly, As to the king's officers, he gave them a charge not to hinder, but further this work. To further this work, not by putting their hand thereto, (that was to be left to the Jews alone, eſpecially to Ezra, according to the law of his God,) but that they ſhould ſpeedily give him ſuch things which the king had commanded, to wit, ſilver, and wheat, and wine, and oil, and ſalt, for their encouragement; and to do therewith, as by the law of their God they ſhould. Further, that they ſhould not impoſe toll, tribute, or cuſtom, upon the prieſts, levites, ſingers, porters, nethinims, or miniſters.

Sixthly, And now we come to the concluſion, to wit, the king's threat and command to do judgment on them that obeyed not the law of Ezra's God, and the king.

Conſidering what has been ſaid before, I conclude,

1. That this king impoſed no law, no prieſt, no people upon theſe Jews; but left them wholly to their own law, their own miniſters, and their own people: All which were the laws of God, the prieſts of God, the people of God, as to their building of their temple, and the worſhip of their God.

2. He forced not THIS people, no, not to their land, their temple, nor their worſhip, by his or their law; but left them free to their own mind, to do thereabout as they would.

3. He added not any law therefore of his own, to preſcribe worſhip or to enforce it upon the Jews.

But you will ſay, upon what then was the threatning and the command to puniſh grounded? I anſwer, upon a ſuppoſed breach of two laws. He of the Jews, that in Jeruſalem, rebelled againſt the law of the Lord, was in his own land left by the king to be puniſhed by the ſame law, according to the penalties thereof: And he of the king's officers, that refuſed to do the king's laws, that refuſed to give the Jews ſuch things as the king commanded, and that would yet exact ſuch cuſtoms and tributes as the king forbad, ſhould be puniſhed by the king's laws, whether unto death, or unto baniſhent, or unto confiſcation of goods, or to impriſonment.

And if all kings would but give ſuch liberty, to wit, that God's people ſhould be directed in their temple-building, and temple worſhip, as they find it in the law of their God, without the additions of man's inventions: And if all kings did but lay the ſame penalty upon them, of their pretended ſervants, that ſhould hinder this work, which this brave king Artaxerxes laid upon his; how many of the enemies of the Jews, before this time, would have been hanged, baniſhed, had their goods confiſcated to the king, or their bodies ſhut up in priſon! The which we deſire not; we deſire only that this letter of the king might be conſidered of, and we left to do as is there licens'd and directed: And when we do the contrary, let us be puniſh'd by the law of God, as we are his ſervants, and by the law of the king, as we are his ſubjects; and we ſhall never complain.

Only I cannot but obſerve how prettily it is done of ſome, who urge this text to colour their malice, ignorance and revenge withal, while they cry, The law of God, and The law of the king, when they will neither let, according to this ſcripture, the law of God, nor the law of the king take place: Not the law of God; for that they will not leave us to that, to ſquare and govern ourſelves in temple-work, and ſacrificing by. Nor will they do the law of the king, which has made void, *ipſo facto*, whatever law is againſt the word of God; but becauſe themſelves can do, they will force us to do ſo too.

Before I leave this, I would touch once again upon the candour of this king Artaxerxes, who thus did: Becauſe he gave this leave and licenſe to the Jews, contrary (if he had any) to his own national worſhip; yea, and alſo to the impairing of his own incomes. Methinks he ſhould have a religion of his own; and that, not that of the Jews, becauſe he was a Gentile; and not, as we read of, proſelyted to the Jews religion. Indeed, he ſpake reverendly of the God of Iſrael, and of his temple-worſhip, and ſacrifices, as did alſo ſeveral other kings; but that will not prove that he was adapted to that religion.

That his incomes were impaired, 'tis evident; becauſe he took off toll, tribute, and cuſtom for them, of whom mention is made before; nor is it, I think, to be believed, that he did exact it of their brethren. But we may ſee what the Lord can do; for thus to do, was put into the heart of the king by the God of heaven. This therefore ariſeth not of nature; no more did the kindneſs of Cyrus or Darius, of whom we read in the beginning of this hiſtory. As God therefore did put it into the hearts of the wicked kings of Babylon, to diſtreſs his church and people for their ſins; ſo he put it into the hearts of the kings of the Medes and Perſians, who were to be, in a ſenſe, their ſaviours; to eaſe them of thoſe diſtreſſes, to take off the yoke, and let them go free. Indeed, there was an Artaxerxes that put a ſtop to this work of God, and he alſo was of the kings that had deſtroyed the Babylonians; for it doth not follow, becauſe God hath begun to deliver his people, that therefore their deliverance muſt be compleated without ſtop or let. The proteſtants in France had more favour formerly, than from their prince they at this time have, yet I doubt not but that God will make that horn alſo one of them (in his time) that (indeed) ſhall hate the whore. As the ſins of God's people brought them into captivity; ſo their ſins can hold them there; yea, and when the time comes that grace muſt fetch them out, yet the oxen that draw this cart may ſtumble; and the way through roughneſs, may ſhake it ſorely. However, heaven rules and over-rules; and by one means and another, as the captivity of Iſrael did ſeem to linger, ſo it came out at the time appointed; in the way that beſt pleaſed God, moſt profited them, and that moſt confounded thoſe that were their implacable enemies. This therefore ſhould inſtruct thoſe that yet dwell where the woman ſitteth, to quietneſs and patience.

To quietneſs: For God rules, and has the diſpoſe of things. Beſides, it is a kind of arraigning of his wiſdom, to be diſcontent at that which at preſent is upon the wheel. Above all, it diſpleaſes him that any ſhould ſeek, or go about to revenge their own injuries, or to work their own deliverances; for that is the work of God, and he will do it by the kings: Nor is he weak, nor has he miſs'd the opportunity; nor does he ſleep but waketh, and waiteth to be gracious.

This alſo ſhould teach them to be patient, and put them upon bearing what at preſent they may undergo, patiently. Let them wait upon God, patiently let them wait upon men, and patiently let them bear the fruits of their own tranſgreſſions; which though they ſhould be none other but a deferring of the mercy wiſhed for, is enough to try, and crack, and break their patience, if a continual ſupply, and a daily increaſe thereof be not given by the God of heaven.

And before I do conclude this, let me alſo add one word more; to wit, to exhort them to look that they may ſee that which God at preſent may be doing among the Babylonians.

When God had his people into Babylon of old, he preſented them with ſuch rarities there, as he never ſhewed them in their own country. And is there nothing now to be ſeen by them that are not yet delivered from that oppreſſion, that may give them occaſion to ſtay themſelves and wonder! What, is preſervation nothing? What, is baffling and befooling the enemies of God's church nothing? In the Maryan days here at home, there was ſuch ſweet ſongs ſung in the fire, ſuch ſweet notes anſwering them from priſon, and ſuch providences, that coals of burning fire ſtill dropped here and there upon the heads of thoſe that hated God; that it might, and doubtleſs did make thoſe that did wiſely conſider of God's doings, to think God was yet near, with, and for a deſpiſed and afflicted people.

I conclude then, firſt with a word of counſel, and then with a word of caution.

Firſt, Let us mend our pace in the way of reformation, that is the way to haſten the downfall of Antichriſt, miniſters need reforming, particular congregations need reforming, there are but few church-members but need reforming. This twenty years we have been degenerating, both as to principles, and as to practice; and have grown at laſt into an amazing likeneſs to the world, both as to religion and civil demeanour: Yea, I may ſay, ſo remiſs have churches been in inſtructing thoſe that they have received into fellowſhip with them; and ſo careleſs have the received been, of conſidering the grounds of their coming into churches, that moſt members, in ſome places, ſeem now to be at a loſs; yea, and thoſe churches ſtand with their fingers in their mouths, and are as if they would not, durſt not, or could not help it.

My Second is, A word of caution.

Firſt, Take heed of over-looking, or of ſhutting your eyes upon your own guilt: He that covereth his ſins, ſhall not proſper. It is incident to ſome men, when they find repentance is far from them, to ſhut their eyes upon their own guilt, and to pleaſe themſelves with ſuch notions of deliverance from preſent troubles, as will ſtand with that courſe of ſin which is got into their families, perſons, and profeſſions, and with a ſtate of impenitence; But I adviſe you to take heed of this.

Secondly, Take heed in laying the cauſe of your troubles in the badneſs of the temper of governours. I ſpeak not now with reflection upon any, excepting thoſe concerned in this caution: God is the chief, and has the hearts of all, even of the worſt of men, in his hand. Good temper'd men have ſometimes brought trouble, and bad temper'd men have ſometimes brought enlargement to the churches of God : Saul brought enlargement, David brought trouble : Ahab brought enlargement, Jehoſaphat and Hezekiah did both ſometimes bring trouble : Therefore, the good or bad tempers of men ſway nothing with God in this matter ; they are the ſins or repentance of his people, that make the church either happy or miſerable upon earth.

Take heed, I ſay therefore, of laying of the trouble of the church of God at the doors of governours ; eſpecially at the doors of kings, who ſeldom trouble churches of their own inclinations ; (I ſay ſeldom ; for ſome have done ſo, as Pharaoh :) But I ſay, lay not the cauſe of your trouble there ; for oftentimes they ſee with other mens eyes, hear with other mens ears, and act and do by the judgments of others : (Thus did Saul, when he killed the prieſts of the Lord ; and thus did Darius, when he caſt Daniel into the lions den :) But rather labour to ſee the true cauſe of trouble, which is ſin ; and to attain to a fitneſs to be delivered out thence, and that is by repentance, and amendment of life. If any object, That God oft-times delivers his of meer grace : I anſwer, That's no thanks to them ; beſides, we muſt mind our duty. Further, When God comes to ſave his people, he can cut off ſuch objectors, if they be impenitent, as the ſinners of his people ; and can ſave his church, without letting them be ſharers in that ſalvation : So he ſerved many in the wilderneſs ; and 'tis to be feared, ſo he will ſerve many at the downfall of Antichriſt.

I ſhall ſay no more, but to teſtify my loyalty to my king, my love to my brethren, and ſervice for my country, has been the cauſe of this my preſent ſcribble. Farewell.

Thine in the Lord,

J. BUNYAN.

Of ANTICHRIST.

ANTICHRIST is the adverſary of Chriſt ; an adverſary really, a friend pretendedly : So then, Antichriſt is one that is againſt Chriſt, one that is for Chriſt, and one that is contrary to him : (And this is that myſtery of iniquity.) Againſt him in deed, for him in word, and contrary to him in practice. Antichriſt is ſo proud as to go before Chriſt, ſo humble as to pretend to come after him, and ſo audacious as to ſay that himſelf is he Antichriſt will cry up Chriſt ; Antichriſt will cry down Chriſt : Antichriſt will proclaim that himſelf is one above Chriſt. Antichriſt is the man of ſin, the ſon of perdition ; a beaſt, hath two horns like a lamb, but ſpeaks as a dragon.

Chriſt is the Son of God : Antichriſt is the ſon of hell.

Chriſt is holy, meek, and forbearing : Antichriſt is wicked, outragious, and exacting.

Chriſt ſeeketh the good of the ſoul : Antichriſt ſeeks his own avarice and revenge.

Chriſt is content to rule by his word : Antichriſt ſaith, The word is not ſufficient.

Chriſt preferreth his Father's will above heaven and earth : Antichriſt preferreth himſelf and his traditions above all that is written, or that is called God, or worſhipped.

Chriſt has given us ſuch laws and rules as are helpful and healthful to the ſoul : Antichriſt ſeeketh to abuſe thoſe rules to our hurt and deſtruction.

Antichriſt may be conſidered either more particularly, or more generally.

1. More particularly : And ſo there are many Antichriſts.

2. More generally : And ſo the many maketh but one great Antichriſt, one man of ſin, one enemy, one great whore, one ſon of perdition.

Again, Antichriſt muſt be diſtinguiſhed, with reſpect to his more internal and external parts ; and ſo there is the ſpirit, ſoul, or life ; and alſo the body and fleſh of Antichriſt. The ſpirit, or ſoul, or life of Antichriſt, is that ſpirit of error, that wicked, that myſtery of iniquity, that under colour and pretence of verity, draweth men from truth to falſhood. The body or fleſh of Antichriſt, is that heap of men, that aſſembly of the wicked, that ſynagogue of ſatan that is acted and governed by that ſpirit. But God will deſtroy both ſoul and body ; He ſhall conſume the glory of his foreſt, and of his fruitful field, both ſoul and body, (or from the ſoul, even to the fleſh) and they ſhall be (both ſoul and body) as when a ſtandard-bearer fainteth.

Antichriſt therefore is a myſtical man, ſo made or begotten of the devil, and ſent into the world, himſelf being the chief and higheſt of him. Three things therefore go to the making up of Antichriſt, the head, body, and ſoul. The devil he is the head, the ſynagogue of ſatan that is the body, that wicked ſpirit of iniquity that is the ſoul of Antichriſt. Chriſt then is the head of his church, the devil is the head of antichriſt; the elect are the body of Chriſt, the reprobate profeſſors are the body of antichriſt; the Holy Ghoſt is the ſpirit of life that acteth Chriſt's body, that wicked ſpirit of iniquity is that which acteth the body of antichriſt. Thus therefore are the two great mighties ſet forth before us, who are the heads of thoſe two bodies; and thus are theſe two bodies ſet before us, who are to be acted by theſe two ſpirits.

The reaſon why Chriſt came into the world, was, That he might deſtroy all the works of the head of antichriſt, and they which he endeavoureth to compleat by his wicked ſpirit working in his body. And the reaſon why antichriſt came into the world, was, That the church, which is the body of Chriſt; might be tried, and made white by ſuffering under his tyranny, and by bearing witneſs againſt his falſhoods. For, for the trial of the faithful, and for the puniſhment of the world, antichriſt was admitted to come: But when he came, he firſt appeared there where one would have thought there had been no place nor corner for his reception.

The devil then, made uſe of the church of God to midwive this monſter into the world, as the Apoſtle plainly ſhews, there he firſt ſat, ſhewing himſelf. Here therefore was his firſt appearance, even in the church of God: Not that the church of God did willingly admit him there to ſit as ſuch; he had covered his cloven-foot; he had plumbs in his dragon's mouth, and ſo came in by flatteries; promiſing to do for Chriſt and his church, that which he never meant to perform. For he ſhewed himſelf that he was God, and in appearance, ſet his heart to do as the heart of God. And who could have found in their hearts to ſhut the door upon ſuch an one? True, he came, when he came thither, out of the bottomleſs-pit; but there came ſuch a ſmoak out thence with him, and that ſmoak ſo darkened the light of the ſun, of the moon, of the ſtars, and of the day, that had they been upon their watch, as they were not, they could not have perceived him from another man. Beſides, there came with him ſo many locuſts to uſher him into the houſe of God, and they ſo ſuited the fleſh and reaſon of the godly of that day, that with good words and fair ſpeeches, by their crafty and cunning ſleights, whereby they lay in wait to deceive, they quite got him in, and ſet him up, and made him a great one, even the chief, before they were aware. Further, He quickly got him a beaſt to ride on, far, for ſumptuous glory, as beyond (though as to nature, to aſſiſh a creature as) that on which Balaam was wont to ride: And by this exaltation he became not only more ſtately, but the horns of the beaſt would puſh for him.

Again, This man of ſin, when he came into the world, had the art of metamorphozing, and could change himſelf, both in form and ſhape, into the likeneſs of a beaſt, a man, or woman; and the kings of the earth, with the inhabitants of the world, began then to love ſuch women dearly; wherefore they went to her into the bed of love, and defiled themſelves with the filthineſs of her fornications, gave her their troth, and became her husbands, and beloved ſons: took up helmet and ſhield, and ſtood to defend her; yea, though Chriſt himſelf, and ſome of the chief of his followers, cried out of her ſhame, and of the evil of their doings; yet would ſhe be audacious.

Alſo this woman had now arrayed herſelf in fleſh-taking ornaments, of the colour of purple and ſcarlet, and was decked with gold, and precious ſtones, and pearls, after the manner or attire of harlots. Thus came ſhe to them, and lay in their boſoms, and gave them out of her golden cup of the wine of her fornication; of the which they bibbed till they were drunken; and then in requital, they alſo gave her of ſuch liquors as they could, to wit, to drink of the blood of ſaints, and of martyrs of Jeſus, till ſhe, like theſe beaſts, was drunken alſo.

Now when they were drunken, they did as drunkards do, revel, roar, and belch out their own ſhame, in the ſight of them that were ſober: Wherefore they cried out upon ſuch doings, and choſe rather to die, than to live with ſuch company. And ſo 'tis ſtill with them where ſhe yet ſitteth, and ſo will be till ſhe ſhall fall into the hands of the ſtrong Lord, who will judge her according to her ways. And that ſhe muſt do, as is implied by this, That her fornications are in a cup; ſhe has therefore but her cup to be drank out; wherefore when it is empty, then, whether ſhe will or no, the Lord God will call her to ſuch a reckoning, that all the cloaths on her back, with what pearls and jewels ſhe has, ſhall not be able to pay the ſhot.

Of the Ruin of Antichriſt.

ANTICHRIST, as was ſaid, had a time to come into the world, and ſo muſt have a time to go out again: For although he ſaith that he is a God, yet muſt he be ſubject to the will of God, and muſt go as well as come according to that will. Nor can all the fallen angels, with all the members and limbs of Antichriſt, cauſe this that their brat ſhould abide ſo much as one day longer than our God's prefixed time. And this the head of Antichriſt underſtandeth very well: Wherefore the Holy Ghoſt ſaith, Wo to the inhabiters of the earth, and of the ſea; for the devil is come down among you, having great wrath, becauſe he knows he hath but a ſhort time.

Beſides, the text ſays plainly, The Lord ſhall deſtroy him, and that he goeth into perdition: Alſo the church of God believes it, and the limbs of Antichriſt fear it.

Now when, or as his time ſhall come to be deſtroyed, ſo he ſhall be made a hand of, and that with ſuch inſtruments and weapons of God's indignation, as beſt ſhall be ſuited to his ſeveral parts.

Such weapons as are beſt for the deſtroying of his ſoul, ſhall be uſed for the deſtroying of it; and ſuch weapons as are beſt for the deſtroying of his body, ſhall be made uſe of for the deſtroying of it.

And therefore, as to his ſoul, or that ſpirit of error that governs him in all his works of miſchief, this muſt be conſumed by the ſpirit of Chriſt's mouth, and be deſtroyed by the brightneſs of his coming.

This we have in the words of Paul: For (ſays he) the myſtery of iniquity (the ſpirit of Antichriſt) doth already work; only he who now letteth, will let, until he be taken out of the way: And then ſhall that wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming. The Apoſtle here treateth of Antichriſt, with reference to his more ſubtile and ſpiritual part, ſince that indeed is the chiefeſt of Antichriſt: Wherefore he calls it that wicked; not that wicked one, as referring to the whole, but that wicked, as referring to the myſtery or ſpirit of iniquity, the heart and ſoul of Antichriſt; and tells us, that the Lord ſhall conſume him with the ſpirit of his mouth, and ſhall deſtroy him with the brightneſs of his coming.

Now, by the ſpirit of his mouth I underſtand his holy word, which is called The word and breath of his lips: And alſo, The ſword of his mouth. By the brightneſs of his coming, I alſo underſtand, not only his preſence, but an encreaſe of light by his preſence, not only to help chriſtians to begin to bear witneſs againſt ſome parts and pieces of the errors of Antichriſt, but until the whole is rooted out of the world. By this, I ſay, muſt the ſoul, ſpirit, or life of Antichriſt be taken away. But how ſhall Chriſt by this rod, ſword, or ſpirit of his mouth, conſume this wicked, this myſtery of iniquity? Not by herſelf immediately, but by his ſpirit and word in his church; the which he will uſe, and ſo manage in this work, that they ſhall not reſt till he by them has brought this beaſt to his grave. This beaſt is compared to the wild boar, and the beaſt that comes out the wood to devour the church of God, (as we read in the book of pſalms:) But Chriſt, with the dogs that eat the crumbs of his table, will ſo hunt and ſcour him about, that albeit he may let out ſome of their bowels with the tuſhes of his chaps, yet they will not let him alone till they have his life: For the church ſhall ſingle him out from all beaſts, and ſo follow him with cries, and pinch him with their voices, that he alone ſhall periſh by their means. Thus ſhall Chriſt conſume and wear him out by the ſpirit of his mouth, and deſtroy him with the brightneſs of his coming.

Hence you find again, That this wicked is to melt and conſume away as greaſe: For the Lord Jeſus ſhall conſume him, and cauſe him to melt away; not all at once, but now this part, and then that; now his ſoul, and after that his body, even until ſoul and body are both deſtroyed.

And that you may be convinced of the truth of this thing, do but look back and compare Antichriſt four or five hundred years ago, with Antichriſt as he is now, and you ſhall ſee what work the Lord Jeſus has begun to make with him, even with the ſpirit and ſoul, and life of Antichriſt; both in confounding and blaſting of it by this ſpirit of his mouth, as alſo by forcing of it to diſhonourable retreats, and by making of it give up to him as the conqueror, not only ſome of his ſuperſtitious and diabolical rites and ceremonies to be deſtroyed, but many a goodly truth, which this vile one had taken from his church, to be renewed to them: Nay, further, he hath alſo already began to take from him both kingdoms and countries, though as to ſome not ſo abſolutely as he ſhall do by and by. And in the mean time, this is the plague wherewith the Lord ſhall plague or ſmite the people that have fought againſt Jeruſalem: Their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth. And how has this long ago been fulfilled here in England! as alſo in Scotland, Holland, Germany, France, Sweden, Denmark, Hungary, and other places! Nor hath this ſpirit of Antichriſt, with all his art and artifices, been able to reduce to Antichriſt again, thoſe people, nations, or parts of nations, that by the ſpirit of Chriſt's mouth, and the brightneſs of his coming, have been made to forſake him, and to turn from him to Chriſt: The reaſon is, for that the Lord has not retreated, but is ſtill going on in the ſpirit of his mouth, and his brightneſs, to make that conqueſt over him that is determined, in the way that is determined:

ed: Of which more ſhall be ſpoken afterward; for the path-way that he goeth, is as the ſhining light, which ſhines more and more unto noon. True the fogs of Antichriſt, and the ſmoak that came with him out of the bottomleſs-pit, has darkened and ecliſped the glorious light of the goſpel: But you know, in eclipſes, when they are on the recovering hand, all the creatures upon the face of the earth cannot put a ſtop to that courſe, until the ſun or the moon have recovered their glory. And thus it ſhall be now, the Lord is returned to viſit the earth, and his people with his primitive luſtre; he will not go back, nor ſlack his hand, until he has recovered what Antichriſt has darkened of his. The anger of the Lord ſhall not return, until he hath executed, until he hath performed the thoughts of his heart; in the latter days ye ſhall conſider it perfectly: Therefore he ſaith again, The light of the moon ſhall be as the light of the ſun (was in her eclipſe;) and the light of the ſun ſhall be ſevenfold, as the light of ſeven days, in the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound, &c. as the verſe before has it: In the day when the towers fall.

For (as was ſaid before) as to the recovery of the light of the goſpel from under Antichriſtian miſts, and fogs of darkneſs; Chriſt will do that, not by might nor power, but by the ſpirit of his mouth, and the brightneſs of his coming: Wherefore the ſoul of Antichriſt, or that ſpirit of wickedneſs by which this goſpel-light hath been diminiſhed, muſt be conſumed and deſtroyed by that ſpirit alſo. Nor can any other way of conqueſt over that be thorough, and laſting; becauſe that ſpirit can by no other means be ſlain. The body of Antichriſt may be deſtroyed by other inſtruments, but ſpirits cannot be killed but by ſpirits. The temporal ſword then may kill the body, but after that it hath no more that it can do, wherefore, the other muſt be dealt with by another kind of weapon: And here is one ſufficient, the ſpirit againſt the ſpirit; the ſpirit and face of Chriſt, againſt the ſpirit, that wicked, of Antichriſt. And by this ſpirit of Chriſt's mouth, all the ſpirit that is in all the trinkets and waſh of Antichriſt ſhall alſo be deſtroyed; ſo that thoſe trinkets, thoſe rites, ceremonies, and ordinances of this man of ſin, ſhall be left as carrion upon the face of the earth, and ſhall ſtink in the noſes of men, as doth the corrupted blood of a dead man.

Now therefore will the beauty of Antichriſt fade like a flower, and fall as doth a leaf when the ſap of the tree has left it; or as the beauty departeth from the body, when the ſoul, or life, or ſpirit is gone forth. And as the body cannot be but unpleaſant and unſavoury when under ſuch a ſtate; ſo the body of Antichriſt will be to beholders, when the Lord has ſlain the ſpirit thereof. It is the ſpirit of Antichriſt that puts life into the body; and that puts luſtre into the ordinances of Antichriſt, as the light of the ſun, and of the moon, and of the ſtars, do put luſtre upon the things of this viſible world: Wherefore, when this ſpirit, and ſoul, and life of Antichriſt is ſlain, then it will be with him as 'twould be with the world, had it no light of the ſun, of the moon, or of the ſtars.

And hence, as the loſs of our natural life is compared to the loſs of theſe lights; ſo the loſs of the life, ſoul and ſpirit of Antichriſt is compared to theſe things alſo. For the ſoul of Antichriſt is compared to a heaven; and her ordinances and rites, to the ordinances of heaven: Wherefore, when the Lord comes to fight againſt her with the ſpirit of his mouth, he ſaith, The ſtars of the heaven thereof ſhall be darkened, and the conſtellations thereof ſhall not give their light; becauſe he will ſlay that ſpirit of Antichriſt that is in them.

Take things therefore more diſtinctly, thus: The Antichriſtians ſpirit, is the heaven of Antichriſtians; their ſun, moon and ſtars, are their ſuperſtitious ordinances; their earth is the body or fleſh of Antichriſt, otherwiſe called the church and ſynagogue of ſatan. Now as the earth cannot live, and be deſirable, without the influences of the ſpirit of the heavens; ſo neither can Antichriſt live, when the Lord ſhall darken the light of his heaven, and ſhall ſlay the ſpirit thereof. Hence you read, as I touched before, that when his heaven ſhall be rolled together as a ſcroll, all the hoſt thereof, unto which I compare the ordinances of antichriſt, ſhall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. But how, or why doth the leaf, or the fig fall from the tree? Why, becauſe the ſpirit, or ſap of the tree, is gone from them.

Therefore, the firſt and chief proceeding of the Lord with the man of ſin, is to ſlay his ſoul, that his body may alſo be conſumed: And when the ſpirit of Antichriſt ſhall be made to leave both the body and ordinances of Antichriſt, 'twill be eaſy to deal both with the one and the other. And firſt, for the ordinances of Antichriſt; becauſe the ſpirit of errour is in them, as well as in the body itſelf. When that ſpirit, as I ſaid, has left them, they will of themſelves even moulder away, and not be: As we have ſeen by experience here in England, as others alſo have ſeen in other countrys. For as concerning his maſſes, prayers for the dead, images, pilgrimages, monkiſh vows, ſinful faſts, and the beaſtly ſingle life of their prieſts, though when the ſpirit of antichriſt was in them, they did bear ſome ſway in the world, yet now, of what eſteem are they? or who has reverence for them? They are now blown together under hedges, as the dry leaves, for the mice and frogs to harbour in: yea, the locuſts too camp in the hedges among the dry leaves, in the cold day, and when the ſun ariſes, they fly away: When 'tis a cold day for them in a nation, then they lurk in the hedges, though their ordinances lye there, as leaves that are dry, and fallen down from the tree; but when the ſun ariſeth, and waxeth warm, they abide not, but betake them to their wings, and fly away. But one would think that fallen leaves ſhould have no great nouriſhment in them: True, if you have reſpect to men, but with vermin any thing will do: We ſpeak then of them with reference to men, not with reſpect to the very members of antichriſt: And I ſay, as to them, when the ſpirit of antichriſt is gone out of theſe ordinances, they will be with them as dry leaves that no body ſeeketh after. The ordinances therefore of antichriſt are not able to bear up themſelves in the world, as the ordinances of the Lord Jeſus are, for even the ordinances of Chriſt, where the ſpirit of Chriſt is not, are yet in ſome eſteem with men: But THESE, when the ſpirit of deluſion has left them, are abhorred, both ſkin and bones: For in themſelves they are without any ſenſe, or rationality; yea, they look as parts of things which are uſed to conjure up devils with: Theſe were prefigured by the ordinances that were NOT good, and by the judgments whereby one ſhould not live. For what is there, or can there be of the leaſt dram of truth or profit in the things that are without the word, that being the only ſtamp by which one is diſtinguiſhed from the other? I ſay, What is there in any of them, to the man whoſe eyes are open, but deluſion and deceit! Wherefore, as has been expreſs'd already, when the Lord Chriſt, by the ſpirit of his mouth &c. ſhall drive this myſtery of iniquity from them, and ſtrip them of that ſpirit of deluſion that now by its craft puts bewitching excellency upon them, they will of themſelves become ſuch ſtinking rivers, ponds and pools, that fleſh and blood will loath to drink of them; yea, as it was with the ponds and pools of Egypt, they will be fit for nought but to breed and hatch up frogs in.

Wherefore theſe ordinances ſhall be rejected, not one of them ſhall find favour with men on earth; when the Lord, by the ſpirit of his mouth, and the brightneſs of his coming, ſhall have ſeparated their ſpirit from them.

Now, by ordinances of antichriſt, I do not intend things that only reſpect matters of worſhip in antichriſt's kingdom, but thoſe civil laws that impoſe and enforce them alſo; yea, that enforce that worſhip with pains and penalties, as in the Spaniſh inquiſition: For theſe muſt, as the other, be overthrown by Chriſt, by the ſpirit of his mouth, and the brightneſs of his coming: For theſe laws, as the other, took their being, and have their ſoul and life by the ſpirit of antichriſt; yea, as long as there is life in them, 'tis becauſe the ſpirit of that man of ſin yet remaineth in them. Wherefore, theſe are alſo great ordinances, though of another nature than are thoſe mentioned before: Great, I ſay, are they; foraſmuch as neither the church of antichriſt, nor his inſtruments of worſhip, can either live or ſtand without them. Wherefore, it was admitted to the image of the beaſt, not only to ſpeak, but to cauſe. To ſpeak out his laws of worſhip, and cauſe that as many as would not worſhip the image of the beaſt, ſhould be killed. And mark, This is becauſe that the life that was communicated to the image of the beaſt, was by him alſo communicated to his word and authority. Wherefore, theſe laws muſt not be ſeparated from thoſe in which the ſpirit of antichriſt is; yea, they are the very pillars and ſinews by which antichriſtianiſm remains: And were theſe diſ-ſpirited, the whole building would quickly become a ruinous heap.

What could the king of Babylon's golden image have done, had it not been for the burning fiery furnace that ſtood within view of the worſhippers? Yea, what could that horrible command, to pray, for thirty days, to neither God nor man, but to the king, have done, had it not been for the dark den, and the roaring lyons there in readineſs to devour thoſe that diſobeyed it? As therefore the burning fiery furnace, and the den of lyons, were the ſupport of the horrible religion of the Babylonians of old; ſo popiſh edicts are the ſupport of the religion of antichriſt now; and as long as there is ſpirit, that is, authority, in them, they are like to thoſe now mentioned; the ſpirit of ſuch laws is that that makes them dreadful: For as the furnace would have been next to nothing, if void of fire; and the den as little frightful, if deſtitute of lyons; ſo theſe laws will be as inſignificant, when Chriſt has ſlain that ſpirit that is in them; that ſpirit that cauſes that as many as will not worſhip the image of the beaſt, ſhould be killed.

Nor can any ſword reach that life of antichriſt that is in theſe, but the ſword of Chriſt's mouth: Therefore, as all the religious rites and ceremonies of antichriſt are overthrown by his ſpirit working in his as chriſtians; ſo thoſe antichriſtian laws will have their ſoul and their life taken from them alſo by this ſpirit of his mouth working in ſome of his, as magiſtrates, and no otherwiſe; for before kings and princes, &c. come to be enlightned about the evils that are in ſuch edicts, by the ſpirit of the living God, they will let this image of the beaſt both ſpeak and cauſe, &c. But when they ſhall ſee, they will ſay, let it be decreed that this prop of antichriſt be taken down. It was decreed by Darius, that they that prayed, for thirty days, to any God but him, ſhould be caſt into the den of lions: but this was before he ſaw; but when he came to ſee, then he decreed again; a decree that quite took away the power of that which he had decreed before.

Nor are we without inſtances of this kind nearer home: who is now afraid of the act for burning of thoſe that papiſts call hereticks, ſince by the king and parliament, as by the finger of God, the life and ſoul is taken out of it. I bring this to ſhew you, that as there is life in wicked antichriſtian penal laws, as well as in thoſe that are ſuperſtitiouſly religious; ſo the life of theſe, of all theſe, muſt be deſtroyed by the ſame ſpirit working in thoſe that are Chriſt's, though in a diverſe way.

Nor will the life of theſe ſinews, as I have called them, be taken away, but as God ſhall enlighten men to ſee the abominable filthineſs of that which is antichriſtian worſhip: as would eaſily be made appear, if ſome that dwell in thoſe countries where the beaſt and his image have been worſhipped, would but take the pains to enquire into antiquity about it. As the noble king, king Henry VIII. did caſt down the antichriſtian worſhip; ſo he caſt down the laws that held it up: ſo alſo did the good king Edward his ſon. The brave queen Elizabeth alſo, the ſiſter to king Edward, hath left of things of this nature, to her laſting fame behind her. And if one ſuch law of antichriſt hath eſcaped the hand of one, another hath taken it, and done that execution on it that their zeal and piety prompted them to

There is yet another thing that the ſpirit of antichriſt is immediately concerned in; and that is, the antichriſtian names of the men that worſhip the beaſt: the names, I mean, that antichriſt hath baptized them into: for thoſe names are breathed upon them by the very ſpirit of antichriſt; and are ſuch as are abſolutely names of blaſphemy, or ſuch as do cloſely border thereupon; ſome ſuch as Elihu durſt not for his life give unto men, only he calls them flattering titles. Now therefore, of the danger (though not of the names themſelves) you read ſufficiently in the ſcriptures; and perhaps the Holy Ghoſt has contented himſelf with giving of items that are general, that men might, as to them, be the more cautious of what names they give one to another: but this is clear, they are worn by men of ſpiritual employ: but ſince they are but mentioned, and are not diſtinctly nominated, how ſhould we know which are they, and which not? verily, by ſearching the word of God, and by ſeeing by that what names we are allowed to give unto men, with reference to their offices, dignities, and places: for God has a quarrel with the names, as well as with the perſons that wear them; and when his Son ſhall down with antichriſt, he will ſlay ſeven thouſand names of men, as well as the perſons of the worſhippers of the beaſt.

But there are things as well as men; and theſe alſo have been baptized into thoſe names by the very ſpirit of antichriſt, and muſt be deſtroyed by Chriſt, the ſpirit of his mouth, and the brightneſs of his coming: The idols he will utterly aboliſh; and there are men that are idols as well as things: wherefore let men have a care, as to ſhun the worſhip of idols, ſo that they bare not the name, or ſtand in the place of one: and the reaſon of this caution is, becauſe name and thing are both abominable unto God.

To give you the number of theſe names that the ſpirit of antichriſt has baptized men into, (beſides the things that do alſo wear ſuch blaſphemies upon them,) would be a taſk too great for me, and too weariſom for you. It ſhall ſatisfy then, that I give you notice that there are ſuch things and men and names; and that I put you upon ſearch to find out what they be. But whatſoever of the ſpirit, of the ſoul, or life of antichriſt is in theſe names men or things, muſt be conſumed by Chriſt, by the ſpirit of his mouth, and the brightneſs of his coming.

Another thing that I would touch upon, is this; to wit, The lying legends, and falſe miracles that antichriſt cries up: Theſe, by the means of which ſuch as dwell upon the earth are deceived, and made to adore and worſhip the beaſt: theſe have their life and ſoul (as had thoſe mentioned before) from the ſpirit of wickedneſs; and muſt be deſtroyed as they, namely, by Chriſt, the ſpirit of his mouth, and the brightneſs of his coming: for theſe are not of the body of antichriſt, but rather ſuch implements, or whatever you will call them, by which the ſpirit and ſoul of antichriſt is conveyed into, and kept alſo alive in the body of antichriſt, which is the church and ſynagogue of ſatan; you may call them organs and means by which that wicked worketh in the myſteries of iniquity, for the begetting of, and maintaining a lying and falſe belief of the religion of the beaſt: nor can it be thought, but that, as the antichriſtian ſtatiſts of antichriſt, mentioned before, do put a dread and fear upon men that are worſhippers of the beaſt, and his image, to the holding of them ſtill to his ſervice; ſo theſe legends and miracles do, on the other hand, abridge and bind their conſciences to that worſhip; but all becauſe of that ſpirit of antichriſt that is in them.

So then, here is the ſpirit of antichriſt diffuſing itſelf into all the things pertaining to the kingdom of the beaſt; for it dwells in the body of antichriſt; it dwells in the matters and things of worſhip of antichriſt; it dwells in the titles and names that are antichriſtian; and it dwells in the laws, legends and miracles of antichriſt. And as it is the ſpirit of antichriſt, ſo it muſt be deſtroyed; not by ſword, nor by bow, but by Chriſt, as fighting againſt it with the ſpirit of his mouth, and as conquering of it by the brightneſs of his coming

We come now to diſcourſe of the body or fleſh of antichriſt, and of the deſtruction of that; for that muſt be deſtroyed alſo. Now the body of antichriſt, is that church or ſynagogue in which the ſpirit of antichriſt dwells, or unto which the ſpirit of antichriſt is become a ſoul and life.

And this is to be deſtroyed, either as it is a body myſtical, or under the more groſs conſideration.

Firſt, As it is a body myſtical, and ſo it is to be deſtroyed abſolutely.

Secondly, As it is to be conſidered more groſsly, and ſo it is to be deſtroyed conditionally. That is, if repentance doth not ſave the men that have gone to the making up of this body, and to the rejoycing in it.

As ſhe is a body myſtical, ſo ſhe is to be deſtroyed the ſame way that the things of antichriſt, of which we diſcourſed before, were to be deſtroyed; to wit, by Chriſt, the ſpirit of his mouth, and the brightneſs of his coming.

This then is the ſum, as to this: that the church of antichriſt, as a church, ſhall be deſtroyed by the word and ſpirit of Chriſt. Nor can any thing in heaven prevent it, becauſe the ſtrong God has decreed it: And a mighty angel took up a ſtone, like a great mill-ſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great city Babylon be thrown down, and ſhall be found no more at all. This city, Babylon, is here ſometimes conſidered in the whole, and ſometimes as to the parts of it; but always, whether in whole or in part, as ſome, or elſe as the whole of the antichriſtian church; and as ſuch, it muſt not be deſtroyed, but by the means aforeſaid. By which means her witchcrafts, ſpiritual whoredoms, ſpiritual murthers, thefts, and blaſphemies, ſhall be ſo detected and made manifeſt, ſo laid open, and ſo diſcovered, that the nations ſhall abhor her, flee from her, and buy her merchandize no more. Hence her tempting things rot, and moulder away; for theſe will not keep, they are things not laſting, but that periſh in the uſing: what then will they do when they are laid by? Therefore it follows, All things which were (thy) goodly and dainty (ones) are departed from thee, and thou ſhalt find them no more at all. Now, if when ſhe had things to trade with, her dealers left her; how ſhall ſhe think of a trade, when ſhe hath nothing to traffick with? her things are ſlain, and ſtink already, by the weapons that are made mention of before; what then will her carcaſe do? it follows then, that as to her church-ſtate, ſhe muſt of neceſſity tumble: wherefore, from Rev. 18. 22, to 24. you have the manner of her total ruin as a church, and ſomething of the cauſe thereof.

But as ſhe muſt, with reference to her body, be conſider'd myſtically as a church; ſo alſo ſhe muſt be conſidered as a body of men, (this is that which I called more groſsly) and as ſuch, againſt whom the wrath of God will burn, and againſt whom, if repentance prevent not, he will have indignation for ever. Theſe, I ſay are them; to wit, as they are the body of the people, that have been ſeduced by this ſpirit of antichriſt, that have been made uſe of to do all the miſchiefs that have been done both to true religion, and to the profeſſors of it, for this many hundred years, wherefore theſe muſt not eſcape. Wherefore you find, that after antichriſt, as to the ſpirit and myſtery of antichriſt, is ſlain, that the body of antichriſt, or the heap of people that became her vaſſals, come next to be dealt withall.

Therefore the angel that ſtandeth in the ſun, makes a proclamation to all the fowls that fly in the midſt of heaven, to gather themſelves, and to come unto the ſupper of the great God; that they may eat the fleſh of the ſeveral ſorts of the men that have been the lovers, the countenancers, the upholders and defenders of her antichriſtian ſtate, worſhip, and falſhood: for abundance of their hearts ſhall be hardened, and made yet more obdurate, that they may be deſtroyed for the wickedneſs that they have done.

Wherefore, you find (as did the enemies of the church of old,) that they might revenge themſelves for the loſs of their idol, or antichriſtian ſtate, begin a new war with the king, whoſe name is the Lord of hoſts: And I ſaw the beaſt, and the kings of the earth, and their armies, gathered together to make war againſt him that ſat on the horſe, and againſt his army.

Their implacable malice remained when their church-ſtate was gone; wherefore they will now at laſt make another attempt upon the men that had been the inſtruments in Chriſt's hand to torment them that dwelt on the earth: of which more hereafter.

Now therefore is the laſt ſtroke of the batter, with reference to the deſtroying the body of antichriſt; only the head of this monſter remains, and that is ſatan himſelf; wherefore the next news that we hear, is, that he is taken alſo: And I ſaw an angel come down from heaven, having the key of the bottomleſs pit, and a great chain in his hand; and he laid hold on that old ſerpent, called the devil, and ſatan, and bound him a thouſand years, and caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations no more, until the thouſand years ſhould be fulfilled, &c.

Now therefore there will be nothing of antichriſt to be ſeen throughout the nations, but ruinous heaps, and deſolate places. It is ſaid of the army of the man of ſin, when he came into the land of God's people, though it was before him as the garden of Eden, yet behind him 'twould be as a deſolate wilderneſs; ſuch ruins would he make of the flock of God, and of all their ordinances, and heavenly dainties. But when the days that I have ſpoken of, ſhall come, it will be to him a time of retaliation: for it ſhall then be done unto antichriſt, as he hath done to the church of God: As he hath made women childleſs, ſo ſhall he be made childleſs; as he has made Zion ſit upon the ground, ſo now muſt this wicked one come down and ſit in the duſt; yea, as he has made many churches deſolations, ſo now ſhall he be alſo made a deſolation. Wherefore, who ſo will find his body, they muſt look for it in the ſide of the pit's mouth; and whoſo will find his friends and companions, they muſt look for them there likewiſe. They have ſet her a bed in the midſt of the ſlain, with all her multitude: her graves are round about him, all of them uncircumciſed, ſlain by the ſword: though their terror was cauſed in the land of the living, yet have they born their ſhame with them that go down to the pit, he is put in the midſt of them that be ſlain. There is Meſhech, Tubal, and all her multitude. There is Edom, her king, and all her princes, &c. There be the princes of the north, all of them, which with their might are laid with them that are ſlain by the ſword, and bare their ſhame with them that go down to the pit. For as Babylon has cauſed the ſlain of Iſrael to fall; ſo at Babylon ſhall fall the ſlain of all the earth. The margin reads it thus: Both Babylon is to fall, O ye ſlain of Iſrael! And with Babylon the ſlain of all the earth. Now then ſhe is gone down, when all theſe things ſhall be fulfilled; and what remains now, but to talk of her, as folk uſe to do of them that are dead: for the day will come that the church of God ſhall have no more of antichriſt, Babylon, or the mother of harlots, than only the remembrance of her; to wit, that there was ſuch an enemy of God in the world; that there was ſuch a ſuperſtitious, idolatrous, bloody people in the world. Wherefore the people that ſhall be born, that ſhall live to ſerve God in theſe happy days, they ſhall ſee antichriſt only in its ruins; they ſhall like the ſparrows, the little robbins, and the wren, ſit and ſing, and chirrup one to another, while their eyes behold this dead hawk. “Here (ſhall they ſay) did once the lyon dwell; and there was once a dragon inhabited: here did they live that were the murtherers of the ſaints; and there another, that did uſe to ſet his throat againſt the heavens; but now in the places where theſe ravenous creatures lay, grows graſs, with reeds and ruſhes, (or elſe, now their habitation is curſed, nettles grow, and ſo do thorns and brambles, where their palaces were wont to be.) And as no good was with them while they lived, ſo their name ſtinketh now they are dead: yea, as they wrought miſchiefs, and lived like the wild beaſts when they enjoyed their abundance; ſo now the wild beaſts of the deſart, yea, they of the deſart, ſhall meet with the wild beaſts of the iſland: and the ſatyr ſhall cry to his fellows, their houſes ſhall be full of doleful creatures, even as devils and wicked ſpirits do haunt the deſolate houſes of the wicked, when they are dead.” And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrah: it ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation: neither ſhall the Arabian pitch tent there: neither ſhall the ſhepherd make their folds there.

A while after this, as was hinted before, the chriſtians will begin with deteſtation to aſk what antichriſt was? where antichriſt dwelt? who were his members? and what he did in the world? and it ſhall be anſwered by them that ſhall have ſkill to conſider his features by the word, by way of taunt and ſcorn, Is this the man that made the earth to tremble, that did ſhake kingdoms? that made the world as a wilderneſs, and deſtroyed the cities thereof, that opened not the houſe of his priſoners? all the kings of the nations, even all of them lie in glory, every one in his own houſe. But thou art caſt out of thy grave like an abominable branch; and as the raiment of thoſe that are ſlain, thruſt through with a ſword, that go down to the ſtones of the pit, as a carcaſs trodden under feet.

There will be a ſtrange alteration when antichriſt is dead, and that both in the church, and in the world. The church and the members of it then, ſhall wear the name of their God in their foreheads; that is, they ſhall be bold in the profeſſion of their king, and their God; yea, it ſhall be their glory to be godly; and carnal men ſhall praiſe them for it: the praiſe of the whole earth ſhall the church of God be in thoſe days.

Then there ſhall no more be a Canaanite in the houſe of the Lord: no lion ſhall be there; the unclean ſhall no more tread in the paths of God's people, but the ranſomed of the Lord ſhall walk there.

Glory that has not been ſeen not heard of by the people that uſed to walk in ſackcloth, ſhall now be ſet in the land of the living. For as it was ſaid of Chriſt, with reference to his day; ſo it ſhall be ſaid of ſaints, with reference to this day: many kings and righteous men have deſired to ſee the things that will be ſeen then, and ſhall not ſee them: but without all doubt, the men that ſhall be born at this time, will conſider that theſe glories, and liberties, and privileges of theirs, coſt the people that walked in the king of Babylon's fiery furnace, or that ſuffered the trials, troubles and tyranny of the antichriſtian generation, more groans and hearty wiſhes, than they did them that ſhall enjoy them. Thus then it will go; the afflicted prayed for them, and the poſſeſſors bleſs God for the enjoyment of them.

Oh! now ſhall the church walk in the light of the Lord, and ſit every man under his vine, and under his fig-tree, and none ſhall make him afraid!

For the Lord will have mercy on Jacob, and will yet chuſe Iſrael, and ſet them in their own land, and the ſtranger ſhall be joined with them, and they ſhall cleave to the houſe of Jacob. And the people ſhall take them, and bring them to their place: And the houſe of Iſrael ſhall poſſeſs them in the land of the Lord, for ſervants and handmaids: And they ſhall take them captives, whoſe captives they were, and they ſhall rule over their oppreſſors. And it ſhall come to paſs in the day that the Lord ſhall give thee reſt from thy ſorrow, and from thy fear, and from thy hard bondage wherein thou waſt made to ſerve: That thou ſhalt take up this proverb againſt the king of Babylon, and ſay, how hath the oppreſſor ceaſed? the golden city, (or the exactreſs of gold) ceaſed? The Lord hath broken the ſtaff of the wicked, and the ſcepter of the rulers. He who ſmote the people in wrath with a continual ſtroke; he that ruled the nations in anger, is perſecuted, and none hindreth. The whole earth is at reſt, and is quiet: they break forth into ſinging: Yea, the fir-trees rejoyce at thee, and the cedars of Lebanon, ſaying, Since thou art laid down, no feller is come up againſt us.

Alſo the world will now be (as it were) another thing than it was in the days of antichriſt: now will kings, and princes, and nobles, and the whole commonalty be rid of that ſervitude and bondage which in former times (when they uſed to carry bell and the dragon upon their ſhoulders) they were ſubjected to. They were then a burthen to them, but now they are at eaſe. 'Tis with the world, that are the ſlaves of antichriſt now, as it is with them that are ſlaves and captives to a whore: they muſt come when ſhe calls, run when ſhe bids, fight with and beat them that ſhe ſaith miſcall her, and ſpend what they can get by labour or fraud upon her, or ſhe will be no more their whore, and they ſhall be no more her boſom ones. But now! Now it will be otherwiſe! Now they will have no whore to pleaſe! Now they will have none to put them upon perſecuting of the ſaints! Now they ſhall not be made, as before, guilty of the blood of thoſe againſt whom this gentleman ſhall take a pet! Now the world ſhall return and diſcern between the righteous and the wicked; yea, they ſhall cleave to, and countenance the people of God, being perſuaded, as Laban was of Jacob, that the Lord will bleſs them for his people's ſakes: for at this day, the remnant of Jacob ſhall be (among the Gentiles) in the midſt of many people, as a dew from the Lord, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men.

Alſo in theſe days men ſhall come flocking into the houſe of God, both kings and princes, and nobles, and the common people, as the doves do to their windows: and for that cauſe it is ſpoken to the church, with reference to the latter days, ſaying, Enlarge the place of thy tent, and let them ſtretch forth the curtains of thy habitation: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes; for thou ſhalt break forth on the right hand, and on the left; and thy ſeed ſhall inherit the Gentiles, and make the deſolate places to be inhabited.

Now will be broken up thoſe prophecies and promiſes that to this day lye as under lock and key, and that cannot be opened untill they be fulfilled. Now will the ſpirit of God be poured forth abundantly; and our rivers ſhall be in high places, that is, ſhall break forth from the hearts of great ones; yea, then ſhall our waters be made deep: And I will cauſe their rivers to run with oil, ſaith the Lord God. Then ſhall the differences, the diviſions and debates that are among the godly, ceaſe: for men ſhall ſee eye to eye, when the Lord ſhall bring again Zion: yea, the watchmen of God's people ſhall do ſo; for it is for want of light in them, that the lambs have ſo butted one another.

Now the church of God ſhall read with great plainneſs the depths of providence, and the turnings and windings of all God's dark and intricate diſpenſations, through which ſhe hath waded in the cloudy and dark day: now, I ſay, they ſhall ſee there was an harmony in them; and that if one of them had been wanting, the work and way of her deliverance could not have been ſo full of the wiſdom, and juſtice, and goodneſs of God: Wherefore now will that ſong be ſung with clearer notes than ever: Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou king of Saints: who ſhall not fear thee, O Lord, and glorify thy name? for thou only art holy: For all nations ſhall come and worſhip before thee; for thy judgments are made manifeſt. And again, For true and righteous are thy judgments, for thou haſt judged the great whore which did corrupt the earth with her fornication, and haſt avenged the blood of thy ſervants at her hand.

Of the manner of the ruin of Antichriſt.

WHAT antichriſt is, I have told you; and that as to his ſoul and body. I have alſo told you where, or in what things the ſpirit and life of antichriſt lyeth, and how he ſhall reign for a time. I have moreover ſhewed you that he ſhall be deſtroyed, and by what, and that with reference both to his ſoul and body. Wherefore, waving other things, I ſhall here only preſent you with a few ſhort hints concerning the manner of his downfall.

There is the downfall, the time of the downfall, and the manner of the downfall of antichriſt.

The manner of the downfall of antichriſt, may be conſidered, either with reſpect to the ſuddenneſs, unexpectedneſs, terribleneſs, or ſtrangeneſs thereof. It may alſo be conſidered with reſpect to the way of God's procedure with her, as to the gradualneſs thereof. As to the ſuddenneſs thereof, 'tis ſaid to Be in an hour. It is alſo to be, when by her unexpected; for then ſhe ſaith, I ſit as a queen. For the terribleneſs of it, The nations ſhall ſhake at the ſound of her fall. And for the ſtrangeneſs thereof, it ſhall be to the wonder of the world, it will be as when God overthrew Sodom.

But I ſhall not enlarge upon this method in my diſcourſe, but ſhall ſhew you the manner of the ruin of antichriſt, with reſpect to the gradualneſs thereof.

Antichriſt then ſhall be brought to ruin gradually; that is, by degrees: A part after a part; here a fenced city, and there a high tower, even untill ſhe is made to lye even with the ground. And yet all ſhall be within the compaſs of God's days, hours, or moments; for within the compaſs of theſe limited times antichriſt ſhall be deſtroyed.

Now, (as I ſaid) He, ſhe, Sodom, Egypt, Babylon, Antichriſt, ſhall be deſtroyed, not all at once, after the way of our counting of time; but by ſtep after ſtep, piece after piece. And perhaps there may be in the words now following, ſomething that ſignifies this: They ſhall ſhew the king of Babylon that this city is taken at one end. This is alſo ſhewed by the veſſels in which is contained the wrath of God for her, together with the manner of pouring of it out. The veſſels in which it is contained are called VIALS; Now a vial is that which letteth out what is contained in it by degrees, and not all at once.

There are alſo two things to be conſidered, as to the manner of its being poured out of them. The firſt reſpecteth the nature of the vial. The other, the order of the angels that poured forth this wrath.

For the Firſt: The vial, as it letteth out what is in it by degrees; ſo it doth it with certain guſts, that are mixed with ſtrength and violence, bolting it out with noiſe, &c.

As for the order of the angels, or that order that they obſerve, they plainly ſhew that this enemy muſt come down by degrees; for that theſe vials are by them poured out one after another, each one working ſomething of their own effects, before another is poured forth. The firſt is poured forth upon the antichriſtian earth: The ſecond upon her ſea: The third is poured forth upon her rivers: And the fourth upon her ſun: The fifth is poured forth upon the ſeat of the beaſt: The ſixth upon her euphrates: And the ſeventh into her air. And, I ſay, they are poured forth not all at one time, but now one, and then another. Now, ſince by theſe vials antichriſt muſt fall; and ſince alſo they are poured forth ſucceſſively: 'Tis evident that this man of ſin, this ſon of perdition, is to fall and die by degrees. He would not die at all, as is manifeſt by his wreſtling with it; but he is a ſtrong God that judges, and therefore he muſt come down: His friends alſo, with what cordials they can, will labour to lengthen out his tranquility; but God hath ſet his bounds, and he cannot go beyond the time appointed,

We muſt alſo put a difference betwixt her being fought withal and wounded, and that of her dying the death. Michael and his angels have been holding of her in play a long ſeaſon; but yet ſhe is not dead: But, as I ſaid, ſhe ſhall deſcend in battle and periſh, and ſhall be found no more for ever.

To ſpeak then to the manner of the ruin of this antichriſt, with reſpect to the gradualneſs thereof: It muſt piece after piece be overthrown, until at laſt every whit thereof is rolled down from the rocks as a burnt mountain.

And hence we read that this city falls firſt in a tenth part thereof, even while nine parts remain yet ſtanding: Nor doth this tenth part, notwithſtanding the faith and faithful teſtimony of the two witneſſes, quite fall, until they are ſlain, and alſo raiſed again: For 'tis ſaid, The ſame hour that the witneſſes were raiſed, the tenth part of the city fell: The tenth part of that city that reigneth over the kings of the earth, which city is Sodom, Ægypt, Babylon, or the great whore.

By the city then, I underſtand the church of antichriſt in its utmoſt bounds; and ſo it reacheth as far as the beaſt with ſeven heads and ten horns hath dominion. Hence this city is alſo called cities, as one univerſe is called by the name of ſeveral countries, &c. And them cities alſo are called the cities of the nations: For as when they are put together, they all make but one; ſo when they are conſidered apart, they are found in number ten, and anſwer to the ten horns upon the heads of the (ſeven headed) beaſt that carries her, and do give her protection.

This then I take to be the meaning: That the antichriſtian church is divided into ten parts, and each part is put under one of the horns of the beaſt for protection: But that aid and protection ſhall not help, when God ſhall come to execute judgment upon her: For it ſaith, A tenth part of the city fell; that is, firſt, and as a fore-runner of the fall of all the reſt: Now where this tenth part is, or which of the ten parts muſt fall firſt, or whether indeed a tenth part is already fallen, that I will leave to thoſe that are wiſer than my ſelf to determine.

But ſince I am ſpeaking of the fall of a tenth part of antichriſt; a word or two about the means of the fall thereof.

The means of the fall of this tenth part, is an earthquake; yet not ſuch as is univerſal, over the face of all, but an earthquake in that tenth part where that city ſtood that ſhould fall. Now by earthquakes here, cannot be meant any thing but ſuch a ſhaking as unſettleth the foundations of this tenth part: But whether it ſhall be in this tenth part as a city, or in it as a ſtate, that I ſhall not determine; only my thoughts are, That it ſhall be an earthquake in that kingdom where this tenth part ſhall happen to be: An earthquake not to overthrow further than is appointed; and that is the city which is called the tenth part of the great antichriſt. So far as that ſtate is a ſtate, ſo far then it is ſhaken for reformation, not for deſtruction; for in the earthquake were ſlain ſeven thouſand (names of) men; and the remnant were affrighted, and gave glory to the God of heaven. But thus much for the firſt: Great Babylon falleth firſt, in a tenth part of it.

Again, The next ſtep that the ſtrong God taketh towards the utter overthrow of antichriſt, will be more ſore upon the whole, though not at firſt univerſal neither, yet in concluſion, it ſhall throw down the nine parts that are left: For thus it is recorded: And the cities of the nations fell: The cities of the nations, the antichriſtian churches, otherwiſe called the daughters of the mother of harlots, and abominations of the earth.

Now to ſhew you the hand of God in this ſecond ſtroke, wherewith the Lord will ſmite this enemy.

1. Here we have a great earthquake.

2. And then, The fall of the cities of the nations.

For the earthquake, it is ſaid to be ſuch as never was, ſo mighty an earthquake, and ſo great; for it extended itſelf as far as the other nine cities had any ground to ſtand on; for it ſhook the foundations of them all.

The fall of the cities was not immediately upon the ſhake that was made, but the earthquake produced an irruption, an irruption in the nine remaining parts of this city: And ſuch an irruption as is of the worſer ſort, for it divided them into a three-headed diviſion: And the great city was divided into three parts: The great city, to wit, the powers by which they were upheld. The meaning then is this; when God ſhall ſtrike this man of ſin the ſecond time, he will not be ſo ſparing as he was at firſt, when he ſtruck but a tenth part to the ground; but now he will ſo ſhake, ſo confound, ſo divide, ſo raiſe up antichriſt againſt himſelf, to wit, in the body and members of him, that they ſhall ſet to fighting, and to tearing one another in pieces, until they have conſumed the whole of theſe nine parts. It was, ſaith the text, divided into three parts, which diviſions are the worſt of all: It will be therefore ſuch a diviſion as will bring them all to ruin. Hence it follows, And the cities of the nations fell.

Wherefore, this three-cornered irruption will be the moſt dreadful to antichriſt that ever was: It will be like that that was in Jeruſalam when ſhe came to be laid even with the ground; and like that that came upon the armies of the Gentiles, when they came up to fight againſt Jehoſaphat.

For when the children of Ammon and Moab ſtood up againſt the inhabitants of Mount Seir, utterly to ſlay and to deſtroy them: And when they had made an end of the inhabitants of Seir, every one helped to deſtroy another. This, I ſay, is the diviſion that this mighty earthquake ſhall make betwixt the horns that are left to theſe nine parts that remained, when the tenth part of the city fell. And this will come to paſs through the encreaſe of the heat of God's anger: For he is angry with the waters where the woman ſitteth, becauſe they have delivered up his beloved to the bloody whore; wherefore, he now will give them blood to drink in fury.

Hence his beginning to deal with antichriſt, is called, the beginning of revenges: I will make (ſaith God) mine arrows drunk with blood, (and my ſword ſhall devour fleſh,) and that with the blood of the ſlain, and of the captives, from the beginning of revenges upon the enemy. And therefore it is ſaid again, that when God comes to do this work upon this antichriſt, it is becauſe it is the day of the Lord's vengeance, and the year of recompences for the controverſy of Zion: For the day of vengeance will be in his heart, when the year of his redeemed is come.

A peace therefore cannot be made among theſe cities when God has forbidden it: Wherefore the effect of all is, The cities of the nations fall. There is therefore like to be no more good days for antichriſt after this earthquake has begun to ſhake her: No, nothing now is to be expected of her, but rumours, tumults, ſtirs, and uproars: One poſt ſhall run to meet another, to ſhew the king of Babylon that his city is taken at one end: And again, A rumour ſhall both come in one year; and after that, in another year, ſhall come a rumour and violence in the land, ruler againſt ruler, &c. So that this earthquake has driven away peace, ſhaken the foundations, and will caſt the nine cities down to the ground.

And this is a ſecond ſtroke that God will give this man of ſin, and a third cometh quickly. Wherefore it follows upon the downfall of thoſe cities of the nations, that great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath. Now then, have at great Babylon. Great Babylon! What is that? Why, I take it to be the mother, the metropolitan, the great whore herſelf: For though ſometimes, by the great whore, or great Babylon, we may underſtand, the church of antichriſt in general; yet by it is meant more properly, the mother of the daughters, of whoſe overthrow we have ſpoken before. We are now then come to the threſhold of the door of the houſe of the OLD one; to the door of the mother of harlots, and abomination of the earth. This then that but now is ſaid to come into remembrance with God, is that which gave being to the cities deſtroyed before; to wit, the miſtreſs, the queen, the mother-church, as ſhe calleth herſelf.

And this is the wiſdom of God concerning her, that ſhe ſhould not be the firſt that ſhould die; but that ſhe ſhould live to ſee the deſtruction of her daughters, and pine away under the ſight and ſenſe of that, even until judgment alſo ſhall overtake herſelf.

Thus Pharaoh and his chief ones did live to ſee the greateſt part of Egypt deſtroyed before judgment overtook them, but at laſt it came to their doors alſo.

Zedekiah lived to ſee his children ſlain before his face, before judgment overtook him to his own perſonal deſtruction.

Babylon alſo, when God ſent the cup of his fury unto her, yet was to live to ſee the nations drink before her: Take the cup of my fury (ſaid God to the prophet,) and cauſe all the nations to whom I ſend thee, to drink it. To wit, All the kingdoms of the world which are upon the face of the earth. And Shebaſh ſhall drink after them. But what was Shebaſh? may ſome ſay. I anſwer, It was Babylon, the princeſs of the world, and at that time the head of all thoſe nations, (as this queen is now the mother of harlots.) Wherefore, the ſame prophet, ſpeaking of the deſtruction of the ſame Shebaſh, ſaith, How is Shebaſh taken? How is the praiſe of the whole earth ſurprized? How is Babylon become an aſtoniſhment among the nations?

Now, if this was the method of God's proceeding with his enemies in the way of his judgments of old, why may we not ſuppoſe that he will go the ſame way with his great enemy now: eſpecially ſince thoſe judgments mentioned before, were executed upon thoſe, which, in ſome things, were figures of the great whore. Beſides, we read here plainly, that when the cities of the nations were fallen, great Babylon came into remembrance before God, to give her to drink of the cup.

From all which I conclude, as I did before, that the mother, the metropolitan, the lady of kingdoms, ſhall live to ſee her daughters executed before her face: After which ſhe ſhall come into conſideration herſelf; for ſhe muſt aſſuredly drink of the cup.

This deſtruction therefore muſt be laſt, for the reaſons urged before, and alſo becauſe ſhe moſt deſerves the bottom of the cup. The bottom is the dregs, the moſt bitter part, and that where the moſt heat, and fierceſt wrath of God doth lye: Wherefore, although you find that by the firſt earthquake a great ſlaughter was made, and that a tenth part of the city fell; yet from that judgment ſome did eſcape: And the remnant were affrighted, and gave glory to the God of heaven. But now, this earthquake, by virtue of which the cities of the nations fall, and as an effect of which great Babylon is come into remembrance before God, neither ſpares one of the daughters of this whore, nor any man that is a lover of them; but it ſo is ſeconded by a hail-ſtorm, and that hail-ſtorm worketh ſo in wrath, that not one eſcapes by repentance. Every hail-ſtone was the weight of a talent, which ſome ſay is ſix pounds above half an hundred weight: By this therefore God ſhews, that now his anger was wrought up to the heighth. I know not wherewith ſo to compare theſe hailſtones, as with the talent of lead that was laid over the mouth of the ephah, which was prepared to hold the woman, whoſe name was wickedneſs, this very whore of Babylon: For that talent of lead was to keep down this miſtreſs, that ſhe might get no more out of the ephah, and theſe hail-ſtones are to baniſh her out of the world: Therefore it follows, that ſhe muſt have the moſt heavy judgment, even the bottom of the cup.

And great Babylon came into remembrance before God. To remember with God, is to viſit either with grace or wrath, God is ſaid to remember Rachel, when he viſited her with the bleſſing of a fruitful womb. It is ſaid alſo that God remembred Noah, when the time came on that he was to be delivered from the flood. Here alſo he is ſaid to remember Babylon, that is, to viſit her with his anger for the wickedneſs, that ſhe had committed: To give unto her the cup of the wine of the fierceneſs of his wrath.

Now then is the time of iniquity, when it will be come to the full; and now alſo is the time of God's anger, when it will be come to the full: Now therefore muſt the murthers, and thefts, and blaſphemies, and fornications, &c. belonging to this mother of harlots, be recompenſed to the full, to wit, with the dregs of this cup: Yet ſince the hail-ſtones come by weight, and the wrath comes by meaſure, (for ſo a talent and a cup imports) it follows, that the Almighty God, even in the midſt of the heat of all this anger, will keep to the rules of juſtice and judgment while he is dealing with this enemy: He has not paſſions, to carry him beyond rules of judgment; nor weakneſs, to cauſe him to fall ſhort of doing juſtice: Therefore he has (as was ſaid) his judgments for her by weight, and his indignation by meaſure: But yet this weight and meaſure is not ſuited to her conſtitution, not with an intent to purge or refine her; but it is diſpoſed according to the meaſure and nature of her iniquity, and comes to ſweep her, as with the beſom of deſtruction, until ſhe is ſwept off from the face of all the earth.

And thus I have ſhewed you the manner of the ruin of antichriſt; that is, That it will be gradual, part after part, until the whole be overthrown. And this truth may be applied both to the ſoul, as well as to the body of antichriſt: For the ſoul, ſpirit, or life of antichriſt muſt alſo after this manner be deſtroyed. And hence it is ſaid to be conſumed, that is, by degrees: For to conſume, is to deſtroy by degrees: Only this caution I would have the reader remember, That much of the ſoul of antichriſt may be deſtroyed, when none of her daughters are; and that the deſtruction of her ſpirit is a certain forerunner of the deſtruction of her body in the manner that we have related.

Now ſince ſhe is dying, let us ring her paſſing-bell; for when ſhe is dead, we that live to ſee it, intend to ring out.

For thus ſaith the Lord God, when I ſhall make thee a deſolate city, like the cities that are not inhabited; when I ſhall bring up the deep upon thee, and great waters ſhall cover thee; when I ſhall bring thee down with them that deſcend into the pit, with the people of old time; and ſhall ſet thee in the low parts of the earth, in places deſolate of old, with them that go down to the pit, that thou be not inhabited, and I ſhall ſet glory in the land of the living. I will make the a terror, and thou ſhalt be no more: Though thou be ſought for, yet ſhalt thou never be found again ſaith the Lord God.

Of the ſigns of the approach of the downfall of Antichriſt.

HAVING in the fore-going diſcourſe ſpoken of antichriſt his ruin, and the manner thereof, I now come to ſpeak of the ſigns of the approach of her deſtruction. And whether I ſhall hit right, as to theſe, that I muſt leave to time to make manifeſt; and in the mean while to the wiſe in heart to judge.

That ſhe ſhall fall, there is nothing more certain; and when ſhe is fallen, that ſhe never ſhall riſe again, is alſo as firmly decreed; yea, and ſhewed too by him that caſt the millſtone into the ſea, and ſaid, Thus with violence ſhall that great city, Babylon, be thrown down, and ſhall be found no more at all. This is therefore her fate and deſtiny, from the mouth of the holy one; and is ſealed up in the ſcriptures of truth, for the comfort of the people that have been afflicted by her.

True, the time of her fall is not certainly known by the ſaints, nor at all believed by her; wherefore, her plagues muſt come unlooked for by her. And as to the ſaints, their gueſſes, as to the time of her ruin, muſt needs be conjectural and uncertain. For her part, ſhe ſhall ſay, and that when ſhe ſtands where ſhe muſt ſuddenly fall, I ſhall be a lady for ever. And as to the ſaints that would very willingly ſee her downfall, how often have they been miſtaken as to the ſet time thereof.

Nor have I been without thought, but that this miſtake of the godly may become a ſnare to antichriſt, and a trap to her upholders. For what can be a greater judgment, or more effectually harden the hearts of the wicked, than for them to behold that the predictions, prophecies, expectaxpectation and hopes of their enemies (as to their ruin) ſhould quite (as to the time) be fruſtrate, and made void.

Moſes propheſied, and the people hoped that God would give Iſrael the land of Canaan; and yet the Canaanites beat them.

Jeremiah prophecied that the enemy ſhould come and take the city of Jeruſalem; but becauſe he came once, and went back without doing it, how ſtout and hardened were the hearts of that people againſt all the reſt of his prophetick ſayings, as to ſuch a thing. Now the error lay not in theſe prophets, but in the peoples miſtaking the times: and if miſtakes do ſo much harden the heart of the wicked, what will they do to ſuch of them who make it their buſineſs to blind and harden their hearts againſt God, by abuſing all truths? ſurely, when men ſeek to harden their hearts by abuſing of truth, they will do it to purpoſe, when they have alſo the advantage of the weakneſs of their profeſſed enemies to do it by: eſpecially when their enemies ſhall ſay they ſpeak by the word of the Lord, and time ſhall manifeſt it to be both a miſtake and a falſhood.

It is to be bewailed, namely, the forwardneſs of ſome in this matter, who have predicted concerning the time of the downfall of antichriſt, to the ſhame of them and their brethren: nor will the wrong that ſuch by their boldneſs have done to the church of God, be ever repaired by them nor their works. But the judgments of God are a great deep; and therefore who can tell, ſince the enemy of God would not be convinced by the power of truth, and the vertuous lives of ſome, but that God might leave them to be ſnared, hardened and emboldened to run upon their unavoidable deſtruction, by the lyes and lightneſs of others. They begin to vaunt it already, and to ſay, Where is the word of the Lord, as to this, let it come now. But when Agag ſaid, ſurely the bitterneſs of death is paſt, then was the time for him to be hewn in pieces. I ſhall not therefore meddle with the times and ſeaſons which the Father hath put in his own power; no, though they as to antichriſt's ruin are revealed; becauſe by the Holy Ghoſt there is a challenge made, notwithſtanding the time is ſet, and by the word related to the man of wiſdom, to find it out if he can.

If Samſon's riddle was ſo puzzling, what ſhall we think of this? and though the angel hath intimated, that this ſealed matter ſhall be opened towards the time of the end; yet tis evident, ſome have either been too haſty, or preſumed too much upon their own abilities: for I am ſure they have miſſed the mark, hardened the heart of the enemy, ſtumbled the weak, and ſhamed them that loved them.

But ſince the moſt high hath irreverſibly determined her downfall alſo, let us ſee if we can have better ſucceſs in diſcourſing upon the ſigns, than others have had who have meddled with the timing thereof.

Firſt then. The downfall and ruin of antichriſt draws near, when the church and people of God are driven from all thoſe hiding-places that God has prepared for them in the wilderneſs. The church of God, when the dragon did his worſt, had an hiding-place prepared her of God, that ſhe might not utterly be devoured by him; and ſo ſhall have till the time of his end ſhall come.

Of this you read in the 12th of the Revelations, a place worthy to be noted for this. But now, when the time of the ruin of antichriſt draws on, then is the church deprived of her ſhelter, and laid open, as one would think, to be utterly ſwallowed up for ever, having no more place in the wilderneſs, that is, among the nations, to hide herſelf from the face of the ſerpent. But how comes this to be a ſign of the approach of the ruin of antichriſt? why thus; the time of this beaſt's war with the church of God, and the time that the church ſhall have an hiding place in the wilderneſs, are both of a length, the one continuing forty two months, the other a thouſand two hundred and threeſcore days. Now ſince the war that this beaſt makes with the woman and her ſeed, and the woman's hiding-place in the wilderneſs from his face, are for length of time, the ſame; what hindreth but that when the woman and her ſeed can find no more ſhelter in the nations, the time that the beaſt hath allotted him to make war againſt her, ſhould be finiſhed alſo? when we therefore ſhall ſee that plots and conſpiracies, that deſigns for utter ruin, are laid againſt God's church all the world over; and that none of the kings, princes, or mighty ſtates of the world, will open their doors, or give them a city for refuge; then is the ruin of antichriſt at hand: for Haman's plot, though the moſt univerſal that ever yet was hatching, (being laid in an hundred twenty ſeven provinces,) did but preſage the deliverance and exaltation of the Jews, and the hanging of Haman and his ſons: yea, and I take it, that the very day that this great enemy had ſet for the utter overthrow of the church, God made the day in which their deliverance began, and that from whence it was compleated; and I take that to be a type of this.

There is but one thing that I can think of that can give matter of a ſhew of doubt about this thing; and that is, though the time of this war againſt the ſaints, and that of the woman's ſhelter in the wilderneſs as to length, be one and the ſame; yet whether they did commence together, and begin to take their riſe, as men do that begin to run a race?

a word therefore to this. I ſuppoſe they did commence much together; for elſe with whom ſhould this beaſt make war, and how ſhould the church eſcape? or, if the beaſt began his war before the woman began to have a hiding place, why was ſhe not ſwallowed up, ſince in the wilderneſs was her only place of ſhelter? again, what needed the woman to have a place of ſhelter in the wilderneſs, when there was no war made againſt her? and yet this muſt be, if her thouſand two hundred and threeſcore days, began before the beaſts forty two months: but they ended both together; for the beaſt could not kill the witneſſes before they had finiſhed their teſtimony; which teſtimony of theirs laſted this full time that the beaſt had granted him to make war with them, to wit, one thouſand two hundred and threeſcore days: therefore their times went out together, as will be made appear, if you conſider alſo that the witneſſes were ſlain, by virtue, not of the old, but of a new war levied againſt them; and that, as it ſhould ſeem, at the very time when her hiding-place was taken from her; for then indeed, for a little ſeaſon, will the church of God be overcome, as I ſhall ſhew by and by.

Wherefore, let God's people conſider and remember that when God's church is abſolutely forlorn, and has no hiding-place any longer in the world, the kingdom of antichriſt will quickly begin to tumble. Nor is this the alone place from whence we may gather theſe concluſions.

The ſame of Pharaoh's tyranny, of his life, and of the deliverance of the children of Iſrael, came out much together; as any will diſcern that ſhall conſider the hiſtory of them.

David, when Saul did ſorely proſecute him, fled laſt into the wilderneſs to Achiſh the king of Gath, a Philiſtine, for ſhelter; and he gave him Ziklag for his refuge. And that place ſo continued to David, 'till juſt about the time in which Saul muſt die; and then behold, David's Ziklag is burnt with fire, and himſelf ſtript naked of harbour! But what matter! the time of Saul's life, as well as of David's Ziklag, was now upon expiring; for within three or four days after David became the king of Iſrael.

And thus alſo it was with the Babel-beaſt: his time expired, when the captivity of Iſrael was upon the finiſhing: then was the time of his land come, and in that very night was Belſhazzar the king of the Chaldeans ſlain.

Thus therefore it will happen to the church in the latter days: her place of ſhelter in the wilderneſs; her Ziklag will be taken from her, about the time that the war that the beaſt has to make upon the woman and her ſeed ſhall be finiſhed. But now the church is not therefore immediately delivered, when her Ziklag is taken from her; for after that, the beaſt levieth a new war, to the overcoming and killing of the church: I ſay therefore, that this is a ſign, not of the downfall of antichriſt, but of the approach thereof: for the churches bondage ſhall continue but three days, and a little after this. Much like to this was that of David; for after he had loſt his Ziklag, for two or three days he had ſore diſtreſs: but lo, then came the kingdom to him.

Indeed, ſenſe and reaſon ſaith it is a fearful thing for the church of God to be expoſed to the rage of her enemy all over the world at once; and that all nations ſhould ſhut up their gates, let down their portcullices, bolt up their doors, and ſet open their flood-gates to deſtroy them: but ſo will be the diſpenſation of God, to the end deliverance may be the ſweeter, and the enemies fall the more headlong, and the arm of God the more manifeſt, both for the one, and againſt the other. And in this will that ſcripture be fulfilled: And there will be a time of trouble, ſuch as never was ſince there was a nation? and at that time thy people ſhall be delivered, every one that ſhall be found written in the book.

Let us gather up what has been ſaid again; namely, that it is a ſign of the approach of the ruin of antichriſt, when God's church can find no more ſhelter in the wilderneſs, becauſe when her Ziklag is burned, the time of the war that the beaſt is to make againſt her is finiſhed. Wherefore, when ſhe hath given one deſperate ſtruggle more, and laid the church of God, or his witneſſes, for dead, in the ſtreet of his great city, for three days and an half, then comes the kingdom, and the long long-looked-for reſt and glory. Wherefore it remains, that an angel ſhould ſtand in the ſun, and make proclamation to all the fowls that fly in the midſt of heaven, to gather themſelves together to the ſupper of the great God: That they may eat the fleſh of kings, and the fleſh of captains; the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them; and the fleſh of all men, both free and bound, both ſmall and great. This is to be after the forty-two months of the beaſt; and conſequently, after the thouſand two hundred and threeſcore days that the church was to be in ſackcloth; yea, after the reſurrection of the witneſſes, as is evident by that which follows: And the beaſt was taken, (that is, after the ſecond year) and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the mark of the beaſt, and them that worſhipped his image; theſe both were caſt alive into the lake of fire burning with brimſtone.

Secondly, Another ſign of the approach of the ruin of antichriſt, is this: towards the end of her reign, the nations will be made to ſee her baſeneſs, and to abhor her and her ways: they will, I ſay, be made to ſee theſe things, in order to her ruin: alſo, when they ſhall be made to ſee, her ruin will not be far off: for ſo long as the nations and their rulers ſhall continue in that dead ſleep that ſhe hath bewitched them into, by their drinking of the wine of her fornication; ſo long we have no ground to think that her ruin is at the door: but when God ſhall lay her before kings, and ſhall diſcover her nakedneſs to the nations, then beſure her deſtruction is at hand. Hence you read, that precedent to her downfall: An angel comes down from heaven, and lightens the earth with his glory. [The earth,] that is, the kingdoms, countries, and nations where the woman ſitteth, or they that border thereupon. [Lightned;] to let them ſee the filthineſs of the whore. [With his glory;] with the doctrine that he had commiſſion to preach againſt her, for the diſcovering of her lewdneſs to the earth. This alſo was the way that God took with backſliding Iſrael of old, (and ſhe was a type of our religious Babel) when he intended to bring her to judgment for her ſins; and this is the way that God will take to deſtroy our religious antichriſt, when he comes to deliver his people out of her hand.

For though the people that ſuffer at her hand, can do nothing againſt her, but lay in prayers and tears againſt her before the God of heaven, and bear their witneſs againſt her before the gods of the earth; yet when kings ſhall come to be concerned, and they will count themſelves concerned when they ſhall ſee how they have been deceived by her; then let her look to it.

Behold, I am againſt thee, ſaith the Lord of Hoſts; and I will diſcover thy ſkirts upon thy face, and I will ſhew the nations thy nakedneſs, and the kingdoms thy ſhame: and I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing-ſtock. And what follows? And it ſhall come to paſs, that all they that look upon thee, ſhall flee from thee, and ſay, Nineveh is laid waſte, who will bemoan her? whence ſhall I ſeek comforters for thee?

Wherefore, there wants nothing but that ſhe be diſcovered to the nations and their kings; for did they but ſee her, though they lay yet in her boſom, they would riſe up againſt her that ſhe muſt die: wherefore it is written again, I will bring forth a fire out of the midſt of thee; it ſhall devour thee: And I will bring thee to aſhes upon the earth, in the ſight of all them that behold thee.

The chief of the wiſdom of antichriſt this day is laid out, if perhaps by it ſhe may cover her nakedneſs, and keep it from the eyes of kings and their people. But God has ſaid it ſhall not avail: Thy nakedneſs ſhall be uncovered; yea, thy ſhame ſhall be ſeen: I will take vengeance, and I will not meet thee as a man. But how will he make her naked? verily, by kings. But how ſhall kings do it? why, by virtue of the glory of the angel: yea, They ſhall make her deſolate and naked; they ſhall eat her fleſh, and burn her with fire.

Let this, I pray, be conſidered, That antichriſt ſhall not down but by the hand of kings. The preacher then kills her ſoul, and the king kills her body. And why ſhould not the kings have it granted unto them, that ſhe ſhould fall by their hand? the kings are thoſe that ſhe has abuſed, that ſhe has in the groſſeſt manner abuſed, and has ſerved herſelf of them: but the time of the end of antichriſt, myſtery Babylon is coming, And then many nations and great kings ſhall ſerve themſelves of that.

Nor ſhall all the tricks, lies, and deceit under which formerly ſhe uſed to ſhroud her ſelf, be able to prove a balm to her any longer: No, in vain ſhalt thou uſe many medicines, for no cure ſhall be unto thee; the nations have heard of thy ſhame.

Babylon has for a long time been a lady of kingdoms, and a golden cup in the Lord's hand: the nations alſo have largely drank of her cup, and the kings have committed fornication with her: but now the angel is come down, and hath lightned the earth with his glory. Wherefore now it follows immediately, Babylon is fallen! That is, in the eyes and eſteem of the nations, as well as otherwiſe.

True, ſome of the kings will bewail her fall, and will cry, Alas! Alas! when they ſee that they cannot help her; for that they ſhall ſee, as is evident, becauſe they ſtand afar off to lament her, afar off for the fear of her torment. The kings therefore into whoſe hands God ſhall deliver her, and who ſhall execute his judgments upon her, ſhall be more mighty and powerful to bring her down, then ſhall be the whole world beſides to uphold her.

And this obſerve further, That as the kings that ſhall hate her, ſhall hate her becauſe in the light of the glory of the angel they are made able to ſee her filthineſs; ſo the kings that ſhall bewail her, are ſuch as in judgment are left in the dark, and that ſhall be bewitched by her to the end. This therefore will let us ſee ſomething of the meaning of God, in that he has drawn off from her ſome of the kings already; to wit, that he might train them up by the light of the goſpel, that they may be expert, like men of war, to ſcale her walls, when the king of kings ſhall give out the commandment to them ſo to do.

There has been a great deal of talk in the countries about the ruin and deſtruction of Babylon; but could we ſee more of the kings engaged againſt her, we ſhould hope groundedly that her fall was at the door. Well, bleſſed be God for what kings there are, and the Lord turn the hearts of many more to hate her.

Some, as I ſaid before, have adventured to fore-tell the time of her downfal; but give me the ſign thereof. This therefore is a ſign, a ſign that her downfal approaches, when God ſhall lay her nakedneſs before the nations, and put it into the hearts of kings to abhor her. The ſigns of the times the Lord Jeſus would have us mind; and becauſe the Jews neglected them, though as to the time they hit pretty right, yet they miſſed of the thing that the time brought forth.

Thirdly, A third ſign of the approach of the ruin of antichriſt, is this: When Babylon is become the habitation of devils, &c. then the downfall thereof is upon us. True, Babylon was always an habitation for devils, but not an habitation only for them; Iſrael once dwelt there, and our antichriſt was ſometimes a place of reſidence for good men. The meaning then is, When you ſhall ſee the church and people of God ſo forſake her that ſhe is left in a manner to herſelf, and to her diſciples, then ſhe is to fall quickly: when you hear it proclaimed by them that are yet in her, of God's people, We would have healed Babylon, but ſhe is not healed: Forſake her, and let us go every one to his own country: Then ſhe will ſoon be hiſſed out of the world: for this is the way of the wiſdom of God; namely, to bring his people out of a city or place, when he intends the ruin of that place. When God was about to deſtroy the old world, he put his Noah into an ark: when God was about to deſtroy Sodom, he ſent his Lot away thence to Zoar: when Chriſt was about to deſtroy Jeruſalem, he bid his diſciples flee from the midſt of that: and when there ſhall be by God a hiſſing for his people; and when they ſhall hear him, and obey, and gather to him, then you ſhall ſee what will become of this enemy of Chriſt: I will hiſs for them, and gather them; for I have redeemed them.

I ſay therefore, when Babylon ſhall become the habitation of devils, a hold for all foul ſpirits, and a cage for every unclean and hateful bird, then Babylon is fallen.

And thus the angel that lightened the earth with his glory, proclaimed, Babylon the great is fallen! is fallen! and is become the habitation of devils, and a hold for every foul ſpirit, and a cage for every unclean and hateful bird. Wherefore it muſt be, that by that her time is come that ſhe ſhould fall, God will have gleaned his people from the midſt of her. And when God ſhall have gleaned his people from the midſt of her, thoſe that are left behind will appear more than ever to be what they are, to wit, devils, foul ſpirits, and hateful birds; wherefore, now will antichriſt appear in his own moſt proper colours.

But to comment a little upon the words.

Babylon] Myſtery Babylon. The antichriſtian church.

Is fallen! Is fallen!] In the eyes and faith of the godly, by her dropping into the dregs of degeneracy, and ſo is become the habitation of devils, &c. in order to her falling into utter and unavoidable deſtruction for ever.

Is become] That is, through the labour of the fanners and winnoers that God hath ſent to fan Babylon, and to fetch out his people, that ſhe might be left to her chaff: I will ſend (ſaith God to Babylon) fanners, that ſhall fan her, and that ſhall empty her land (of good men); for in the day of trouble they ſhall be againſt her round about.

An habitation of devils.] Devils: not ſuch by nature, but by practice. Incarnate devils: for when the time is come that Babylon muſt be deſtroyed, ſhe ſhall be found to be an habitation for the moſt vile of the ſons of men: for as devils have acted towards the world; ſo ſhall the ſons of this ſorcereſs, and this whore, act towards Chriſt and his members in the latter days. And perhaps, the departing of Zion from the midſt of her, will blow her up into this ſpirit of deviliſm. Let God's people therefore, when antichriſt is towards her end, look for nothing from her, but what the devil, in times paſt, uſed to do; to wit, all ſinful ſubtilty, malice, wrath, fraud, deceit, lying, murder, falſe accuſings, and implacable madneſs of ſpirit to do them miſchief. (But Lord God! think I, what will become of good men! and where will they be ſafe in ſuch days? only I comfort myſelf, by ſaying to myſelf again, this is a ſign that the ruin of antichriſt is at the door.) But this I ſay, he muſt needs be a tuneable man, that ſhall be able in thoſe days to ſing this ſong to himſelf at all ſeaſons: for this is to drive reaſon backward, and to ſet the cart before the horſe. For what will the good man's reaſon ſay, when it ſeeth all Babylonians are become devils, but that the church of God will certainly be torn in pieces? but behold! the text and the Holy Ghoſt runs counter: Babylon is fallen! is fallen! and (or, for it) is become the habitation of devils. Theſe words for certain are the words of an holy angel; for it could not have entered into the heart of meer man to have conceived them.

An habitation.] To be an habitation (for devils) is to be their houſe, their dwelling-place, their place of privilege, their place of reſt and abode, or thither whither they have right to go. And thus will Babylon be; that is, an houſe, an habitation, a dwelling-place, and a place of reſt, only for deviliſh-minded men; thither may ſuch men come; for ſuch her doors ſtand open, and there may ſuch inhabit. Whence therefore you ſee good men come out thence, and all ſorts of wicked men flock in thither, then know that Babylon is near her end.

And a hold for every foul ſpirit.] Underſtand by ſpirit, either thoſe that are devils by nature, or ſuch as are ſuch otherwiſe. But I think that the angel chiefly intends all manner of unclean and filthy ſpirits; and ſo the church and members of Babylon, their only place of ſafety: Or if you underſtand it of the uncleanneſs of the ſpirits and minds of men, then the meaning is, that they are called foul ſpirits, in alluſion to thoſe of devils which go by the ſame name. But however, or which way ſoever taken, it ſeems Babylon is their hold; that is, their place of defence: For by an hold, we often underſtand a place of ſtrength, a caſtle, a fort, a tower; ſo that theſe devils, theſe foul-ſpirited men, theſe Babylonians, will not only find houſe-room and harbour in Babel, but ſhelter, defence and protection, when ſhe is near her ruin: yea, they will find her an upholder to them, and a countenancer of them, in all their foul and deviliſh pranks; yea, ſuch an hold ſhall ſhe be to ſuch foul ſpirits in ſuch foul acts, that it ſhall not be poſſible that they ſhould be driven from her, or from them: For an hold is often taken in the ſcriptures for a place that is impregnable, and muſt be ſo taken here. This intimates then, that ſome faint oppoſition by the kings and nations will be made againſt theſe inhabiters foul ſpirits, but to little purpoſe, until the time of her land ſhall come; for in their hold they ſtill will be ſecured and defended from what reaſon, law and ſcripture can or would do unto them. Thus then we ſee how Babel, towards her end, will be filled, and with what, to wit, with devils and foul ſpirits; yea, and that ſhe will not only be an habitation, but a place of defence for ſuch.

And a cage for every unclean and hateful bird.] Thoſe that before are called devils, and foul ſpirits, are alſo here called birds, unclean and hateful beaſts. By the term [Birds,] he may allude to that of the prophet Iſaiah, where theſe unclean birds are mentioned. And by cage, he may allude to the prophet Jeremiah, from whom, as I think, the Holy Ghoſt takes thoſe words; but then we muſt put men in the place of birds, and the Babylonian kingdom for the cage.

Every unclean bird.] As was ſaid before, A hold for every foul ſpirit. Theſe unclean birds therefore are not all of one feather, or kind, but of all and every kind; and it intimates, that the worſt act of all profeſſions, ſhall be, as in a cage, in Babylon, a little before her downfall. But I ſay, if they will not be all of one feather, yet in their temper they will ſomewhat agree, being either in ſhape, monſtrous; of appetite, ravenous; or of inclination, lovers of the night: For of all theſe ſorts were the forbidden, or unclean birds among the Jews. Now ſince theſe unclean birds are not all of one feature, or kind, it intimates that the baſeſt of all ſorts, ſects, profeſſions and degrees, ſhall take ſhelter in Babylon towards her end; and that they ſhall there, in their temper, unanimouſly agree to ſhew themſelves monſtrous, to devour and eat up the poor and needy, and to blow out the light of the goſpel.

A cage.] Not to impriſon them in, but for them to ſit and ſign in, to confer their notes in, to make melodious muſick in; I mean, melodious to their own thinking; for the aſs thinks that he ſings full favouredly, and the owl endeavours to lift up her voice above all the birds of the wood: But it will be a prediction of her fall, and that her ruin is at the door.

Of theſe birds Zephaniah ſpeaks, when he prophecies of the downfall of Nineveh, ſaying, The cormorant and the bittern lodge in the uppermoſt lintels of it, their voice ſhall ſing in the widows (when) deſolation ſhall be on the threſhold. An unſeaſonable time to ſing in; for when death is coming in at the door, mourning ſhould be in the chambers. But this is the judgment of God, That ſhe ſhould be a cage for every unclean bird to ſing in, even then when her deſtruction and deſolation cometh upon her.

To ſing, as in a cage, doth alſo denote ſecurity, and that the heart is far from fear; for ſhe ſaith, I ſhall ſee no ſorrow in that hour in which her judgment comes.

But is this a ſign of the approach of the ruin of Antichriſt? And muſt thoſe that ſhall live to ſee thoſe days, rejoice when theſe things begin to come to paſs? Are not theſe things rather a ſign that the utter overthrow of the church of God is at the door? Indeed, to ſenſe it is, and reaſon will be apt to ſay ſo: But hark what the Holy Ghoſt ſaith! She is fallen! is fallen now!

When therefore we ſhall ſee men like devils; yea, every foul ſpirit, and hateful bird, flock to, and take ſhelter in Babylon;

let us not be frighted or dejected, but pluck up our hearts, and ſay, This is one of the ſigns that the downfall of Babylon is near. Wherefore it follows, after that the prophet had told us that theſe birds ſhould dwell in the land of the people of God's curſe, That the wilderneſs and the ſolitary places ſhould be glad for them, (for that they are there) and the deſart ſhall rejoice, and bloſſom as a roſe: It ſhall bloſſom as a roſe: It ſhall bloſſom (ſaith he) abundantly, and rejoice even with joy and ſinging: The glory of Lebanon ſhall be given unto it: The excellency of Carmel and Sharon: They ſhall ſee the glory of the Lord, and excellency of our God. And to ſupport the weak from thoſe fears that in thoſe days will be pulling of them down, he adds, Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a feeble heart, be ſtrong, fear not: Behold, your God will come with vengeance, even God with a recompence, he will come and ſave you. Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped. Then ſhall the lame man leap as an hart, and the tongue of the dumb ſing: For in the wilderneſs ſhall waters break out, and ſtreams in the deſart. And the parched ground ſhall become a pool, and the thirſty land ſprings of water: In the habitation of dragons where each lay, ſhall be graſs, with reeds and ruſhes. And an highway ſhall be there, and a way, and it ſhall be called the way of holineſs, the unclean ſhall not paſs over it, but it ſhall be for thoſe: The wayfaring men, though fools, ſhall not err therein. No lion ſhall be there, nor any ravenous beaſt ſhall go up thereon, it ſhall not be found there; but the redeemed ſhall walk there. And the ranſomed of the Lord ſhall return and come to Zion with ſongs, and everlaſting joy upon their heads: They ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away.

What ſay ye now, ye ſons of God! Will you learn to make a judgment of things according to the myſtery of the wiſdom of God, or will you longer conclude according to ſenſe and reaſon: He turneth the ſhadow of death into the morning: And commands oft-times, that the faireſt day ſhould ſucceed the fouleſt night. Wherefore, when we ſee theſe devils, foul ſpirits, and unclean birds in Babylon; yea, when we ſee good men leave her, and the vileſt run in to her, then let us ſing the angels ſong, and ſay, Babylon the great is fallen! is fallen, and is become the habitation of devils, and a hold for every foul ſpirit, and a cage for every unclean and hateful bird.

Fourthly, Another ſign of the approach of the ruin of Antichriſt, is, The Slaying of the Witneſſes: For the witneſſes are to be ſlain before the fall of Antichriſt; and that by the hand of the beaſt, who ſhall manage the members of antichriſt, having qualified them before that work, with thoſe qualifications of which you read in the ſign foregoing. For what can better fit a generation for ſuch a work, than to be themſelves all turned devils, and alſo ſuccourers of all foul ſpirits. Wherefore, they muſt be the wickedeſt of men that ſhall do this: the very ſcum of the nations, and the very vileſt of people. Nor is this a new notion: God threatened to give his ſanctuary into the hands of ſtrangers for a prey, and to the wicked of the earth for a ſpoil: To robbers, burglers, and they ſhould defile it. Again, ſaith God of his people, I will bring the worſt of the heathen, and they ſhall poſſeſs their houſes. For the truth is, this work is too bad for men either of reaſon or conſcience to be found in the practice of. The hangman is uſually none of the beſt: The witneſſes are alſo to be ſlain; but not a man, but a beaſt muſt ſlay them; a den of thieves, a hold of foul ſpirits muſt do it.

That the witneſſes muſt be ſlain before the fall of Babylon, has been hinted already. Alſo, that their death is a forerunner of the ruin of antichriſt, has before been touch'd upon; but in this place I ſhall a little enlarge.

And therefore I proceed: And when they ſhall have finiſhed their teſtimony, the beaſt that aſcended out of the bottomleſs pit ſhall make war againſt them, and overcome them, and kill them: And their dead bodies ſhall lie dead in the ſtreet of that great city, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified. And they of the people, and kindred, and tongues, and nations, ſhall ſee their dead bodies three days and an half, and ſhall not ſuffer their dead bodies to be put into graves. And after three days and an half, the ſpirit of life from God entered into them, and they ſtood upon their feet, and great fear fell upon them that ſaw them. And they heard a great voice from heaven, ſaying, Come up hither: And they aſcended to heaven in a cloud, and their enemies beheld them.

Thus you ſee their death is before their deliverance. Alſo their death is to be by the hand of the beaſt; to wit by the men that have and hold his mark, and that of his image, and that are of the number of his name. You ſee alſo that their death is not only a fore-runner of their deliverance, but a ſign that their deliverance is at the door; ſince the one is but three days and an half before the other.

And if a ſhort comment upon this text will give a little light to the reader, I ſhall not count my labour loſt.

And when they ſhall have finiſhed their teſtimony.] When, or about the time they have done their work of witneſs-bearing for God in the world: When they have made or are making an end of giving their teſtimony for Chriſt, and againſt the witchcrafts, idolatries, ſorceries, fornications, thefts, murthers, and wickedneſs of antichriſt: Then, and not till then.

The beaſt that aſcended out of the bottomleſs pit.] The beaſt: The power that carrieth and beareth up antichriſt, the mother of harlots: The beaſt upon which the woman ſitteth, and by the heads and horns of which ſhe is protected and defended; he is ſaid to aſcend out of the bottomleſs-pit: for that he manifeſteth by his doings, that he was born there, and came to do the work of the king thereof.

Shall make war againſt them.] We read that he made war againſt them all the time of their propheſying in ſackcloth, while they were bearing their teſtimony againſt his doing; and that his commiſſion was, That he ſhould have leave to make war ſo long. But here we read again, that when they had finiſhed their teſtimony, and ſo conſequently he had run out the time of his firſt commiſſion for war, he makes war again. So that this war which now he raiſeth againſt them, ſeems to be another, a new war and ſuch as is grounded upon other, to wit, new arguments, beſides thoſe upon which his firſt war ſtood. By his firſt war, he ſought to beat down and overthrow their teſtimony. By this war he ſeeketh to overthrow themſelves. The firſt war he made, was grounded upon a vain confidence of his ability to deſtroy their faith; but this laſt was grounded upon madneſs againſt them, becauſe their teſtimony had prevailed againſt him: Wherefore, Torment wherewith theſe witneſſes by their teſtimony tormented him and his followers, was the cauſe of this laſt war. And this is inſinuated, when he ſaith, They made merry for their victory over them, becauſe theſe two prophets, (to wit, by their teſtimony,) tormented them that dwelt on the earth.

The beaſt therefore will make a war againſt the witneſſes all the time of their propheſying in ſackcloth, which will be a thouſand two hundred and threeſcore days. In all which time they ſhall give him the foil, and overcome by their faith and teſmony, and be proclaimed more than conquerors over him, through the Chriſt that loved them. But now in this ſecond war he overcomes them, he overcomes them, and kills them.

Jezabel for a long time made war againſt Elias the prophet, ſeeking to overthrow the worſhip of God which he maintained, and to eſtabliſh the religion of Baal: But when ſhe ſaw that by all ſhe could do ſhe got nothing, but that the prophet got the day of her worſhip, prieſts and worſhippers, ſhe breaks out into a rage, as one tormented almoſt to death, and raiſes a new war; not now againſt his religion, but his perſon, and deſperately ſwears by all the gods that ſhe had, That by to-morrow that time the life of the prophet ſhould be as the life of one of her prieſts whom he had ſlain for an idolator. When the devil ſees that he cannot do by argument, he will try if he can by blows.

When Zedekiah, the ſun of Chenanah, ſaw that with argument he could not overcome Micaiah, he ſteps to him, and takes him a box of the ear. This new war, is a box of the ear which the beaſt will give the witneſſes, becauſe they overcame him by their faith and teſtimony, all the time that the firſt war laſted.

Now how long this ſecond war will laſt, and what ſtrugglings the witneſſes will make before he ſhall overcome them, I know not: This I know, that the text ſaith, By this war he ſhall overcome them.

And ſhall overcome them.] Saints are not ſaid to be covercome, when they are impriſoned, baniſhed, and killed for their faithful teſtimony: No, by theſe things they overcome. To overcome then, is to get the maſtery, to ſubdue, to turn out of poſſeſſion, to take and hold captive, to ſtrip the ſubdued of power and privilege, as is ſufficiently manifeſt both by ſcripture and reaſon: For of whom a man is overcome, of the ſame he is brought in bondage.

So then, when he is ſaid to overcome them, it is meant, he ſhall get the maſtery of them, they ſhall grow faint before him, have no heart or ſpirit to bear up in their profeſſion againſt him: Againſt him, I ſay, as ſhe did the thouſand two hundred and threeſcore days war with him; for then they were overcomers, and did bear away the garland.

Nor do I, for my part, wonder at this, when I conſider that theſe witneſſes are a ſucceſſion of good men; and that when Iſrael came out of Egypt of old, the feeble and weak-handed did come behind. It will be the lot therefore of the church, in the latter end of the reign of the beaſt, to be feeble and weak in their profeſſion, the valiant ones have gone before: Theſe will come in, when thoſe that were able have bravely born their teſtimony, or when they are upon finiſhing of that: In compariſon of whom, they that come after will be but like eggs to the cocks of the game: wherefore they muſt needs be cruſhed, cowed, and overcome. And then will the beaſt boaſt himſelf, as did his type of old, and ſay, Mine hand has found, as a neſt, the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the wing, or that opened the mouth, or peeped.

A ſad time, and it is to happen to the

people that are left, to the latter end of the witneſs-bearers; and that too when they ſhall have finiſhed their teſtimony.

Of this tyranny the cruelty of Amalek was a type; who, as was hinted before, ſmote the hindermoſt, the weak: But his judgment is, That he ſhall periſh for ever.

And ſhall overcome them.] There are two ways of overcoming; to wit, by power and policy: And perhaps by both theſe ways they may be overcome. However, overcome they ſhall be; for ſo ſaith the holy word of God; yea, the beaſt ſhall overcome them. Wherefore the church of God, at that day, will be under ſuch a cloud as ſhe never was ſince Chriſt's day. Now how long they ſhall thus be held captive before they are brought to execution; whether the beaſt will ride in triumph while they are in his bounds; or whether he will ſuddenly kill them; that time, and obſervation, and experience, muſt make manifeſt: But kill them he ſhall, that is certain, for ſo ſays the Holy Ghoſt.

And ſhall overcome them, and kill them.] In this method therefore God will ſuffer the beaſt to proceed with the church of God, after ſhe has ſufficiently born her teſtimony for him in the world. He ſhall war againſt them, but that is not all: He ſhall overcome them, but that is not all; he ſhall overcome them, and kill them.

And kill them.] Of their ſlaughter alſo I ſhall ſpeak a word or two. But firſt I would note, as all know, that there is a difference to be put betwixt killing and overcoming: For though every one that is killed, is overcome: yet every one that is overcome, is not killed: men may be overcome, and yet live; but when they are killed, it is otherwiſe: There may be a cry heard from the mouth of them that are overcome, but not from the mouth of them that are killed: They that are overcome, may conſult their own enlargement and deliverance; but they that are killed, cannot do ſo. I do therefore diſtinguiſh betwixt being killed and overcome, becauſe the text doth ſo: He ſhall make war againſt them, and ſhall overcome them, and kill them.

And kill them.] From theſe words therefore I will take occaſion to enquire,

1. How they are to be conſidered as to this ſlaughter.

2. What death they muſt die to accompliſh this prophecy.

Firſt, How they are to be conſidered?

I anſwer: Not in a carnal or natural, but in a myſtical ſenſe. For, firſt, They are called witneſſes. Secondly, They are put under the number of two: My two witneſſes. Both which are to be myſtically taken.

Firſt, Becauſe their teſtimony ſtandeth not in their words only, but in their converſation; yea, in their ſuffering alſo: And that is a myſtical witneſs-bearing.

Secondly, They go under the number of two: Not becauſe there were indeed two ſuch men in the world, but becauſe two are a ſufficient number to bear witneſs; and God's church, in the moſt furious heat and rage of antichriſt, has been at leaſt of ſuch a number of profeſſing ſaints, to proclaim againſt the beaſt and his worſhip in the name of God. To think that there have been two ſuch men in the world, is ridiculous; for theſe witneſſes muſt continue to give their teſtimony for God againſt antichriſt, a thouſand two hundred and threeſcore years. Nor can they ſcripturally bear this title, My two witneſſes, but with reſpect to their propheſying ſo long. The witneſſes therefore are nothing elſe but a ſucceſſive church, or the congregation of God abiding for him againſt antichriſt, by reaſon of a continual ſucceſſion of men that is joined by the ſpecial bleſſing of God unto it.

Secondly, What death they muſt die? I anſwer, Not a corporeal one, but that which is myſtically ſuch. And I chuſe to underſtand it thus, becauſe this ſuiteth beſt with their ſtate and condition, which is myſtical. Beſides, thus did they (when they did overcome,) ſlay their enemies, even with the fire or ſword of their mouth: If any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies: If any man will hurt them, he muſt in this manner be killed. As therefore they went about to kill their enemies, ſo their enemies will kill them: But they ſought to kill their enemies by their teſtimony, as to their antichriſtian ſpirit, and church ſtate; and their enemies will kill them, as to their chriſtian heat and fervency of mind; and alſo as to their chriſtian church ſtate. So that, (at leaſt, ſo I think,) there will be ſuch ruins brought both upon the ſpirit of chriſtianity, and the true chriſtian church ſtate before this antichriſt is deſtroyed, that there will for a time ſcarce be found a chriſtian ſpirit, or a true viſible living church of Chriſt in the world: Nothing but the dead bodies of theſe will be to be ſeen of the nations: nor them neither, otherwiſe than as ſo many ruinous heaps. For the love that I bare to the church of Chriſt, I wiſh, as to this, I may prove a falſe prophet: But this looks ſo like the text, and alſo ſo like the diſpenſations of God with his church of old, that I cannot but think it will be ſo. For the text, I have ſpoken to that already; wherefore I will now preſent you with ſome things that look like parallel caſes.

Firſt, When the church was coming out of Egypt, juſt before they were delivered from Pharoah, they were in their own eyes, and in the eyes of their enemies, none other than dead: It had been better (ſaid they to Moſes) that we had ſerved the Egyptians, than that we ſhould die in this wilderneſs. The people ſaid ſo, Moſes feared, and Pharaoh concluded they were all dead men. Alſo Paul tells us, that they were baptized (that is, buried) unto Moſes in the cloud, and in the ſea. They were, for the time, to uſe the expreſſion, a dead church both in the eyes of Pharaoh, in the eyes of Moſes, and alſo in their own.

And 'tis to be taken notice of: As the witneſſes in the text were ſlain but a little before the ruin of antichriſt began; ſo this church was baptized in the ſea but a little before great Pharaoh was drowned there.

Secondly, In the time of Elias, which time alſo was typical of this, what church was there to be ſeen in Iſrael? None but what was under ground, buried in dens, and in caves of the earth: Yea, the prophet could ſee none, and therefore he cried to God, and ſaid, Lord, they have digged down thine altars, and ſlain thy prophets, and I am left alone, and they ſeek my life! What viſible living church was now in the land, I mean, either with reference to a godly ſpirit for it, or the form and conſtitution of it? What was, was known to God, but dead to every man alive.

Thirdly, What was the dry bones that we read of in the 37th of Ezekiel, but the church of God, and alſo a figure of what we are treating of? And why called dry bones, ſince the people were alive, with their ſubſtance, wives, and children; but to ſhew, that that church of God was now, as to their ſpirit and church-ſtate, accounted as dead, not only by themſelves, but by the king of Babylon, and the nations round about? Babylon then was the valley, and the grave; and the church of God were the bones: Bones without fleſh, ſinews, or ſkin; bones exceeding dry; yea ſo dry and dead were they, that the prophet himſelf could not tell whether ever they ſhould live again.

Now this, as I ſaid, was a ſtate that was not to end with the church of Iſrael, but to be acted over once again by the beaſt with the church of the new teſtament: Yea, it is an eaſy matter to make their witneſſes in this their death, and the church of Iſrael in this their grave, in many things to ſymbolize.

Fourthly, Take another inſtance, or rather compariſon, unto which the church of God compared herſelf, when under the king of Babylon's tyranny: And that is, ſhe counted herſelf as the dung that the beaſt lets fall to the ground from behind him. And doth this look like a viſible church-ſtate? Or has it the ſmell or ſavour of ſuch a thing? Nebuchadnezzar (ſaid ſhe) hath ſwallowed me up like a dragon; he hath filled his belly with my delicates; he hath caſt me out. Pray, what would you think of a man, of whom one ſhould tell you, That he was eaten up of a dragon; made to fill the belly of a dragon, and caſt out as the dung of a dragon? Would you think that ſuch an one did all this while retain the ſhape, form, or ſimilitude of a man? Why, thus the church ſaid ſhe was, and thus the church ſhall be again: For ſhe is once more to be overcome, to be overcome and killed; and that by the beaſt, the dragon's whelp, of which the king of Babylon was a type. And therefore I conclude the premiſſes; that is, That the beaſt will kill the church that ſhall be in the latter days, as to her chriſtian ſpiritedneſs, and her church-ſtate. And I could further add, That if we hold they die corporeally, we muſt conclude, that their natural body being ſlain, ſhall lie three years and an half in the ſtreet; yea, that their reſurrection ſhall be corporeal, &c. But why we ſhould think thus, as yet I can ſee no reaſon, ſince the perſons are ſuch myſtically; the beaſt myſtically ſo; the ſtreet in which they be, myſtically ſuch; and the days of their unburied ſtate, to be taken myſtically likewiſe. But we will paſs this, and deſcend to other things.

Fifthly, I will yet add another thing. When Iſrael was coming out of Babylon; yea, while they were building of the temple of God, which was a figure of our church-ſtate now under the Goſpel; they were not only troubled, hindred and moleſted in their work, but were made for a time to ceaſe, and let the work lie ſtill.

Now (ſays the text) when the copy of king Artaxerxes letter (which we ſent to forbid the Jews in their work) was read before Rehum and Shimſhai the ſcribe, and their companions, they went up in haſte to Jeruſalem unto the Jews, and made them to ceaſe by force and power. Then ceaſed the work of the houſe of God which is at Jeruſalem: So it ceaſed unto the ſecond year of the reign of Darius the king of Perſia.

And I pray, ſince their temple-worſhip was a type of a new-teſtament church ſtate and worſhip, what doth their cauſing of that work to ceaſe ſignify to us, but that we muſt have a time alſo to ceaſe as they? and ſince their temple-work was cauſed to ceaſe before the houſe was finiſhed, what face could there be at preſent thereupon, but that, to look to, it was like ſome deformed, battered, broken building, or as ſuch an one that was begun by fooliſh builders? Yea, and ſince the Jews left off to build God's houſe at the command of the heathens, what did that beſpeak, but that they had loſt their ſpirit, were quaſhed, and ſo as to their temple-work, killed, as it were, to all intents and purpoſes? And thus it will be, a little before the church of God ſhall be ſet free from the beaſt, and all his angels: For theſe things were writ for our admonition, to ſhew us what ſhall be done hereafter; yea, and whether we believe or diſbelieve hereabout, time will bring it to paſs.

I do not queſtion but many good men have writ more largely of this matter: but as I have not ſeen their books, ſo I walk not by their rules. If I miſtake, the miſtakes are only mine, and if I ſhall merit ſhame, I alone muſt bear it.

Some may think they have ſaid enough, when they aſſert, that for the witneſſes to be killed, is, To be dead in law. But I anſwer, That is not to be overcome. They are here ſaid to be overcome; and that is more than to be dead in law: For a man may be dead in law, and yet not be overcome; and if ſo, then far enough off from being killed. So then, for as much as they are ſaid to be overcome and killed, it muſt be more than to be dead in law. Beſides, the text ſuppoſeth that they had yielded up, as dying men do their ſouls, their ſpirit of life into the hands of God: For it ſaith concerning them, That at their reſurrection, the ſpirit of life from God entred (again) into them: Into them, antecedent thereunto. And after three days and a half, the ſpirit of life from God entred into them, and they ſtood upon their feet. Thus it was concerning the dry bones, of which mention was made before: Then ſaid he unto me, propheſy unto the wind, propheſy ſon of man, and ſay to the wind, thus ſaith the Lord God, come from the four winds, O breath, and breathe upon theſe ſlain, that they may live. And thus much concerning their killing.

Now, as I ſaid, ſince in death, the body doth not only lye dead, but the ſpirit of life departs therefrom; it is to ſhew, that not only their bodies, their church ſtate, ſhall die, (for churches are called bodies) but that ſpirit of life that acted thoſe bodies, ſhall be taken up to God. There ſhall for a time, be no living viſible church of Chriſt in the world: A church but no living church, as to church ſtate: A church in ruines, but not a church in order: Even as there was once a Chriſt, but no living Chriſt in the grave; yet the gates of hell ſhall not prevail to an utter overthrow thereof, no more than they prevailed to an utter overthrow of Chriſt; but as one did, ſo ſhall the other, revive, and riſe again, to the utter confuſion and deſtruction of their enemies: Yea, and as Chriſt, after his reſurrection, was, as to his body, more glorious than he was before; ſo the witneſſes, after their reſurrection, ſhall be more ſpiritual, heavenly, and exact in all their ways, than they were before they were killed. Reſurrections are always attended with new additions of glory; and ſo ſhall the church of God, as to her church ſtate, be in the latter days.

But yet the beaſt ſhall not altogether have his will, (if that at all was his will) that theſe witneſſes, in this ſecond war, ſhould be conquered to a complyance with antichriſt in his fooliſh and vain religion: For it is not with dead men to comply, but as they are dead to their own church-ſtate, ſo they are to his. When the Jews had killed Chriſt, it was beyond all the art of hell to cauſe that his body ſhould ſee corruption; ſo when the beaſt has killed the witneſſes, he ſhall not be able to corrupt them with any of his vices.

Hence you find, that not the witneſſes, but the dwellers upon the earth were them that danced after the devil's pipe, when he had fulfilled their murther.

Nor doth this murther, as to the fulfilling of it in thoſe nations where the woman ſitteth, ſeem to be a great way off, if all be true that from foreign parts ſome have ſaid: For what a withdrawing of God and of his Spirit is there already in ſome of the churches of God! The word worketh not that ſound repentance which it was wont to do: Preachers preach for little, but to ſpend themſelves, as men that are wounded do when with groans they let out their life. Where (ſay ſome) is the ſpirit and life of communion? And where that practical holineſs that formerly uſed to be ſeen in the houſes, lives and converſations of profeſſors? The whole head is ſick, and the whole heart faint already; and how long will it be before churches die of the wound that the beaſt has given them, time muſt make appear: But die I perceive they muſt; for if the wound already given will not kill, repeated blows ſhall.

By all that I have ſaid, I do not deny but that many of the people of God may die corporeally, by the hand of the beaſt, in this ſecond war that ſhall be made by him againſt the witneſſes: But ſhould as many more die, that will not prove that that death will be that that by the killing of the witneſſes is intended.

Some thing I would beſtow upon the reader, for him to carry with him as a memorandum, while he reads this account of things: As,

Firſt, This victory of the beaſt, is not to be untill the witneſſes have finiſhed their teſtimony; and ſo by all that he ſhall do, he ſhall not hinder the revelation of any of the truths that they either were to bring to light, or to confirm by their witneſs-bearing.

Witneſſes are not always bound to ſpeak: There is a time to keep ſilence, and thou ſhalt be dumb. But how ſhall we know when this time is come?

1. When a ſufficient teſtimony has been given for Chriſt, and againſt antichriſt, before the God of heaven; for he muſt be the judge.

2. When her enemies forbear to plead againſt her by argument, and rather betake themſelves to blows.

3. When the ſpirit of teſtimony-bearing is taken from the church; for that is not eſſential to chriſtianity, but is given and taken away as there is occaſion.

4. When teſtimony-bearing becomes a vain or needleſs repetition, when they have heard ſufficiently of things before.

Secondly, This victory of the beaſt ſhall not invalidate or weaken their teſtimony; no, not in the eyes of the world; for they will ſtill remember, and have a reverence for it: This is intimated by this, That they of the people, and kindreds, and tongues, and nations, (that are neither the witneſſes, nor they that in the next verſe are called the inhabiters, or they that dwell upon the earth,) ſhall not ſuffer their dead bodies to be buried, or be put into graves.

Thirdly, This ſhall not lengthen the reign and tranquility of the antichriſtian kingdom; nor fruſtrate, drive back, (or cauſe to tarry) the glorious freedom and liberty of the ſaints.

But ſome may ſay, This will be a SAD day.

So it will and gloomy; but it will be but ſhort, and the righteous ſhall have dominion over them next morning. 'Twill laſt but three days and a half; nor ſhall it come, but for the ſins of churches and ſaints, and to haſten the downfall of the kingdom of the beaſt, and for the ſweetning to the church her future mercies. Chriſt Jeſus, our Lord, in anſwer to the queſtion of his diſciples, about the deſtruction of Jeruſalem, preſented them with a relation of many ſad things; but when he was come even to the hearts of men, and had told them that they ſhould fail for fear: He ſaid, when theſe things begin to come to paſs, look up, and lift up your heads, for your redemption draweth nigh.

'Tis as ordinary as for the light to ſhine, for God to make black and diſmal diſpenſations, to uſher in bright and pleaſing; yea, and the more frightful that is which goes before, the more comforting is that which follows after. Inſtances abundance might be given as to this, but at preſent let this ſuffice that is here upon the paper before us; namely, the ſtate of the witneſſes, with their glorious reſurrection.

Fifthly, Another ſign of the approach of the ruin of antichriſt, will be this: The great joy that will be in her, and among her diſciples, when they ſhall ſee that the witneſſes are ſlain, and lye dead upon the ſpot: And they that dwell upon the earth ſhall rejoice over them, and make merry, and ſend gifts one to another, becauſe theſe two prophets tormented them that dwell on the earth. Babylon has been always a merry city, and her diſciples merry men; but the poor church of Chriſt has been ſolitary, and as a wife forſaken; her tears upon her cheeks bear her witneſs, and ſo doth her ſackcloth-weed.

Hence our Babylon, under the name of Nineveh, is called, the rejoicing city. Only her joy is diſtinguiſhed from that which is the joy of God's people, by theſe two things.

Firſt, Either ſhe rejoiceth in outward and carnal glory, or elſe in the ruin of the church of God. This laſt, to wit, the (ſuppoſed) ruin of the church of God, is that which will be now the cauſe of her glorying. And this is the joy that God complaineth of, and for the which he ſaid that he would puniſh Babylon: Caldea ſhall be a ſpoil: All that ſpoil her ſhall be ſatisfied, ſaith the Lord; becauſe ye were glad, becauſe ye rejoiced, ye deſtroyers of mine heritage, &c. The joy therefore of Babylon, antichriſt; the joy that ſhe ſhall conceive in her heart upon the ſlaughter of the witneſſes, is a ſure ſign of her unavoidable ruin and deſtruction. Theſe two prophets tormented her; they were to Babylon as Mordecai was to Haman, a continual plague and eye-ſore: As alſo was David to the wretched Saul: But now they are overcome, now they are killed; now ſhe rejoiceth, and maketh merry. And this her joy was of old prefigured by them that in her ſpirit have gone before her: As,

Firſt, When the Philiſtines had, as they thought, for ever overcome Sampſon, that Nazarite of God, how joyful were they of the victory! And the Lords of the Philiſtines gathered them together for to offer a great ſacrifice unto Dagon their god, and to rejoice; for they ſaid, our god hath delivered Sampſon our enemy into our hands. And when the people ſaw him, (ſaw him in chains) they praiſed their god; for they ſaid, our god hath delivered into our hands our enemy, and the deſtroyer of our country, who ſlew many of us. Poor Sampſon! While thou hadſt thy locks, thy liberty, and thine eyes, thou didſt ſhake the pillar that did bear up their kingdom! But now they have conquered thee, how great is their joy! How great is their joy, and how near their downfall! This therefore is a joy that is like that we have under conſideration, to wit, the joy of them that dwell upon the earth; for that the witneſſes that did bear up the name of God in the world, were overcome and killed.

Secondly, Like to this, is that which you read of in the firſt book of Samuel, concerning the men that had burnt David's Ziklag. Ziklag was poor David's place of ſafety; nor had he any elſe but that under the whole heaven: But the children of the eaſt came upon it, and took it, ſet it on fire, and carried thence all David's ſubſtance, with his wives and his children

dren. (Very ill done to a man in affliction; to a man that went always in fear of his life, becauſe of the rage of his maſter Saul.) But how were they that had got the victory? Oh! joyful, and glad, and merry at heart at the thoughts of the richneſs of the booty? Behold, they were ſcattered abroad upon all the earth, eating, and drinking, and dancing, becauſe of all the great ſpoil that they had taken out of the land of the Philiſtines (from Ziklag) and out of the land of Judah. Here again you find a joy and merriment like theſe that we have under conſideration, and that upon ſuch like accounts. Nothing pleaſes the wicked more, than to ſee the godly go down the wind; for their words, and lives, and actions are a plague and a torment to them: As 'tis ſaid of theſe two prophets, They tormented them that dwell on the earth.

Thirdly, While the church of God lay dead in Babylon, and as bones exceeding dry; what a trampling upon them was there by Belſhazzar a little before his death! He called for his golden and ſilver veſſels that his father Nebuchadnezzar had taken out of the temple of God that was at Jeruſalem, (thoſe holy veſſels once dedicated to the worſhip and ſervice of God) that his princes, his wives and his concubines might drink therein. An high affront to heaven: They drank wine, and praiſed the gods of gold, and of ſilver, and of braſs, of iron, of wood, and of ſtone: And all to ſhew what a conqueſt, as he thought, he had got over the God of heaven, and over his people that dwelt in Jeruſalem, and over his ordinances and veſſels uſed in his worſhip and ſervice: Yea, this he did with ſuch joy that was not uſual, as is intimated by his doing of it before a thouſand of his lords, and that till he had drank himſelf drunken. But all this while, as was hinted before, the church of God, as it were, lay dead at his feet; or as the phraſe is, as bones exceeding dry. This too will be the joy of the beaſt and his followers in the latter days; they will make war with the witneſſes; they ſhall overcome them and kill them; and when that is done, they ſhall rejoice over them and make merry. But as Belſhazzar ſoon after this, ſaw the hand-writing that made his knees knock together; and as he lived not to ſee the light of another day; ſo 'twill be with the beaſt and his followers; the next news that we hear upon this mirth and jollity, is, the tenth part of his kingdom falls, and ſo on till the whole is ruined.

Thirdly, Moab alſo, in the day that Iſrael was taken captive by their enemies, could not forbear but ſkip for joy, ſo glad was he in his heart thereat. But what ſaith the jealous Lord? Make him drunken, for he magnifyeth himſelf againſt the Lord. Moab alſo ſhall be a deriſion: For was not Iſrael (ſaith God) a deriſion to thee? Was he found among thieves? For ſince thou ſpakeſt of him thou ſkippeſt for joy. Of all things, God cannot away with this: For when the wicked would rejoice that they have been ſuffered to make havock of the church of God, they deny the wiſdom and power by which they were permitted to do this, and offer ſacrifice to their own net and drag; which provoketh the holineſs of Iſrael: Shall the axe boaſt itſelf againſt him that heweth therewith? Or ſhall the ſaw magnify itſelf againſt him that ſhaketh it? As if the rod ſhould ſhake itſelf againſt him that lifteth it up; or as if the ſtaff ſhould lift up it ſelf, as if it were no wood. But what follows? Why, burning and conſuming of ſoul and body of them that do ſuch a thing. And this text I the rather bring, becauſe 'tis to be the portion of antichriſt.

And therefore let this be a caution to the men that wonder after the beaſt, to caution them to repentance, for he will aſſuredly go into perdition. What! ſhall the witneſſes of God be killed! Shall the beaſt ſtand glorying over them while they are dead, with his feet in their neck, and ſhall none be angry at it? Let them that love themſelves look to themſelves: God will be concerned, and will aſſuredly for this quickly put a period to the kingdom and reign of antichriſt.

And although this glorying miſtreſs of iniquity, this antichriſt and Babylon, may ſay that her power is the hammer of the whole earth; yet God will cut him in ſunder, and break him in pieces with his bout-hammers, with the proteſtant kings of the earth, that he will uſe to do this work withal; that is, when this laſt ſign is fulfilled: I call it the laſt ſign; I find none that doth intervene betwixt the ſlaying of the witneſſes, and the beginnings of the ruin of antichriſt but this.

But a little to comment upon their joy, as the Holy Ghoſt doth ſet it forth. The cauſe of their joy we have touched already; which was, for that they had ſlain their tormentors: For, as was ſhewed you, the witneſſes had been their tormentors: But when they ſhall overcome them and kill them, they rejoice, make merry, and ſend gifts one to another.

This repeating, and repeating with aggravation, doth manifeſt, and at that day their joy will be exceeding great: They ſhall rejoice, and make merry, &c. They ſhall rejoice over them, over their ſlain, their enemies, their tormenting enemies. This joy therefore is a joy that flows from victory, from victory after a war that has laſted a thouſand two hundred and threeſcore years. They ſhall rejoice, as they do that have a moſt potent, vexatious, and tormenting enemy lying dead at their foot, and as thoſe that ride in triumph over them. They ſhall therefore rejoice as conquerors uſe to do, who make the ſlaughters of their ſpoiled enemies the trophy of their joy.

For the devil, that great deceiver of mankind, will ſo fluſh up and bewitch the men that wonder after the beaſt, with the victory that they ſhall get over the faithful witneſſes for God and his Son, that they will think ('twill never be day) that the victory is ſo compleat, ſo univerſal, ſo thorough, that the conqueſt muſt be laſting. And from ſenſe and reaſon they will have ground to think ſo; for who now is left in the world any more to make head againſt them? but here comes in that which will utterly ſpoil this joy; theſe conquered, killed, dead men muſt come to life again, and then what's become of their joy? And great fear fell upon all that ſaw them. Wherefore this joy muſt fade and vaniſh: but, I ſay, the followers of the beaſt will be far from thinking ſo; for they will rejoice over them, make merry, and ſend gifts one to another, concluding that theſe tormentors ſhall never torment them more. But Jacob's bleſſing upon his ſon Gad, ſhall be fulfilled upon theſe witneſſes: Gad (ſaith he) a troop ſhall overcome him; but he ſhall overcome at the laſt. So then theſe conquerors muſt not always rejoice, though they will ſuppoſe they ſhall, and alſo make merry too.

And make merry.] To make merry is more than to rejoice. To rejoice doth ſhew the preſent act of the ſoul, but to make merry, is to uſe the means as will keep this joy alive, and on foot. Joy is one thing, and the continuance of it is another. Joy may be begotten by a conceit, a thought; but it cannot be maintained ſo; becauſe deliberation will come in and ſpoil it, if ſufficient means is not uſed to continue it: wherefore he adds, They rejoiced over them, [And made merry.]

And there are five things that are uſually made uſe of to keep up wicked joy. (1.) There is, the merriment of muſick. (2.) The merriment of feaſting. (3.) The merriment of laughter. (4.) The merriment of fleſhly ſolace. (5.) Revenge upon a ſuppoſed enemy. So then, by theſe five things we ſee what is the way that ſinful joy is maintained in the hearts of wicked men; and alſo by what means the limbs and brats of antichriſt will keep up that joy that at firſt will be conceived in their hearts at the thoughts that now they have killed their tormentors. (1.) They ſhall have muſick. (2.) They ſhall have feaſting. (3.) They ſhall have laughter. (4.) They ſhall have fleſhly ſolace. And (5.) They ſhall have their fill, for the time, of revenge. Thus therefore ſhall they rejoice over them, and make merry, all the time of that little, ſhort everlaſting that they are to live in the world.

And make merry.] To make merry, to make wicked mirth, there muſt be a continual fraternity, or brotherhood in iniquity, maintained among them, and that where none may come to interrupt; and that they will be capable of doing any where then, for that their tormentors will be dead. Wickedneſs ſhall walk with open face in thoſe days; for then there will be none alive for God and his ways; wherefore, the beaſt and his train may do what they will: now will be the time for men to live careleſly and wantonly, and to make their wantonneſs their joy, (after the manner of the Zidonians) for there will be none to put them to ſhame.

And ſhall ſend gifts one to another.] This is another token of their gladneſs, and alſo a means to buoy them up ſtill: and it will be a ſign that they have joyned hand in hand to do this wickedneſs, not dreaming of the puniſhment that muſt follow. This ſending of gifts to each other, and that after they have ſlain theſe two prophets, doth alſo declare that they will be far from repentance, for the commiſſion of ſo great an offence. Nay, it ſignifies further, that they were reſolved and determined to quench all manner of convictions one in another, that might ariſe in their hearts for the ſin which they had committed: for a gift blinds the eyes of the wiſe, and perverts the judgment of the righteous; how much more then will it ſtifle and choak appearances of ſuch upon the ſpirits of wicked men! I queſtion not at all but many have been, by the favours and gifts of wicked men, drawn down into the belly of hell.

Now what theſe gifts will be, either as to kind or quantity, that I can ſay nothing to: but probably, whatever they will be, there will be but little of their own coſt in them. Victors and conquerors do uſe to viſit their friends with their ſpoils won in battle, with the ſpoil of the enemies of their God.

And this was David's way, after he had recovered the loſs that he had ſuſtained at the burning of his Ziklag; he ſent to his friends of what he had taken from his enemies, as token of victory: David ſent of the ſpoil (ſays the text) unto the elders of Judah, even to his friends; ſaying, behold a preſent for you of the ſpoils of the enemies of the Lord! And why may not thoſe we have now under conſideration, do ſo to their god, and their friends alſo? ſpoyling is like to be one of the laſt of the miſchiefs that antichriſt ſhall do to the church of God in this world: and methinks, ſince the beaſt will have power to overcome, and to kill, he ſhould alſo have power to take away: Haſt thou killed, and alſo taken poſſeſſion? ſaid the prophet to wicked Ahab.

However, whatever their gifts may be, and at whoſe coſt ſoever bought, 'tis a ſign their hearts will be open, they ſhall ſend gifts one to another: their merry days will then be come, and their enemies will then be dead at their feet; wherefore, now they will have nothing to do but to rejoyce over them, and to make merry, and to ſend gifts one to another.

Thus as to ſenſe and reaſon, all ſhall be huſh, all ſhall be quiet and ſtill: the followers of the Lamb ſhall be down; the followers of the beaſt ſhall be up, cry peace and ſafety, and ſhall be as ſecure as an hard heart, falſe peace, and a deceitful devil can make them: But behold! While they thus ſing in the window, death is ſtradling over the threſhold! While they are crying peace and ſafety, ſudden deſtruction cometh: by that they have well ſettled themſelves at their table with Adonijah, they ſhall hear it proclaimed with ſound of trumpet, the witneſſes are riſen again.

Now the chriſtians pipes will go again, and ſurely the earth will be rent with the ſound of their ſhouts and acclamations, while they cry with joyful ſound, The kingdoms of this world are become the kingdoms of our Lord, and of his Chriſt and he ſhall reign for ever and ever.

But wo to the wicked, it ſhall be ill with them; for the Lord Jeſus will now begin to ſhew his jealouſy, and to make known his indignation towards thoſe that have thus cruelly ſlain his prophets, digged down his altars, and made ſuch havock of the afflicted church of God. Now will he wet his glittering ſword, and his hand ſhall take hold on vengeance, that he may render a recompence to his enemies, and repay them that hate him.

But this he will not do immediately by himſelf, but by ſuch inſtruments as have been ſpoken of before: of which more particularly to treat, ſhall be that I ſhall next take in hand.

Of the inſtruments that God will uſe to bring antichriſt to his ruin.

ALthough I have hinted at this before yet it may be convenient briefly to touch it again. Antichriſt, as I have told you, conſiſteth of ſoul and body, and muſt be deſtroyed by ſuch inſtruments as may moſt properly be applied to each. Further, As to the ſoul, ſpirit or life of antichriſt, and its deſtruction, of that we have alſo ſpoken already: It remains then that now we diſcourſe of the ruin of his body and fleſh.

I then take it, That the deſtruction of her fleſh ſhall come by the ſword, as managed in the hands of kings, who are God's miniſters for the puniſhment of evil deeds, and the praiſe of them that do well. Not that the church, even as a church, ſhall be quite exempt and have therein no hand at all; for ſhe, even as ſuch, ſhall with her faith and prayers help forward that deſtruction.

The church therefore, as a church, muſt uſe ſuch weapons as are proper to her as ſuch; and the magiſtrate, as a magiſtrate muſt uſe ſuch weapons as are proper to him as ſuch. When the church of Iſrael were priſoners in Babylon, they did not fight their way through their foes, and the countreys to Jeruſalem; but waited in their captivated ſtate with patience, until the kings of the Medes and Perſians came to deliver them. Nor is it to be ſlighted, but to be thought on ſeriouſly, that before there was an Iſraelite captive in Babylon, their deliverer Cyrus was propheſied of: which Cyrus did afterwards come and take Babylon, and deliver the captive, as it was foretold he ſhould. He ſaith unto Cyrus, He is my ſhepherd, and ſhall perform all my pleaſure, even ſaying to Jeruſalem, Thou ſhalt be built, and to the temple, Thy foundation ſhall be laid. And again, Thus ſaith the Lord to his anointed, to Cyrus, whoſe right hand I have holden to ſubdue nations before him, &c. I have raiſed him up in righteouſneſs, and I will direct all his ways: He ſhall build my city, and ſhall let go my captives, not for price nor reward, ſaith the Lord of Hoſts. And this accorgindly he did, to wit, when the time was come; as may be ſeen in thoſe holy records where theſe things are made mention of. Indeed, as I ſaid, the church is not excluded, ſhe may and ought, with her faith and prayer, and holy life, to ſecond this work of kings. Wherefore, when God ſpeaks of bringing down the lofty city and of laying it low in the duſt by the church, he ſaith, they ſhall do it by their feet, and with their ſteps: The foot ſhall tread it down, even the feet of the poor, and the ſteps of the needy.

By feet and ſteps, I underſtand the good lives of the children of God: but now, when kings come to deal with her, as kings, they ſerve her as Samuel ſerved Agag, as a judge, cut her in pieces with their ſwords: or as you have it elſewhere, They make her deſolate and naked; they eat her fleſh, and burn her with fire. The ſword will be put into their hands for this very purpoſe. Thus therefore muſt their deliverance be begun.

It is alſo to be conſidered, That after theſe firſt kings of the Medes and Perſians had broken the yoke of the king of Babylon from off the neck of the captive church and had given her licenſe to go to her place to build her temple and city, and to ſacrifice there according to the law of their God, (as both in Ezra and Nehemiah we read;) and when their work was hindered by under-officers, or they endeavoured ſo to do, they pleaded the licenſe that they received to build and ſacrifice by the decree of the firſt kings, and ſo finiſhed their deliverance: They went not on in headſtrong manner, as if they regarded neither king nor Cæſar: But Zerubbabel, and Joſhua, and the reſt of the chief of the fathers of Iſrael, ſaid unto them that ſought to hinder their work, you have nothing to do with us to build an houſe to the Lord our God, but we ourſelves will build it unto the Lord God of Iſrael, as king Cyrus the king of Perſia hath commanded us. And as they ſaid, ſo alſo they did: The elders of the Jews builded, and they proſpered, through the propheſying of Haggai the prophet, and Zachariah the ſon of Iddo, and they builded and finiſhed it, according to the commandment of the God of Iſrael, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Perſia. Yea, they did not only accept of the kindneſs of kings, but did acknowledge that kindneſs with thankſgiving, as a gift of the God of heaven: for the kings had commanded and given leave to the Jews to go to Jeruſalem, to build their temple, and to do ſacrifice there, according to the counſel of the prieſts that were at Jeruſalem, and according to the law of God that they had in their hand. For Artaxerxes ſent Ezra the prieſt to enquire after the condition that Jeruſalem and Judah was in, according to, or by the law of God that was in his hand. And he had licenſe alſo further to do with the king's ſilver and gold, which he gave for the ſervice of the houſe of the Lord, according to the will, word or law of his God. And thou Ezra (ſays the king) After the wiſdom of thy God (that is, after his word) which is in thy hand; ſet magiſtrates and judges which may judge the people that are beyond the river, all ſuch as know the law of thy God, and teach ye them that know them not. And whoſoever will not do the law of thy God, (that is, worſhip, and walk by the rule of his teſtament,) and the law of the king (that is, ſhall refuſe to give Ezra ſuch things as by the king was appointed for Ezra's help in the furthering of the worſhip of God, according to the law of his God,) let judgment be executed ſpeedily upon him, whether it be to death, or to baniſhment, or to confiſcation of goods, or to impriſonment. This was therefore a wonderful gracious licenſe that the king now gave to Ezra: he impoſed nothing upon him or the Jews in matters of religion and worſhip, but left him and them wholly to the law, will, and word of God, only he laid check upon wicked and ungodly people: that if they did things contrary to the laws of Ezra's God, or did ſlight the king's law, as aforeſaid, that then ſuch penalties and pains ſhould be inflicted upon them.

To the ſame purpoſe was the decree of Cyrus, and that of Darius to put it in execution. Alſo the penalty enacted againſt ſuch offenders, was full as ſharp and ſevere: Alſo I make a decree (ſaid the king,) That whoſoever ſhall alter this word, let timber be pulled down from his houſe; and being ſet up, let him be hanged thereon, and let his houſe be made a dunghil for this.—And the God that hath cauſed his name to dwell there, deſtroy all kings and people that ſhall put to their hand to alter and to deſtroy this houſe of God which is at Jeruſalem: I Darius have made a decree, let it be done with ſpeed.

Indeed, ſometimes a ſtop was put to this work by the kings, and the Jews were made to ceaſe by force and power, the which the good people did bear with patience: alſo they waited to ſee their God go before them among the kings, who at length took away Artaxerxes, who for a time had put a ſtop to the work, and brought in another, who gave leave that with ſpeed it ſhould be ſet on foot again.

The Jews did alſo in theſe vacancies, or times in the which hindrances were put, carry it very tenderly and lovingly to thoſe kings that at preſent they were under, ſubmitting of their bodies and their goods to their will, and meekly endured the tryal and affliction, ſerving them with all faithfulneſs, watching to ſave their lives from the hands of bloody men. Alſo when the king's laws, and the law of their God did at any time come in competition, they would indeed adhere to, and do the law of their God; yet with that tenderneſs to the king, his crown and dignity, that they could at all times appeal to the righteous God about it. Nor did they loſe by ſo doing; yea, they proſpered; for by this means Mordecai was made a great man, and a ſaviour of his people. By this means alſo was Daniel made a great man, and helpful to his brethren.

Kings, I ſay, muſt be the men that muſt down with antichriſt, and they ſhall down with her in God's time.

God hath begun to draw the hearts of ſome of them from her already, and he will ſet them, in time, againſt her round about. If therefore they do not that work ſo faſt as we would have them, let us exerciſe patience and hope in God: 'tis a wonder that they go ſo faſt as they do, ſince the concerns of whole kingdoms lye upon their ſhoulders, and that there are ſo many Sanballat's and Tobias's to flatter with them and miſinform them concerning the people that are delivered but in part. See what an ugly account was given of Jeruſalem by the enemies of the Jews, even then when they were in the hands of their deliverers;

liverers: Be it known to the king that the Jews which came up from thee to us, are come to Jeruſalem, to build the rebellious and bad city, and have ſet up the walls thereof, and joyned the foundations.—Be it known to the king, that if this city be builded, and the walls ſet up again, then will it not pay toll, tribute and cuſtom, and ſo thou ſhalt endamage the revenue of the kings. Oh! what be it known, be it known, is here! But were not theſe gentlemen more afraid of loſing their own places and preferments, than of the king's loſing of his toll and cuſtom? but the whole was a lye, though it hindred the work for a time, and the patience of the people, and their loyalty to the king, did conquer and overcome all.

I ſpeak the more to this, becauſe, (as I have ſaid) I believe that by magiſtrates and powers we ſhall be delivered and kept from antichriſt; and becauſe God has already begun to do it by ſuch, by which alſo ſhe ſhall be deſtroyed: and I have a few things to preſent to good men, to be converſant in, in ſuch a day as this.

Let the king have verily a place in your hearts, and with heart and mouth give God thanks for him; he is a better ſaviour of us than we be aware of, and may have delivered us from more deaths than we can tell how to think. We are bidden to give thanks to God for all men, and in the firſt place, for kings, and all that are in authority.

Be not angry with them, no not in thy thought; but conſider, if they go not on in the work of reformation ſo faſt, as thou wouldeſt they ſhould, the fault may be thine; know that thou alſo haſt thy cold and chill frames of heart, and ſitteſt ſtill when thou ſhouldeſt be up and doing.

Pray for the kings to the God of heaven, who has the hearts of kings in his hand: and do it without wrath, and doubting; without wrath, becauſe thy ſelf is not perfect; and without doubting, becauſe God governeth them, and has promiſed to bring down antichriſt by them.

Pray for the long life of the king.

Pray that God would always give wiſdom and judgment to the king.

Pray that God would diſcover all plots and conſpiracies againſt his perſon and government.

Pray alſo that God would make him able to drive away all evil, and evil men from his preſence; and that he may be a greater countenancer than ever of them that are holy and good, and wait and believe, that God that has begun his quarrel with Babylon, antichriſt, the mother of antichriſt, the whore; would in his own time, and in his own way, bring her down by the means which he has appointed.

I do confeſs myſelf one of the old-faſhion profeſſors, that covet to fear God. and honour the king. I alſo am for bleſſing of them that curſe me, for doing good to them that hate me, and for praying for them that deſpitefully uſe me, and perſecute me: and have had more peace in the practice of theſe things, than all the world are aware of. I only drop this, becauſe I would ſhew my brethren that I alſo am one of them; and to ſet them right that have wrong thoughts of me as to ſo weighty matters as theſe.

Now theſe kings whoſe hearts God ſhall ſet to deſtroy antichriſt, ſhall do it without thoſe inward reluctancies that will accompany inferior men: they ſhall be ſtript of all pity and compaſſion. Hence they are compared to the mighty waves of the ſea, which ſaith, when the wrecked and dying mariners cry out for mercy for themſelves, and for their children, I am a ſea; I travel not, nor bring forth children; neither do I nouriſh up young men, or bring up virgins: I have therefore no pity for theſe, or any of them: therefore they muſt be ſwallowed up of this ſea, and ſink like a ſtone in the midſt of theſe mighty waters.

And thus much for the means by which God will deſtroy the body and fleſh of antichriſt.

Of the cauſes of the ruin of Antichriſt.

ALthough the cauſes of the ruin of antichriſt be to ſome conſpicuous enough, yet to ſome they may be otherwiſe; yea, and will to all kings and people whoſe eyes ſhall be held, that they may not ſee the judgment, in the reaſonableneſs and equitableneſs thereof; and theſe ſhall wail when they ſee the ſmoak of her torment; and theſe ſhall cry, Alas! Alas! Wherefore, for further edification, as I have treated of the man of ſin already; ſo will I now, of the cauſes of his downfall. And,

Firſt, He muſt down, for that he hath uſurped, and taken the name and attributes of God upon himſelf: He hath ſaid, I am God: He hath ſet in the temple of God, ſhewing himſelf that he is God; yea, and that in contempt and ſcorn of any other, exalting himſelf above all that is called God, or that is worſhipped; yea, hath cried down all gods but himſelf: wherefore it muſt needs be, that he be brought to judgment, that the truth of his ſaying may be proved. And for this cauſe he is threatned, under the name of the prince of Tyrus: Becauſe thine heart is lift up (ſaith the Lord) and thou haſt ſaid, I am a god: Therefore I will bring ſtrangers upon thee, the terrible of the nations, and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs: They ſhall bring thee down to the pit, and thou ſhalt die the deaths of them that are ſlain, in the midſt of the ſeas. Wilt thou yet ſay before him that ſlayeth thee, I am a god? but thou ſhalt be a man, and no god, in the hand of him that ſlayeth thee.

If God will not give his name or glory to another, be ſure he will not be under another; but this to have, and thus to do, antichriſt has attempted. But how? In that he has been ſo bold as to preſcribe and impoſe a worſhip beſides, and without reverence of that which God has preſcribed and impoſed: For to do this, is, to make one's ſelf a God. Thou ſhalt have none other Gods but me, is the firſt command: And the firſt, to enforce the ſecond, Thou ſhalt not make to thyſelf any graven image, or the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth: thou ſhalt not bow down to them, nor worſhip them: For he that doth thus, is an idolater; and he that theſe things doth impoſe, is one that ſhews himſelf a God. But this doth antichriſt do: And it is worth the noting, That God forbids not only images, but the likeneſs of any thing; books, altars, fancies, imaginations, or any thing in heaven above, or in the earth beneath, to bow down to, or to make them ameans to worſhip or come to God by, if he has not commanded nor tolerated them in his holy word.

Thus ſaith the Lord: And, I am the Lord, is the ſtamp, the ſeal, and ſign of all true rules of worſhip; and therefore it is ſo often repeated both in Moſes, and in the prophets, where God commandeth worſhip to be performed, and impoſeth the means and methods of it. Now this, Thus ſaith the Lord, Antichriſt has rejected; and I am the Lord, he hath aſſumed to himſelf: and therefore without the law, the word and commandment, hath framed and impoſed a worſhip, exalting himſelf in the temple of God, although he is but the man of ſin, above all that is called God, or that is worſhipped.

Nor is he in this his ſo foul a fact, without them that adore, worſhip his image, and wonder after him; yea, he hath got by this means almoſt the whole world to himſelf, who ſay, Who is like unto the beaſt? Who is able to make war with him? And that they might ſhew their reſolvedneſs to ſtand by him, they receive his mark in their forehead, or in their hand; His mark; that is, they either openly or ſeriouſly become his diſciples, and worſhip him according to the rules, methods, and ways that he hath preſcribed. Wherefore, theſe with him, are alſo to drink of the fierceneſs of the wrath of almighty God: If any man worſhip the beaſt, and his image, and receives his mark in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: And he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the lamb.

But, I ſay, for that antichriſt hath thus taken the place of God, preſcribed and impoſed a worſhip as a God, got the world to worſhip and wonder after him as after a God. Therefore ſhall he die the death of the uncircumciſed, both in the ſoul, ſpirit, body, or fleſh of antichriſt; therefore will God enlighten, and gather, and ſet the kings and nations againſt him that both he and his may be buried, and have their doleſome withdrawing-rooms from the world in the ſides of the pit's mouth.

Secondly, Antichriſt muſt be deſtroyed, becauſe he hath ſet himſelf againſt the Son of God; againſt the Father, and againſt the Son. He had a ſpite againſt the Son betimes, even then when he came forth but in little bits, when he attempted to deny that he was come in the fleſh. But ſeeing he could make no earnings of that, he hath changed his methods, and ſeeks to run him out and down by other means and ways: Becauſe therefore he hath ſet himſolf againſt the Son of God, the king, therefore he muſt die. That he hath ſet himſelf againſt the Son of God, is alſo evident; for he hath his name from thence: He is therefore called Antichriſt, That he hath ſet himſelf againſt him is yet further evident; for that he hath endeavoured to take from him his headſhip over, and his offices for and in the church, which is his body. He hath plainly endeavoured to be head, for that he hath ſtriven to take his wife from him, and to cauſe that ſhe ſhould be called HIS: Yea, he hath endeavoured by all inventions to proſtrate her to his luſts, to deflower her, and to make her an adultereſs. He has been worſe than Pharoah, who took Abraham's wife; and worſe than Abimelech, who luſted after Iſaac's: Yea, worſe than Phalti, who run away with David's; foraſmuch as ſhe is higher, beloved better, and coſt more than did any of theſe. Would it not be counted an high affront, for a baſe inferior fellow, to call himſelf the head of the queen? Yet thus has antichriſt done, and worſe; he has called himſelf the head of the univerſal church of God.

And as he has attempted to be head in his ſtead, ſo to be king, prieſt, and prophet.

[1.] He has attempted to wreſt his ſcepter and kingdom from him, in that he hath endeavoured to thruſt himſelf into his throne, which is the heart and conſcience of his people. The heart and conſcience is that which Chriſt claimeth for his own proper and peculiar ſeat: My ſon, give me thy heart. That Chriſt may dwell in your heart by faith. In this therefore the church is not to be for another man, ſo will he be for her; but this throne antichriſt has luſted for, attempted to take, and made war with Chriſt and his church, becauſe they would not yield up to him this glorious throne of his, and therefore he muſt die.

[2.] He hath intruded upon the prieſtly office of Chriſt, hath called himſelf high-prieſt, though the Lord hath ſaid, Becauſe thou rejecteſt knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me: ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children. But he will make himſelf a prieſt; he hath invented ſacrifices for the quick and the dead: he hath put, as he preſumes, merit and worth into theſe ſacrifices; he hath commanded that thoſe that worſhip, ſhould have faith in, and expect benefit by theſe ſacrifices, although he offereth to his God nought elſe but the fleſh of the hog, and of the mouſe, with the broth of his abominable things. Many and ſundry ways he hath ſet himſelf up to be high-prieſt, though God knows no high-prieſt but one, though the church ought to know no high-prieſt but one; yea, though no high-prieſt but one can approach God's mercy-ſeat, to do for us the neceſſary and deſired work.

[3.] He hath intruded upon the prophetical office of Jeſus Chriſt. What elſe means his pretences to infallibility? And that too when he impoſes unwritten verities, abominable traditions, blaſphemous rites and ceremonies; and forbids or diſpenſeth with the holy commands of God: Yea, when he enforceth theſe his Omrian ſtatutes, and doth impoſe the works of the houſe of Ahab, he doth all in the name of the Lord Chriſt, when himſelf hath ſet himſelf in his place, and in his room. This is myſtery Babylon, the myſtery of iniquity: This is antichriſt's ſoul and body, and as ſuch, muſt be deſtroyed. But,

Thirdly, Antichriſt muſt be deſtroyed, becauſe he hath blaſphemed againſt the Holy Ghoſt, and ſo ſet himſelf above the Father, the Son, the Spirit; againſt all that is called God. The Holy Ghoſt is the Spirit rit of truth that Chriſt has promiſed to give unto his church, to help her in the underſtanding his holy word, and to enable her to believe, and walk humbly and holily before God and man. The ſpirit of antichriſt is that ſpirit of error that hath puffed up the falſe church into a conceit of herſelf, and unſcriptural worſhip; and that hath made this falſe church, which is his body, to aſcribe all the horrible things and acts thereof, to the wiſdom, guidance, directions or operations of the Holy Ghoſt: As,

1. In all her unſcriptural councils, aſſemblies and convocations, they blaſphemouſly father what they do upon the Holy Ghoſt, and make him the inventor and approver thereof.

2. She alſo blaſphemeth the Holy Ghoſt, in accuſing and condemning the holy ſcriptures of inſufficiency, for that ſhe ſaith, though it is a rule, yet but an imperfect one; one deficient, one that is not able to make the man of God perfect in all things, without the traditions, inventions, and blaſphemous helps of antichriſtian wiſdom.

3. She hath alſo blaſphemed the Holy Ghoſt, in that ſhe hath ſet up her own church-government, offices, officers and diſcipline: None of all which is the church of Chriſt directed to by the wiſdom of the Spirit of God in his teſtament.

4. She hath alſo ſinned againſt the Holy Ghoſt, in that ſhe hath, as it were, turned the Holy Ghoſt out of doors, in concluding that he, without the works of the fleſh, is not ſufficient to govern the hearts of worſhippers, in the ſervice and worſhip of God.

5. She hath alſo thus ſinned, in that ſhe hath wrought many lying miracles in the face of the world, and impoſed them upon her diſciples for the confirming of her errors and blaſphemous opinions to the confronting of the true miracles wrought by the Holy Ghoſt; and alſo to the concluding, that there was an inſufficiency in thoſe that were true, to confirm the truth without the addition of hers; which ſhe has wrought by the power of ſatan, and the ſpirit of deluſion, only to confirm her lies.

6. She hath ſinned againſt the Holy Ghoſt, in that ſhe hath, with Jeroboam the ſon of Nebat, ſtriven againſt the judgments wherewith God hath puniſhed her; to call her back from her wicked way, and perſiſted therein, to the effectual proving of herſelf to be the lewd woman.

7. She hath ſinned, by labouring to hide all her wickedneſs, by lies, diſſimulations, and filthy equivocations of her prieſts, fryars, jeſuits, &c. I ſay, her labouring to hide the wickedneſs that ſhe hath committed againſt kings, countries, nations, kingdoms and people. She hath hid theſe things by the means or perſons made mention of before; as by the tail; for they indeed are the tail of the beaſt, that cover his moſt filthy parts: The prophet that ſpeaketh lies, he is the tail. But,

Fourthly, Antichriſt muſt be deſtroyed, for the horrid outrage, and villainous murther that ſhe hath committed upon the bodies of the ſaints. For there is none, as to theſe things, for cruelty, to be compared with the church of antichriſt, and her followers: For upon whom hath not her cruelty been ſhewed, have they never ſo little ſtood in her way, though never ſo innocently and honeſtly by ſo doing, ſtood to the truth and verity of God? Yea, the promoting of her own ſuperſtition,

ſtition, idolatry, and blaſphemous rites and ceremonies, have been ſo purſued by her, that ſhe has waded through a ſea of innocent blood for the accompliſhment thereof.

The poor church of God is a ſenſible bleeding witneſs of this, and ſo has been for hundreds of years together; witneſs the chronicles of all nations where ſhe hath had to do; yea, and the ſackcloth and aſhes, and tears, and widows, and fatherleſs children, and their cries, of all which the holy word of God is a ſufficient confirmation; For in her, when God ſhall come to make inquiſition for blood, will be found the blood of ſaints and prophets, and of all that were ſlain upon the earth. And yet has ſhe ſuch a whore's forehead, ſuch a blindneſs in her judgment, and ſuch an hard and abdurate heart, that it is not poſſible ſhe ſhould ever repent. Murders have been ſo natural to her, and in them her hand has been ſo exerciſed, that it is now become a cuſtom, a trade, a paſtime to her, to be either in the act, or laying ſome foundation for murthers: Witneſs thoſe plots, deſigns, conſpiracies, and frequent attempts that are, one or other of them, continually on foot in the world for the commiſſion of murthers.

Nay, the text laſt mentioned ſeems to import, that blood is ſo natural to her, that ſhe ſticketh not at any condition, ſex, age, or degree, ſo ſhe may imbrue her hands in blood. In her was found the blood of ſaints and prophets, and of all other carnal, natural, ignorant, graceleſs men that have been ſlain upon the earth. It is ſhe that ſets kings and kingdoms at variance: It is ſhe that ſets parents and children at variance, by her abuſe of the word of our Lord and Chriſt. And beſides, is it not eaſy, if we do but conſider thoſe bloody maſſacres that have been committed by her hand, both in France, Ireland, Piedmont, and in ſeveral places beſides, without wronging of her, to conclude, that the blood of thouſands, that have not known their right hand from their left in religion, hath been ſhed to quench, if it might have been, her inſatiate thirſt after blood. Therefore, for theſe things ſhall ſhe be judged, as women that ſhed blood are judged; becauſe ſhe is an adultereſs, and blood is in her hands. She hath been as a beaſt of prey: Nay, worſe; for they do but kill and tear for the hunger of themſelves, and of their whelps; but ſhe, to ſatisfy her wanton and beaſtly luſts: They have caſt lots for my people (ſaith God) they have given a boy for an harlot, and a girl for wine, that they might drink: and therefore muſt antichriſt be deſtroyed. Forbearance is no payment, God's patient is not a ſign that he forgetteth to take vengeance; but rather, that he waiteth till his own are come out of her, and until her iniquity is filled up: For then he will execute the judgment written, and will remember, as has been ſaid, the Babylonians, and all their ways.

Fifthly, Antichriſt muſt be deſtroyed, becauſe ſhe hath put out of order, and confounded the rule and government that God has ſet up in the world. I ſay, ſhe has put it out of order, and confounded it in all places where ſhe rules; ſo that it cannot accompliſh the deſign of him that ordained it, To wit, To be a terror to evil works, and a praiſe to them that do well.

Wherefore we read, That thoſe horns or kings where myſtery Babylon ſitteth, are upon the heads of that beaſt that carrieth her, which beaſt is her protector. Magiſtracy is God's ordinance, appointed for the good of ſociety, and for the peace and ſafety of thoſe that are good. But this antichriſt has, where ſhe rules, put all out of order; and no wonder, for ſhe has bepuddled the word of God; no wonder then, I ſay, if the foundations of the world be out of courſe. It is ſhe that hath turned the ſword of the magiſtrate againſt thoſe that keep God's law: It is ſhe that has made it the ruin of the good and vertuous, and a protection to the vile and baſe. Wherefore, when the Holy Ghoſt tells us, that the time is coming in which God will count with the bloody-minded, for the murthers that they have committed; he in a manner doth quite excuſe the magiſtrate, ſaying, Woe to the bloody city! it is full of lies and robbery, the prey departeth not: The noiſe of a whip, the noiſe of the rattling of the wheels, and of the prancing horſes, and the jumping chariots: The horſeman lifteth up both the bright ſword, and the glittering ſpear; and there is a multitude of ſlain, and a great number of carcaſſes, and there is no end of their corpſes, they ſtumble upon their corpſes. But what is the cauſe of all this ſlaying, and the reaſon of this abundance of corpſes? Why, it is becauſe of the unſatiable thirſt of the bloody city after blood: and, Becauſe of the multitude of whoredoms of the well-favourite harlot, the miſtreſs of witchcrafts, that ſelleth nations through her whoredoms, and families through her witchcrafts. But doth this bloody city ſpill this blood by herſelf ſimply, as ſhe is the adulterated whore? No, this church has found out a trick; that is to ſay, to quarrel with Chriſt in his members; and to perſuade the powers where ſhe rules to ſet enſnaring laws to catch them, and to execute the ſame upon them.

Thus when the ſynagogue of ſatan, of old, had taken Chriſt, and accuſed him, they made Pontius Pilate to condemn and hang him. But God has begun to ſhew to ſome of the kings this wickedneſs, and has prevailed with them to PROTEST againſt her. And in the mean time, for thoſe that are yet in the bed of love with her, the Holy Ghoſt doth, in the text laſt mentioned, and in Rev. 18. 24. much excuſe them for the blood that they have ſhed, and for the injuries that they have done to his people; becauſe they have not done it of their meer inclinations, nor in the proſecution of their office, but through the whoredoms and witchcrafts of this well-favoured harlot, who hath with falſe doctrines, falſe promiſes, and cauſeleſs curſes, prevailed on them to do it. And they have done it, rather of fear than favour. Some indeed have more doted upon her beauty, and have more thoroughly been devoted to her ſervice: But they alſo had not that aptneſs to do ſo of themſelves, but have been forced to it by the power of her inchantments: Therefore, I ſay, the main guilt ſhall be laid at her door, for that ſhe in chief has deſerved it: Son of man (ſays God) take up a lamentation for the princes of Iſrael. Why? Becauſe their mother, the church, was at that time adulterated, and become a lioneſs, had lain down with the heathen, and ſo brought forth young lions, that is, rulers: And ſhe brought up one of her whelps, it became a young lion, it learnt to catch the prey, it devoured men. It learnt, It learnt: But of who but of its dam, or of the lioneſs to whom ſhe had put it to learn to do ſuch things? Therefore they are to be lamented and pitied, rather than condemned, and their mother made to bear the blame. Wherefore it follows, She was pulled up in fury, ſhe was caſt down to the ground, and the eaſt wind dried up her fruit: Her ſtrong rods were broken and withered, the fire conſumed them, and now ſhe is planted in the wilderneſs, (in the provinces of Babylon,) in a dry and thirſty ground: And fire has gone out of a rod of her branches, which hath devoured her fruit. So that ſhe hath no ſtrong rod to be a ſcepter to rule. This is a lamentation, and ſhall be for a lamentation.

Sixthly, Antichriſt muſt be deſtroyed, becauſe of her exceeding covetouſneſs. Religion ſuch as it is, is the thing pretended to: But the great things of this world, are the things really intended by her in all her ſeeming ſelf-denials and devotions. And for this covetouſneſs alſo it is that this deſtruction is to fall upon her: Woe to him that coveteth an evil covetouſneſs to his houſe (to his church) that he may ſet his neſt on high; (for he could not do the one, before he had obtained the other:) for then indeed they began to be high, when they had ſo inveigled Conſtantine, that he beſtowed upon them much riches and honour; and then it was cried by an angel, and the cry was heard in the city, Conſtantinople! Woe! woe! woe! this day is venom poured into the church of God! (as both my Lord Cobham and Mr. Fox witneſs in the book of Acts and Monuments.)

Nor has any generation ſince the world began, been ſo inſatiably greedy of gain, as theſe poor people have been: They have got kingdoms, they have got crowns, they have got, —— What have they not got? They have got every thing but grace and pardon. Did I ſay before, that religion is their pretence? Doth not the whole courſe of their way declare it to their face? Every one of them, from the leaſt even to the greateſt, is given to covetouſneſs, from the prophet even to the prieſt, every one dealeth falſely: Money, money, as the pedlar cries, broken or whole, is the ſinews of their religion: And it is for that they ſet kingdoms, crowns, principalities, places, preferments, ſacraments, pardons, prayers, indulgences, liberty; yea, and ſouls and bodies of men, women and children, to ſale: Yea, it is for this that they have invented ſo many places, offices, names, titles, orders, vows, &c. It is to get money, to rob countries, that they may make their neſts on high: And indeed they have done it, to the amazement of all the world: They are clambered up above kings and princes, and emperors: They wear the tripple-crown: They have made kings bow at their feet, and emperors ſtand bare-foot at their gates: They have kicked the crowns of princes from their heads, and ſet them on again with their toes: Thus their covetouſneſs has ſet them high, even above the ſuns, moons and ſtars of this world: but to what end? That they may be caſt down to hell.

Seventhly, Antichriſt muſt be deſtroyed, becauſe he ſtandeth in the way of the ſetting up of the kingdom of Chriſt in the world. Many princes were in Edom before there was a king in Iſrael; and Chriſt has ſuffered antichriſt to ſet up before him: And he ſtandeth in his way, and has ſo overſpread the world in all places with that which is directly contrary to him, that he cannot ſet up his kingdom, until that which is antichriſt's is tumbled down to the ground; even as a man whoſe ground is full of thorns, and briars, and weeds, cannot ſow in expectation of a crop, until he hath removed them: And theſe ſeeds has antichriſt ſown where the kingdom of Chriſt ſhould ſtand: Upon the land of my people ſhall come up briars and thorns; yea, upon all the houſes of joy in the joyous city. Becauſe the palaces ſhall be forſaken, the multitude of the cities ſhall be left; the forts and towers ſhall be like dens for ever, a joy of wild aſſes, a paſture for flocks, (this is to happen to the church of God,) until the Spirit be poured upon us from on high, and the wilderneſs be a fruitful field, and the fruitful field be counted for a foreſt. And the antichriſtian ſynagogue be turned into a wilderneſs.

When God came from Egypt with his people, to ſet up his kingdom in Canaan, he caſt out the heathen before them in order thereunto; (Thou haſt brought a vine out of Egypt, thou haſt caſt out the heathen, and planted it) Wherefore, antichriſt muſt be removed and deſtroyed for this: For antichriſt is in flat oppoſition to Chriſt, as Tibni was to Omri: Wherefore antichriſt muſt die. The reaſon is, becauſe Chriſt's kingdom ſhall be peaceable, without moleſtation; and glorious, without the fumes and fogs of antichriſtian darkneſs: Becauſe alſo, as the world hath ſeen the manner of the reign of antichriſt and how tyrannical and outragious a kingdom his is; ſo they ſhall ſee the reign of Chriſt, by his word and ſpirit in his people, how peaceable, how fruitful in bleſſedneſs and proſperity his kingdom is. And hence it is that God purpoſeth to bury antichriſt, before he ſets glory in the land of the living: As alſo you read in the book of Revelations, for there you find the kingdom of antichriſt was deſtroyed before the new Jeruſalem was ſet up. When men intend to build a new houſe, if in the place where the old one ſtood, they firſt pull down the old one, raze the foundation, and then they begin their new. Now God, as I ſaid, will have his primitive church ſtate ſet up in this world, (even where antichriſt has ſet up his;) wherefore, in order to this, antichriſt muſt be pulled down, down ſtick and ſtone; and then they that live to ſee it, will behold the new Jeruſalem come down from heaven, as a bride adorned for her huſband.

New wine is not put into old bottles, nor a new piece into an old garment; nor ſhall any of the old antiſcriptural ordinances, ceremonies, rites, or veſſels of the man of ſin, be made uſe of, or accounted any thing worth, in this day of the kingdom of Jeſus Chriſt. And thus I have ſhewed you ſomething of antichriſt, of his ruin, and of the manner and ſigns of the approach thereof; together with the means and cauſes of his ruin: All which I leave to the judgment of the godly, and beg their inſtruction, where they ſee me to be out; and ſhall conclude, after a ſhort word of application.

Firſt, Muſt antichriſt be deſtroyed? Then this informs us, that a time is coming wherein there ſhall be no antichriſt to afflict God's church any more. 'Tis antichriſt, antichriſtians, and antichriſtianiſm, that is the cauſe of the troubles of chriſtians, for being chriſtians. And therefore 'tis from the conſideration of this that it is ſaid, men ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks, and that they ſhall learn war no more: Yea it is from the conſideration of this, that it is ſaid the child ſhall play with venomous and deſtroying beaſts, and that a little child ſhall lead the wolf, the leopard, and the young lion, and that the weaned child ſhall put his hand into the cockatrice's den, and catch no hurt thereby. For as was ſaid before, 'tis through the inſtigation of this ſpirit of error, that the governours of the world have heretofore done hurt to Zion, and I ſay now again, all things ſhall turn to their right courſe, and occupy their places, as do the bodies in the higher orbs.

Secondly, Is antichriſt to be deſtroyed, and muſt ſhe have an end? Then this gives us to underſtand, that a day is coming when antichriſt ſhall be unknown, nor ſeen, nor felt by the church of God. There are men to be born who ſhall not know antichriſt, but as they read in the word that ſuch a thing has been. Theſe ſhall talk of her, as Iſrael's childrens children were to talk of Pharaoh, of his cruelty; of his taſks, of his pride, of the red-ſea, and how he was drowned there: They ſhall talk of them, as of thoſe that have been long dead; as of thoſe who for their horrible wickedneſs, are laid in the pit's mouth. This will be ſome of that ſweet chat that the ſaints ſhall, at their ſpare hours, have in time to come. When God has pull'd this dragon out of the ſea, this leviathan out of his river, and caſt his dead carcaſs upon the open field, then ſhall thoſe whoſe anceſtors have been put into terrors by him, come flocking to ſee the monſter; and ſhall rejoice for all the mercy. In that day, the church of God ſhall ſay, O Lord I will praiſe thee, though thou waſt angry with me, thine anger is turned away, and thou comforteſt me.—In that day ſhall ye ſay, praiſe the Lord, call upon his name, declare his doings among the people, &c. O how ſweetly did David, and the church in his day, ſing of the ruines of the Ægyptians, and the deliverances of their fathers, which had been in times of old! to wit, what God did in Ægypt, what he did at the red-ſea; what he did to Sihon, to Og, and to the remnant of the giants: How he divided the waters of Jordan, and gave the land of Canaan in its fruitfulneſs among his people: How that tho' Pharaoh and his horſemen and chariots were terrible then, yet now there is nothing left but their ſouls, their feet, and the palms of their hands; nothing but that which can do no hurt; nothing but what may miniſter an occaſion of joyful remembrance of them.

Thirdly, Is antichriſt to be deſtroyed? Then this calls aloud to God's people to make haſte to come out of her. Ho, ho, ſays the prophet: He cries out as if the people were aſleep: Come forth, and flee from the land of the north. The people of God in the latter days will want a heart to come out of her, with that fear of her plagues as they ſhould: Wherefore another ſays, come out of her, my people, that ye be not partakers of her ſins and that ye receive not of her plagues. When Iſrael was carried into Babylon, 'twas not that they ſhould dwell there for ever: Though they were bid to build them houſes, and beget them children there. But when they had built, planted vineyards, and got wives and children there, 'twas hard getting them from thence again: For now they were as it were naturalized to the country, and to the manners of it. But God will have them out, (but they muſt not think to carry thence their houſes and vineyards on their backs,) or he will deſtroy them with thoſe deſtructions wherewith he hath threatned to deſtroy Babylon itſelf. Fleſh will hang behind, becauſe it favoureth the things of the fleſh, plenty of which there is in that country: But they that will live after the fleſh muſt die. Wherefore, come out from among them, and be ye ſeparate, and touch not the unclean thing, and I will receive you, and I will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty. But why (ſome may ſay) muſt we come out? I anſwer, becauſe God has temple-work to do, temple-worſhip to do, temple-ſacrifices to offer, and none of theſe things can by any means be done, but at Jeruſalem. But if you ſtill object and ſay, the Lord has raiſed us up prophets in Babylon, and we will not come out; you muſt not murmur if you feel what is to follow. And that ſuch may know upon what bottom they ſtand, let them read the 29th chapter of Iſaiah.

Fourthly, Muſt antichriſt be deſtroyed? Then what mean they who were to appearance once come out, but now are going thither again? If it coſt Lot's wife dear for but looking back, ſhall it not coſt them much dearer, that are going back, that are gone back again? and that, after the angel had fled through the midſt of heaven, preaching the goſpel to thoſe that dwell on the earth? They that received the mark of the beaſt at firſt, before this angel came forth, are when compared with theſe, excuſable: Wherefore, they are not threatned with that ſmoaking wrath, as are theſe which are here under conſideration.

You dread that which is like to become of them that will be ſo mad to run into an houſe, when fire is putting to the gunpowder barrel, in order to its blowing up: Why thus do they, let their pretended cauſe be what it will, that are returning again to Babel. Are her plagues pleaſant or eaſy to be born? Or doſt thou think that God is at play with thee, and that he threatneth but in jeſt? Her plagues are death, and mourning, and famine, and fire; are theſe things to be overlooked? And they that, as before is hinted, ſhall receive the mark of the beaſt in their forehead, or in their hand, and ſhall worſhip him, they, the ſame ſhall drink the wine of the wrath of God: And will this be a delightſome draught? Remember how ill God took it, that his people of old, in their hearts, though but in their hearts, went back again into Ægypt. You may ſay, but I have friends, relations, and concerns in Babylon. And, I anſwer, ſo had Lot in Sodom: But for all that he muſt either quickly come out, or run the hazard of being burned there with them. But methinks, a people that belong to God, ſhould be willing to leave all to follow him: Beſides, his preſence is promiſed at Jeruſalem, there alſo will he accept thy offerings.

Fifthly, Is antichriſt to be deſtroyed? Then let them that love God, his Son, and his Zion, cry to God that it may be haſtened in its time. One of the ſongs of Zion is, that Babylon ſhall be deſtroyed: The cries of the ſouls of them that were ſlain for the witneſs of Jeſus is, that Babylon may be counted with, and that their blood may be revenged upon her: The promiſe is, that Babylon ſhall be deſtroyed: And do we hold our tongues? The church of God will not flouriſh as it ſhould, until Babylon is deſtroyed: The world will never be in its right wits, until Babylon is deſtroyed: The kingdom of Chriſt will never be ſet up, in and by his church, as it ought, and ſhall, until antichriſt is deſtroyed: There will never be peace upon earth till antichriſt is deſtroyed: And God has promiſed that there ſhall be peace and truth, and glory, when Babylon is deſtroyed: And do we hold our peace? Beſides, your innocency in ſuffering; your honeſty towards God, in your teſtimony for his truth; the ſubſtantial ground which you have for the bottom of your faith, as to things controverted betwixt antichriſt and you, will never be manifeſted as it will then; and ſo conſequently, you never ſo brought out to the light, and your enemies never ſo put to ſhame as then: Then ſhame ſhall cover her that ſaid unto thee, where is the Lord thy God? Wherefore, as I ſaid, cry unto the Lord, keep not ſilence, give him no reſt, let him not alone, until he has delivered his miſerable people out of the mouth of this lion, and from the paw of this bear.

Sixthly, Is antichriſt to be deſtroyed? Then let us live in the expectation of it; and let this be one of our ſongs in the houſe of our pilgrimage. God bids his people, while in Babylon, to let Jeruſalem come into their mind, and writes to them that then were in her, to acquaint them that he remembered them ſtill, and would aſſuredly deliver them from that place and ſtate: And wherefore doth he thus, but to beget an expectation in them of their ſalvation and deliverance? The Lord is ſo pleaſed with the faith and expectation of his people, as to this, that they ſeldom are herein concerned as they ſhould, but he ſteps in with them, and warms their hearts. The reaſon is, becauſe the faith of God's people, as to the downfall of Babylon, ſtands upon as ſure a foundation as doth the ſalvation of their ſouls; and that next to that, God is as much delighted in what he has purpoſed to do againſt Babylon, as in any thing elſe in the earth: And therefore, if you conſider it well, the great and glorious promiſes that are to be fulfilled on earth, are to be fulfilled when antichriſt is dead and buried: Theſe bits are too good even for his children to have, ſo long as this dog is by, leſt he ſhould ſnatch at the crumbs thereof; wherefore they are reſerved until he is gone: For thus ſaith the Lord, That after ſeventy years be accompliſhed at Babylon, I will viſit you, and perform my good word towards you, in cauſing you to return to this place: For I know the thoughts that I think towards you, ſaith the Lord; thoughts of peace, and not of evil, to give you an expected end. This is in Jeremiah the twenty-ninth; and in chapter the thirty-firſt he adds, therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more at all: Then ſhall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their ſorrow: And I will ſatiate the ſoul of the prieſts with fatneſs, and my people ſhall be ſatisfied with my goodneſs, ſaith the Lord. Again, in the thirty-ſecond chapter, ſtill ſpeaking of the ſame thing, he ſaith, Yea, I will rejoice over them to do them good, and I will plant them in this land aſſuredly, with my whole heart, and with my whole ſoul.

I conclude this with that which I find in chapter the thirty-third: And I will cleanſe them from all their iniquity whereby they have ſinned againſt me, and I will pardon all their iniquities whereby they have tranſgreſſed againſt me: And it ſhall be to me a name of joy, a praiſe and an honour before all the nations of the earth, which ſhall hear of all the good that I do unto them, and they ſhall fear and tremble, for all the goodneſs, and for all the proſperity that I procure unto it.

Seventhly, Muſt antichriſt be deſtroyed? Then this ſhould make us glad, when we ſee the ſigns of his fall preſenting themſelves to our view. Indeed, the ſigns of his fall, or thoſe that fore-run it, are terrible, and amazing to behold: But what of that, ſince the wrinkles that are in their faces threaten not us but them? A man is angry, and will puniſh; yea, and whets his ſword, makes his rod, and he ſpeaks not a word, but blood, blood, is in it. Indeed this ſhould make them that are concerned in that anger be afraid, (but the judgment is, they are faſt aſleep) but what is in all this of terror to them, for the pleading whoſe cauſe he is ſo angry with the other? Nothing whereat the innocent ſhould be afraid. Cold blaſts in November are not received with that gentleneſs as are colder in March and April; for that theſe laſt cold ones are but the farewel notes of a piercing winter; they alſo bring with them the ſigns and tokens of a comfortable ſummer. Why, the church is now at the riſing of the year; let then the blaſts at preſent, or to come, be what they will, antichriſt is aſſuredly drawing towards his downfal: And though the devil, knowing what is to be done to him, and to his kingdom, ſhall ſo blind his diſciples, and fright the godly, do ſomething like it upon the church of Chriſt; yet we ſhould look thorough theſe paper-windows, and eſpy in all this, that fear, yea, certain terrible judgments are following of him at the heels, by which not only the ſoul, ſpirit, and life of antichriſt, but the body thereof; yea, body, and ſoul, and head, are quickly to go down thither, from whence they, as ſuch, ſhall not ariſe again. Amen.

SAVED

SAVED by GRACE:

OR,

A DISCOURSE of the

GRACE of GOD.

SHEWING

I. What it is to be ſaved.
II. What it is to be ſaved by Grace.
III. Who they are that are ſaved by Grace.
IV. How it appears that they are ſaved by Grace.
V. What ſhould be the Reaſon that God ſhould chooſe to ſave Sinners by Grace rather than by any other Means.

To the READER.

Courteous Reader,

IN this little book thou art preſented with a diſcourſe of the GRACE of GOD, and of ſalvation by that grace: In which diſcourſe thou ſhalt find how each perſon in the godhead, doth his part in the ſalvation of the ſinner.

I. The Father putteth forth his grace, thus.

II. The Son putteth forth his grace, thus.

III. And the Spirit putteth forth his grace, thus. Which things thou ſhalt find here particularly handled.

Thou ſhalt alſo find in this ſmall treatiſe, the way of God with the ſinner, as to his CONVERSATION, and the way of the ſinner with God in the ſame: Where the grace of God, and the wickedneſs of the ſinner, do greatly ſhew themſelves.

If thou findeſt me ſhort in things, impute that to my love to brevity.

If thou findeſt me beſides the truth in ought, impute that to mine infirmity.

But if thou findeſt any thing here, that ſerveth to thy furtherance and joy of faith, impute that to the mercy of God, beſtowed on thee and me.

Thine to ſerve thee,

With that little I have,

J. BUNYAN.

EPHES. II. 5. By Grace ye are ſaved.

IN the firſt chapter, from the fourth to the twelfth verſe, the Apoſtle is treating of the doctrine of election, both with reſpect to the act itſelf, the end, and means conducing thereto.

1. The act (he tells us) was God's free choice of ſome, *ver.* 4, 5, 11.

2. The end was God's glory in their ſalvation. *ver.* 6, 14.

3. The means conducing to that end was Jeſus Chriſt himſelf. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace, verſe 7. This done he treateth of the ſubjection of the Epheſians to the faith (as it was held forth to them in the word of the truth of the goſpel) as alſo of their being ſealed by the holy Spirit of God

unto the day of redemption, ver. 12, 13, 14.

Moreover he telleth them how he gave thanks to God for them, making mention of them in his prayers, even that he would make them ſee, what is the hope of his calling, and what the riches of the glory of his inheritance with the ſaints, and what was the exceeding greatneſs of his power to themward who believe, according to the working of his mighty power, which he wrought in Chriſt, when he raiſed him from the dead, &c. 15. to 21.

And leſt the Epheſians at the hearing of theſe their ſo many privileges, ſhould forget how little they deſerved them, he tells them, That in time paſt, they were dead in treſpaſſes and ſins, and that then they walked in them according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience, Ch. 2. 2, 3.

Having thus called them back to the remembrance of themſelves, to wit, what they were in their ſtate of unregeneracy, he proceedeth to ſhew them, that their firſt quickening was by the reſurrection of Chriſt their head (in whom they before were choſen) and that by him they were already ſet down in heavenly places, ver. 5, 6. inſerting by the way, the true cauſe of all this bleſſedneſs, with what elſe ſhould be by us injoyed in another world: And that is, the love and grace of God: But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt: (by grace ye are ſaved.) Theſe laſt words ſeem to be the Apoſtle's concluſion rightly drawn from the premiſes. As who ſhould ſay, if you Epheſians were indeed dead in treſpaſſes and ſins; if indeed you were by nature the children of wrath even as others, then you deſerve no more than others. Again, if God hath choſen you, if God hath juſtified and ſaved you by his Chriſt, and left others as good as you by nature to periſh in their ſins, then the true cauſe of this your bleſſed condition is, the free grace of God: But juſt thus it is, therefore by grace ye are ſaved; therefore all the good which you enjoy more than others, it is of meer good will.

By Grace ye are ſaved.

The method that I ſhall chooſe to diſcourſe upon theſe words, ſhall be this: I will propound certain queſtions upon the words, and direct particular anſwers to them; in which anſwers I hope I ſhall anſwer alſo (ſomewhat at leaſt) the expectation of the godly, and conſciencious reader, and ſo ſhall draw towards a concluſion.

The queſtions are,

1. What is it to be ſaved?
2. What is it to be ſaved by grace?
3. Who are they that are ſaved by grace?
4. How it appears that they that are ſaved, are ſaved by grace?
5. What might be the reaſons which prevailed with God to ſave us by grace, rather than by any other means?

Now the reaſon why I propound theſe five queſtions upon the words, it is becauſe the words themſelves admit them, the firſt three are grounded upon the ſeveral phraſes in the text, and the two laſt, are to make way for demonſtration of the whole.

The firſt Queſtion.

What is it to be Saved.

This queſtion ſuppoſeth, that there is ſuch a thing as damnation due to man for ſin. For to ſave ſuppoſeth the perſon to be ſaved, to be at preſent in a ſad condition; ſaving, to him that is not loſt, ſignifies nothing, neither is it any thing in it ſelf: To ſave, to redeem, to deliver, are in the general terms equivalent, and they do all of them ſuppoſe us to be in a ſtate of thraldom and miſery: Therefore this word ſaved, in the ſenſe that the Apoſtle here doth uſe it, is a word of great worth, foraſmuch as the miſeries from which we are ſaved, is the miſery of all moſt dreadful.

The miſeries from which they that ſhall be ſaved, ſhall by their ſalvation be delivered, are dreadful; they are no leſs than ſin, the curſe of God, and flames of hell for ever: What more abominable than ſin? What more inſupportable than the dreadful wrath of an angry God? And what more fearful than the bottomleſs pit of hell? I ſay, what more fearful than to be tormented there for ever with the devil and his angels? Now to ſave, (according to my text) is to deliver the ſinner from theſe, with all things elſe that attend them.

And although ſinners may think that it is no hard matter to anſwer this queſtion; yet I muſt tell you, there is no man that can feelingly know what it is to be ſaved, that knoweth not experimentally ſomething of the dread of theſe three things; as is evident, becauſe all others do even by their practice count it a thing of no great concern, when yet it is of all other, of the higheſt concern among men: For what ſhall it profit a man if he ſhall gain the whole world and loſe his own ſoul? Matt. 16. 26.

But I ſay, if this word ſaved concludeth our deliverance from ſin, how can he tell what it is to be ſaved, that hath not in his conſcience groaned under the burden of ſin? Yea, it is impoſſible elſe that he ſhould ever cry out with all his heart, men and brethren, what ſhall we do? That is, do to be ſaved? Acts 29. 37. The man that hath no ſores or aches, cannot know the vertue of the ſalve, I mean, not know it from his own experience, and therefore cannot prize, nor have that eſteem of it, as he that hath received cure thereby: Clap a plaiſter to a well place, and that maketh not its virtue to appear, neither can he to whoſe fleſh it is ſo applied, by that application underſtand its worth: Sinners, you I mean, that are not wounded with guilt, and oppreſſed with the burden of ſin, you cannot, I will ſay it again, you cannot know in this ſenſeleſs condition of yours, what it is to be ſaved.

Again, this word ſaved, (as I ſaid) concludeth deliverance from the wrath of God; how then can he tell what it is to be ſaved, that hath not felt the burden of the wrath of God? He, he, that is aſtoniſhed with, and that trembleth at the wrath of God, he knows beſt what it is to be ſaved, Acts 16. 29.

Further, this word ſaved, it concludeth deliverance from death and hell. How then can he tell what it is to be ſaved, that never was ſenſible of the ſorrows of the one, nor diſtreſſed with the pains of the other? The Pſalmiſt ſays, The ſorrows of death compaſſed me, and the pains of hell got hold upon me, and I found trouble and ſorrow: Then called I upon the name of the Lord: Mark then, then called I upon the name of the Lord: O Lord, I beſeech thee deliver my ſoul, then, in my diſtreſs, when he knew what it was to be ſaved, then he called, becauſe (I ſay) then he knew what it was to be ſaved, Pſal. 18. 4, 5. Pſal. 116. 3, 4.

I ſay, this is the man, and this only that knows what it is to be ſaved: And this is evident, as is manifeſt by the little regard that the reſt have to ſaving, or the little dread they have of damnation: Where is he that ſeeks and groans for ſalvation! I ſay, where is he that hath taken his flight for ſalvation! Becauſe of the dread of the wrath to come. O generation of vipers, who hath warned you to flee from the wrath to come? Matt. 3.

Alas! do not the moſt ſet light by ſalvation? As for ſin, how do they love it, embrace it, pleaſe themſelves with it, hide it ſtill within their mouth, and keep it cloſe under their tongue? Beſides, for the wrath of God they feel it not, they fly not from it; and for hell, it is become a doubt to many if there be any, and a mock to thoſe whoſe doubt is reſolved by atheiſm.

But to come to the queſtion, What is it to be ſaved? To be ſaved, may either reſpect ſalvation in the whole of it, or ſalvation in the parts of it, or both: I think this text reſpecteth both; to wit, ſalvation compleating, and ſalvation compleated; for, to ſave, is a work of many ſteps, or to be as plain as poſſible, to ſave, is a work that hath its beginning before the world began, and ſhall not be compleated before it is ended.

Firſt then, we may be ſaid to be ſaved, in the purpoſe of God before the world began. The Apoſtle ſaith, that he ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt before the world began, 2 Tim. 1. 9. This is the beginning of ſalvation, and according to this beginning, all things concur and fall out in concluſion: He hath ſaved us according to his eternal purpoſe which he purpoſed in Chriſt Jeſus. God in thus ſaving, may be ſaid to ſave us, by determining to make thoſe means effectual for the bleſſed compleating of our ſalvation: And hence we are ſaid, to be choſen in Chriſt to ſalvation: And again, that he hath in that choice given us that grace that ſhall compleat our ſalvation: Yea, the text is very full, he hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt, according as he hath choſen us in him before the foundation of the world, Eph. 1. 3, 4.

Secondly, As we may be ſaid to be ſaved in the purpoſe of God, before the foundation of the world, ſo we may be ſaid to be ſaved, before we are converted, or called to Chriſt. And hence ſaved, is put before called; he hath ſaved us, and called us; he ſaith not, he hath called us, and ſaved us, but he puts ſaving before calling. So again, we are ſaid to be preſerved in Chriſt, and called, he ſaith not called and preſerved: Jude 1. And therefore God ſaith again, I will pardon them whom I reſerve, that is, as Paul expounds it, thoſe whom I have elected and kept, Jer. 50. 20. Rom. 11. 4, 5. and this part of ſalvation is accompliſhed through the forbearance of God. God beareth with his own elect, for Chriſt's ſake, all the time of their unregeneracy, until the time comes which he hath appointed for their converſion. The ſins that we ſtood guilty of before converſion, had the judgment due to them been executed upon us, we had not now been in the world to partake of an heavenly calling: But the judgment due to them hath been by the patience of God prevented, and we ſaved all the time of our ungodly and unconverted ſtate, from that death, and thoſe many hells, that for our ſins we deſerved at the hands of God.

And here lies the reaſon, that long life is granted to the elect before converſion, and that all the ſins they commit, and all the judgments they deſerve cannot drive them out of the world before converſion. Manaſſeh, you know, was a great ſinner, and for the treſpaſs which he committed he was driven from his own land, and carried to Babylon, but kill him they could not, though his ſins had deſerved death ten thouſand times, but what was the reaſon? Why he was not yet called, God had choſen him in Chriſt, and laid up in him a ſtock of grace, which muſt be given to Manaſſeh before he dies. Therefore Manaſſeh muſt be convinced, converted, and ſaved. That legion of devils that was in the poſſeſſed, Mark 5. with all the ſins which he had committed in the time of his unregeneracy, could not take away his life before his converſion : How many times was that poor creature, as we may eaſily conjecture, aſſaulted for his life by the devils that were in him, yet could they not kill him, yea, though his dwelling was near the ſea-ſide, and the devils had power to drive him too, yet could they not drive him further than the mountains that was by the ſea-ſide : Yea, they could help him often to break his chains, and fetters, and could alſo make him as mad as a bedlam, they could alſo prevail with him to ſeparate from men, and cut himſelf with ſtones, but kill him they could not, drown him they could not ; he was ſaved to be called, he was, notwithſtanding all this, preſerved in Chriſt, and called. As it is ſaid of the young lad in the goſpel, Mark 9. 22. he was by the devil caſt oft into the fire, and oft into the water to deſtroy him, but it could not be ; even ſo hath he ſerved others, but they muſt be ſaved to be called. How many deaths have ſome been delivered from, and ſaved out of before converſion ! Some have fallen into rivers, ſome into wells, ſome into the ſea, ſome into the hands of men ; yea, they have been juſtly arraigned, and condemned, as the thief upon the croſs, but muſt not die before they have been converted. They were preſerved in Chriſt and called.

Called Chriſtian, how many times have thy ſins laid thee upon a ſick bed ? and to thine and others thinking, at the very mouth of the grave, yet God ſaid concerning thee, Let him live, for he is not yet converted ; behold therefore that the elect are ſaved before they are called. God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our ſins, Epheſ. 2. 4, 5. hath preſerved us in Chriſt, and called us.

Now this ſaving of us, ariſes from ſix cauſes.

1. God hath choſen us unto ſalvation, and therefore will not fruſtrate his own purpoſes, 1 Theſ. 5. 9.
2. God hath given us to Chriſt ; and his gift, as well as his calling, is without repentance, Rom. 11. 29. Joh. 6. 37.
3. Chriſt hath purchaſed us with his blood, Rom. 5. 8.
4. They are by God counted in Chriſt before they are converted, Epheſ. 1. 3, 4.
5. They are ordained before converſion to eternal life ; yea, to be called, to be juſtified, to be glorified, and therefore all this muſt come upon them, Rom. 8. 29, 30.
6. For all this he hath alſo appointed them their portion and meaſure of grace, and that before the world began, therefore that they may partake of all theſe privileges, they are ſaved and called ; preſerved in Chriſt, and called.

Thirdly, To be ſaved, is to be brought to, and helped to lay hold on, Jeſus Chriſt by faith : And this is called ſaving by grace through faith : For by grace are ye ſaved, through faith, and that of not yourſelves, it is the gift of God, Epheſ. 2. 8.

1. They muſt be brought unto Chriſt, yea, drawn unto him : For no man (ſaith Chriſt) can come unto me except the Father which hath ſent me, draw him : Joh. 6. 44. Men, even the elect, have too many infirmities, to come to Chriſt without help from heaven, inviting will not do. As they called them, ſo they went from them, therefore he drew them with cords, Hoſ. 11. 2, 4.

2. As they muſt be brought to, ſo they muſt be helped to lay hold on Chriſt by faith, for as coming to Chriſt, ſo faith is not in our own power, therefore we are ſaid to be raiſed up with him, through the faith of the operation of God : And again, we are ſaid to believe according to the working of his mighty power, which he wrought in Chriſt when he raiſed him from the dead. Col. 2. 12. Eph. 1. 18, 19, 20. Now we are ſaid to be ſaved by faith, becauſe, by faith we lay hold of, venture upon, and put on Jeſus Chriſt for life : For life I ſay, becauſe God having made him the Saviour, hath given him life to communicate to ſinners, and the life that he communicates to them, is the merit of his fleſh and blood, which whoſo eateth and drinketh by faith, hath eternal life, becauſe that fleſh and blood hath merit in it ſufficient to obtain the favour of God : Yea, it hath done ſo that day it was offered through the eternal Spirit a ſacrifice of a ſweet ſmelling ſavour to him ; wherefore God imputeth the righteouſneſs of Chriſt to him that believeth in him, by which righteouſneſs he is perſonally juſtified, and ſaved from that juſt judgment of the law that was due unto him, Joh. 5. 26. chap. 6. 53, 54, 55, 56, 57. Epheſ. 4. 32. chap. 5. 2. Rom. 4. 23, 24, 25.

Saved by faith : For although ſalvation beginneth in God's purpoſe, and comes to us through Chriſt's righteouſneſs, yet is not faith exempted from having a hand in ſaving of us : Not that it meriteth oft, but is given by God to thoſe which he ſaveth, that thereby they may embrace and put on that Chriſt, by whoſe righteouſneſs they muſt be ſaved.

Wherefore this faith is that which here diſtinguiſheth them that ſhall be ſaved, from them that ſhall be damned. Hence it is ſaid, he that believeth not, ſhall be damned ; and hence again it is, that the believers are called, the children, the heirs, and the bleſſed with faithful Abraham: That the promiſe by faith in Jeſus Chriſt might be given to them that believe, Gal. 3. 6, 7, , 9, 26. Rom. 4. 13, 14.

And here let chriſtians warily diſtinguiſh betwixt the meritorious, and the inſtrumental cauſe of their juſtification. Chriſt with what he hath done and ſuffered is the meritorious cauſe of our juſtification; therefore he is ſaid to be made to us of God wiſdom and righteouſneſs, and we are ſaid to be juſtified by his blood, and ſaved from wrath through him, 1 Cor. 1. 30. Rom. 5. 9, 10. for it was his life and blood that was the price of our redemption. Redeemed (ſays St. Peter) not with corruptible things, as ſilver and gold, (alluding to the redemption of money under the law) but with the precious blood of Chriſt: Thou art therefore, (as I have ſaid) to make Chriſt Jeſus the object of thy faith for juſtification: For by his righteouſneſs thy ſins muſt be covered from the ſight of the juſtice of the law. Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, for he ſhall ſave his people from their ſins, Acts 16. 31. Mat. 1. 21.

Fourthly, To be ſaved, is to be preſerved in the faith to the end. He that ſhall endure to the end, the ſame ſhall be ſaved, Matth. 24. 13. not that perſeverance is an accident in chriſtianity, or a thing performed by humane induſtry. They that are ſaved, are kept by the power of God, thro' faith unto ſalvation, 1 Pet. 1. 3, 4, 5.

But perſeverance is abſolutely neceſſary to the compleat ſaving of the ſoul, becauſe he that falleth ſhort of the ſtate, that they that are ſaved, are poſſeſſed of, as ſaved, cannot arrive to that ſaved ſtate: He that goeth to ſea, with a purpoſe to arrive at Spain, cannot arrive there, if he be drowned by the way: Wherefore perſeverance is abſolutely neceſſary to the ſaving of the ſoul, and therefore it is included in the compleat ſaving of us. Iſrael ſhall be ſaved in the Lord, with an everlaſting ſalvation, they ſhall not be aſhamed nor confounded, world without end, Iſa. 45. 17. perſeverance is here made abſolutely neceſſary to the compleat ſaving of the ſoul.

But (as I ſaid) this part of ſalvation dependeth not upon humane power, but upon him that hath begun a good work in us, Phil. 1. 6. This part, therefore, of our ſalvation, is great, and calleth for no leſs than the power of God for our help to perform it, as will be eaſily granted by all thoſe that conſider,

1ſt, That all the power, and policy, malice, and rage of the devils and hell it ſelf is againſt us: Any man that underſtandeth this, will conclude, that to be ſaved, is no ſmall thing. The devil is called a god, a prince, a lion, a roaring lion; it is ſaid, that he hath death and the power of it, &c. but what can a poor creature whoſe habitation is in fleſh, do againſt a god, a prince, a roaring lion, and the power of death it ſelf? Our perſeverance therefore lieth in the power of God: the gates of hell ſhall not prevail againſt it.

2dly, All the world is againſt him that ſhall be ſaved, but what is one poor creature to all the world, eſpecially if you conſider, that with the world, is terror, fear, power, majeſty, laws, goals, gibbets, hangings, burnings, drownings, ſtarvings, baniſhments, and a thouſand kinds of deaths, 1 John 5. 4, 5. Joh. 16. 33.

3dly, Add to this that all the corruptions that dwell in our fleſh, is againſt us, and that not only in their nature and being, but they luſt againſt us, and war againſt us, to bring us into captivity to the law of ſin and death, Gal. 5. 17. 1 Pet. 2. 11. Rom. 7. 23.

4thly, All the deluſions in the world are againſt them that ſhall be ſaved, many of which are ſo cunningly woven, ſo plauſibly handled, ſo rarely poliſhed with ſcripture and reaſon, that 'tis ten thouſand wonders, that the elect are not ſwallowed up with them; and ſwallowed up they would be, were they not elect, and was not God himſelf engaged, either by power to keep them from falling, or by grace, to pardon if they fall, and to lift them up again, Mat. 24. 24. Eph. 4. 14. Rom. 3. 10.

5thly, Every fall of the ſaved, is againſt the ſalvation of his ſoul; but a chriſtian once fallen, riſeth not, but as helped by omnipotent power. O Iſrael, thou art fallen by thine iniquity, but in me is thy help, ſays God, Hoſ. 13. 9 chap. 14. 1. Pſal. 37. 23.

Chriſtians were you awake, here would be matter of wonder to you, to ſee a man aſſaulted with all the power of hell, and yet to come off a conqueror: Is it not a wonder, to ſee a poor creature who in himſelf is weaker than the moth, Job 4. 19. to ſtand againſt, and overcome all devils, all the world, all his luſts and corruptions! Or if he fall, is it not a wonder to ſee him, when devils and guilt are upon him, to riſe again, ſtand upon his feet again, walk with God again, and perſevere after all this in the faith and holineſs of the goſpel! He that knows himſelf, wonders; he that knows temptation, wonders; he that knows what falls and guilt means, wonders; indeed perſeverance is a wonderful thing, and is managed by the power of God; for he only is able to keep us from falling, and to preſent us faultleſs before the preſence of his glory, with exceeding joy, Jude 2, 4. Thoſe of the children of Iſrael that went from Ægypt, and entered the land of Canaan, how came they thither? Why the text ſays, That as an eagle ſpreadeth abroad her wings, ſo the Lord alone did lead them. And again, he bore them, and carried them all the days of old. Deut. 32. 11, 12. Iſa. 63. 9. David alſo tells us, that mercy and goodneſs ſhould follow him all the days of his life, and ſo he ſhould dwell in the houſe of the Lord for ever. Pſal. 23. 6.

Fifthly, To be ſaved calls for more than all this; he that is ſaved, muſt, when this world can hold him no longer, have a ſafe conduct to heaven; for that is the place where they that are ſaved, muſt to the full enjoy their ſalvation. This heaven is called the end of our faith, becauſe it is that which faith looks at, as Peter ſays, received the end of your faith, the ſalvation of your ſouls: And again, but we are not of them that draw back unto perdition, but of them that believe to the ſaving of the ſoul. 1 Pet. 1. 9. Heb. 10. 39. For (as I ſaid) heaven is the place for the ſaved to enjoy their ſalvation in, with that perfect gladneſs that is not attainable here; here we are ſaved by faith and hope of glory, but there we that are ſaved, ſhall enjoy the end of our faith and hope, even the ſalvation of our ſouls. There is Mount Zion, the heavenly Jeruſalem, the general aſſembly and church of the firſt-born: There is the innumerable company of angels, and the ſpirits of juſt men made perfect: There is God the judge of all, and Jeſus the mediator of the new covenant. There ſhall our ſoul have as much of heaven as it is capable of enjoying, and that without intermiſſion. Wherefore, when we come there, we ſhall be ſaved indeed.

But now for a poor creature to be brought hither, this is the life of the point: But how ſhall I come hither? There are heights and depths to hinder. Rom. 8. 38, 39.

Suppoſe the poor chriſtian is now upon a ſick-bed, beſet with a thouſand fears, and ten thouſand at the end of that: ſick-bed fears! and they are ſometimes dreadful ones: Fears that are begotten by the review of the ſin (perhaps) of forty years profeſſion: Fears that are begotten by dreadful and fearful ſuggeſtions of the devil, the ſight of death, and the grave, and it may be of hell it ſelf: Fears that are begotten by the withdrawing and ſilence of God and Chriſt, and by (it may be) the appearance of the devil himſelf. Some of theſe made David cry, O ſpare me a little, that I may recover ſtrength, before I go hence and be no more, Pſal. 39. 13. The ſorrows of death, ſaid he, compaſſed me, the pains of hell got hold upon me, and I found trouble and ſorrow. Pſal. 116. 3. Theſe things in another place, he calls, the bands that the godly have in their death, and the plagues that others are not aware of. They are not in trouble as other men, neither are they plagued like other men. Pſ. 73. 5. But now, out of all theſe the Lord will ſave his people; not one ſin, nor fear, nor devil ſhall hinder; nor the grave nor hell diſappoint thee. But how muſt this be? Why thou muſt have a ſafe conduct to heaven! What conduct? A conduct of angels: Are they not all miniſtring ſpirits, ſent forth to miniſter for them that ſhall be heirs of ſalvation? Heb. 1. 14.

Theſe angels therefore are not to fail them that are the ſaved; but muſt, as commiſſionated of God, come down from heaven to do this office for them; they muſt come, I ſay, and take the care and charge of our ſoul, to conduct it ſafely into Abraham's boſom. 'Tis not our meanneſs in the world, nor our weakneſs of faith, that ſhall hinder this; nor ſhall the loathſomeneſs of our diſeaſes make theſe delicate ſpirits ſhy of taking this charge upon them. Lazarus the beggar found this a truth; a beggar ſo deſpiſed of the rich glutton, that he was not ſuffered to come within his gate; a beggar full of ſores and noiſome putrefaction; yet behold, when he dies, the angels come from heaven to fetch him thither. And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom. Luke 16. 22.

True, ſick-bed temptations are oft-times the moſt violent, becauſe then the devil plays his laſt game with us, he is never to aſſault us more; beſides, perhaps God ſuffereth it thus to be, that the entering into heaven may be the ſweeter, and ring of this ſalvation the louder: O 'tis a bleſſed thing for God to be our God, and our guide, even unto death, and then for his angels to conduct us ſafely to glory: This is ſaving indeed. And he ſhall ſave Iſrael out of all his troubles: Out of ſick-bed troubles as well as others. Pſal. 25. 22. Pſ. 34. 6. Pſ. 48. 14.

Sixthly, To be ſaved, to be perfectly ſaved, calls for more than all this: The godly are not perfectly ſaved when their ſoul is poſſeſſed of heaven. True their ſpirit is made perfect, and hath as much of heaven as at preſent it can hold; but man conſiſting of body and ſoul, cannot be ſaid to be perfectly ſaved ſo long as but part of him is in the heavens: His body is the price of the blood of Chriſt, as well as his ſpirit; his body is the temple of God, and a member of the body, and of the fleſh, and of the bones of Chriſt; he cannot then be compleatly ſaved until the time of the reſurrection of the dead, 1 Cor. 6. 13, 15, 19. Eph. 5. 30. Wherefore when Chriſt ſhall come the ſecond time, then will he ſave the body from all thoſe things that at preſent make it uncapable of the heavens. For our converſation is in heaven, from whence we look for the Saviour the Lord Jeſus Chriſt, who ſhall change this our vile body, that it may be faſhioned like unto his glorious body. Philip. 3. 20, 21. O what a great deal of good, God hath put into this little word ſaved! We ſhall not ſee all the good that God hath put into this word ſaved, until the Lord Jeſus comes to raiſe the dead. It doth not yet appear what we ſhall be, 1 John 3. 2. but till it appears what we ſhall be, we cannot ſee the bottom of this word ſaved. True, we have the earneſt of what we ſhall be, we have the Spirit of God, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion. Eph. 1. 14.

The poſſeſſion is our body, it is called a purchaſed poſſeſſion, becauſe 'tis the price of blood; now the redemption of this purchaſed poſſeſſion is the raiſing of it out of the grave, which raiſing is called the redemption of our body, Phil. 3. 21. And when this vile body is made like unto his glorious body, and this body and ſoul together poſſeſſed of the heavens, then ſhall we be every way ſaved.

There are three things from which this body muſt be ſaved.

1. There is that ſinful filth and vileneſs that yet dwells in it, under which we groan earneſtly all our days. 2 Cor. 5. 1, 2, 3.

2. There is mortality, that ſubjecteth us to age, ſickneſs, aches, pains, diſeaſes, and death.

3. And there is the grave and death it ſelf, for death is the laſt enemy that is to be deſtroyed. So when this corruptible ſhall have put an incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs that ſaying that is written, death is ſwallowed up in victory. 1 Cor. 15. 54.

So then, when this comes to paſs, then we ſhall be ſaved, then will ſalvation in all the parts of it meet together in our glory, then we ſhall be every way ſaved; ſaved in God's decree, ſaved in Chriſt's undertakings, ſaved by faith, ſaved in perſeverance, ſaved in ſoul, and in body and ſoul together, in the heavens, ſaved perfectly, everlaſtingly, glorioufly.

Before I conclude my anſwer to the firſt queſtion, I would diſcourſe a little of the ſtate of our body and ſoul in heaven, when we ſhall enjoy this bleſſed ſtate of ſalvation.

Firſt, Of the ſoul, it will then be filled, in all the faculties of it, with as much bliſs and glory as ever it can hold.

1. The underſtanding ſhall then be perfect in knowledge, now we know but in part; we know God, Chriſt, heaven, and glory, but in part, but when that which is perfect is come, then that which is in part ſhall be done away. 1 Cor. 13. 10. Then ſhall we have perfect and everlaſting viſions of God, and that bleſſed one his Son Jeſus Chriſt, a good thought of whom doth ſometimes ſo fill us, while in this world, that it cauſeth joy unſpeakable and full of glory.

2. Then ſhall our will and affections be ever in a burning flame of love to God and his Son Jeſus Chriſt? our love here hath ups and downs, but there it ſhall be always perfect with that perfection which is not poſſible in this world to be enjoyed.

3. Then will our conſcience have that peace and joy, that neither tongue, or pen, of men or angels can expreſs.

4. Then will our memory be ſo enlarged to retain all things that happened to us in this world, ſo that with unſpeakable aptneſs we ſhall call to mind all God's providences, all ſatan's malice, all our own weakneſſes, all the rage of men, and how God made all work together for his glory and our good, to the everlaſting raviſhing of our hearts.

Secondly, For our body, it ſhall be raiſed in power, in incorruption, a ſpiritual body and glorious. 1. Cor. 15. 44.

The glory of which is ſet forth by ſeveral things.

1. It is compared to the brightneſs of the firmament, and to the ſhining of the ſtars, for ever and ever. Dan. 12. 3. 1 Cor. 15. 41, 42.

2. It is compared to the ſhining of the ſun: Then ſhall the righteous ſhine forth as the ſun in the kingdom of their Father: Who hath ears to hear, let them hear. Mat. 13. 43.

3. Their ſtate is then to be equally glorious with angels; But they which ſhall be counted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, for they are equal to the angels. Luke 20. 35, 36.

4. It is ſaid, that then this our vile body ſhall be like the glorious body of Jeſus Chriſt. Philip. 3. 20, 21. 1 John 3. 2, 3.

5. And now, when body and ſoul are thus united, who can imagine what glory they both poſſeſs? They will now be both in capacity, without jarring, to ſerve the Lord with ſhouting, thankſgivings, and with a crown of everlaſting joy upon their head.

In this world there cannot be that harmony and oneneſs of body and ſoul, as there will be in heaven. Here the body ſometimes ſins againſt the ſoul, and the ſoul again vexes and perplexes the body with dreadful apprehenſions of the wrath and judgment of God: While we be in this world, the body oft hangs this way, and the ſoul the quite contrary; but there, in heaven, they ſhall have that perfect union as never to jarr more: But now the glory of the body ſhall ſo ſuit with the glory of the ſoul, and both ſo perfectly ſuit with the heavenly ſtate, that it paſſeth words and thoughts.

Thirdly, Shall I now ſpeak of the place that this ſaved body and ſoul ſhall dwell in. Why,

1. It is a city, Heb. 11. 16. Eph. 2. 19.
2. It is called heaven, Heb. 10. 34.
3. It is called God's houſe, John 14. 1, 2, 3.
4. It is called a kingdom, Luke 12. 32.
5. It is called glory, Col. 3. 3. Heb. 2. 10.
6. It is called Paradiſe, Rev. 2. 7.
7. It is called everlaſting habitation, Luke 16. 9.

Fourthly, ſhall I ſpeak of their company. Why,

1. They ſhall ſtand and live in the preſence of the glorious God the judge of all, Heb. 12. 23.
2. They ſhall be with the Lamb, the Lord Jeſus.
3. They ſhall be with innumerable company of holy angels, Heb. 12. 22.
4. They ſhall be with Abraham, Iſaac, and Jacob, and all the prophets in the kingdom of heaven, Luke 13. 28.

Fifthly, Shall I ſpeak of their heavenly raiment.

1. It is ſalvation, they ſhall be cloathed with the garments of ſalvation, Pſal. 132. 16. Pſal. 149. 4. Iſa. 61. 10.
2. This raiment is called white raiment, ſignifying their clean and innocent ſtate in heaven. And they (ſays Chriſt) ſhall walk with me in white, for they are worthy, Iſa. 57. 2. Revel. 3. 4. chap. 19. 8.
3. It is called glory, when he ſhall appear, we ſhall appear with him in glory, Col. 3. 4.
4. They ſhall alſo have crowns of righteouſneſs, everlaſting joy and glory, Iſa. 35. 10. 2 Tim. 4. 8. 1 Pet. 5. 4.

Sixthly, Shall I ſpeak of their continuance in this condition.

1. It is for ever and ever, and they ſhall ſee his face, and his name ſhall be in their foreheads, and they ſhall reign for ever and ever, Revel. 24. 4, 5.
2. It is everlaſtingly: And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life, Joh. 6. 40, 47.
3. It is life eternal, my ſheep hear my voice, and I know them, and they follow me, and I give unto them eternal life. Joh. 10. 27, 28.
4. It is world without end. But Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation, they ſhall not be aſhamed nor confounded world without end, Eph. 3. 20, 21.

O Sinner! What ſaiſt thou! How doeſt thou like being ſaved? Doth not thy mouth water? doth not thy heart twitter at being ſaved? Why come then, the Spirit and the bride ſays come, and let him that heareth ſay come, and let him that is a-thirſt come, and whoſoever will, let him take of the water of life freely, Rev. 22. 17.

QUESTION II.

What is it to be ſaved by Grace?

NOW I come to the ſecond queſtion, to wit, What is it to be ſaved by grace? For ſo are the words of the text, by grace ye are ſaved.

But firſt, I muſt touch a little upon the word grace, and ſhew you how diverſly it is taken

1. Sometimes it is taken for the good will and favour of men, Eſt. 2. 17. Ruth 2. 2. 1 Sam. 1. 18. 2 Sam. 16. 4.
2. Sometimes it is taken for thoſe ſweet ornaments, that a life, according to the word of God, putteth about the neck, Prov. 1. 9. chap. 3. 22.
3. Sometimes it is taken for the charity of the ſaints, as 2 Cor. 9. 6, 7, 8.
4. But grace in the text, is taken for God's good will, the good will of him that dwelt in the buſh; and is expreſſed variouſly.

1. Sometimes it is called, his good pleaſure.
2. Sometimes the good pleaſure of his will, which is all one with the riches of his grace, Epheſ. 1. 7.
3. Sometimes it is expreſſed by goodneſs, pity, love, mercy, kindneſs, and the like, Rom. 2. 4. Iſa. 63. 9. Tit. 3. 4, 5.
4. Yea, he ſtiles himſelf, the Lord, the Lord God, merciful, gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſions and ſin, and that will by no means clear the guilty, Exod. 34. 6, 7.

Secondly, As the word grace ſignifyeth all theſe, ſo it intimates to us, that all theſe are free acts of God, free love, free mercy, free kindneſs: Hence we have other hints in the word, about the nature of grace, as,

1. It is an act of God's will, which muſt needs be free, an act of his own will, of the good pleaſure of his will; by every of theſe expreſſions, is intimated, that grace is a free act of God's goodneſs towards the ſons of men.
2. Therefore it is expreſly ſaid, being juſtified freely by his grace, Rom. 3. 24.
3. And when they had nothing to pay, he frankly forgave them both, Luke 7. 42.
4. And again, not for your ſakes do I this, ſaith the Lord God, be it known unto you, Ezek. 36. 32. Deut. 9. 5.
5. And therefore grace and the deſervings of the creature are ſet in flat oppoſition one to another. And if it be by grace, then it is no more of works, otherwiſe grace is

is no more grace, but if it be of works, then it is no more of grace, otherwiſe work is no more work, Rom. 11. 6.

The word grace therefore, being underſtood, doth moſt properly ſet forth the true cauſe of man's happineſs with God, not but that thoſe expreſſions, love, mercy, goodneſs, pity, kindneſs, &c. and the like, have their proper place in our happineſs alſo: had not God loved us, grace had not acted freely in our ſalvation; had not God been merciful, good, pitiful, kind, he would have turned away from us, when he ſaw us in our blood, Ezek. 16.

So then, when he ſaith, by grace ye are ſaved, it is all one as if he had ſaid, by the good will, free mercy, and loving kindneſs of God, ye are ſaved; as the words conjoined with the text, do alſo further manifeſt: But God (ſaith Paul) who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſin, hath quickened us together with Chriſt, by grace ye are ſaved.

The words thus underſtood, admits us theſe few concluſions.

1. That God in ſaving of the ſinner hath no reſpect to the ſinner's goodneſs, hence it is ſaid, he is frankly forgiven and freely juſtified, Luke 7. 42. Rom. 3. 24.

2. That God doth this to whom, and when he pleaſes, becauſe 'tis an act of his own good pleaſure, Gal. 1. 15, 16.

3. This is the cauſe why great ſinners are ſaved, for God pardoneth according to the riches of his grace, Eph. 1. 7.

4. This is the true cauſe that ſome ſinners are ſo amazed, and confounded at the apprehenſion of their own ſalvation, his grace is unſearchable, and by unſearchable grace, God oft puzzles, and confounds our reaſon, Ezek. 16. 62, 63. Acts 9. 6.

5. This is the cauſe that ſinners are ſo often recovered from their back-ſliding, healed of their wounds, that they get by their falls, and helped again to rejoice in God's mercy; why, he will be gracious to whom he will be gracious, and he will have compaſſion on whom he will have compaſſion, Rom. 9. 15.

But I muſt not here conclude this point, we are here diſcourſing of the grace of God, and that by it we are ſaved; ſaved, I ſay, by the grace of God.

Now, God is ſet forth in the word unto us under a double conſideration.

1. He is ſet forth in his own eternal power and godhead, and as thus ſet forth, we are to conceive of him by his attributes of power, juſtice, goodneſs, holineſs, everlaſtingneſs, &c.

2. But then, we have him ſet forth in the word of truth, as conſiſting of Father, Son, and Spirit, and although this ſecond conſideration containeth in it the nature of the godhead, yet the firſt doth not demonſtrate the perſons in the godhead: We are ſaved by the grace of God, that is, by the grace of the Father, who is God; by the grace of the Son, who is God; and by the grace of the Spirit, who is God.

Now ſince we are ſaid to be ſaved by grace, and that the grace of God; and ſince alſo we find in the word, that in the godhead there is Father, Son, and Holy Ghoſt, we muſt conclude, that it is by the grace of the Father, Son, and Spirit, that we are ſaved; wherefore grace is attributed to the Father, Son, and Holy Ghoſt diſtinctly.

1. Grace is attributed to the Father, as theſe ſcriptures teſtify, Rom. 7. 25. 1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 3. Epheſ. 1 2. Phil. 1. 2. Col. 1. 2. 1 Theſ. 1. 1. 2 Theſ. 2. 1 Tim. 1. 2. 2 Tim. 1. 2. Tit. 1. 4. Phil. 3.

2. Grace is alſo attributed to the Son, and I firſt manifeſt it by all thoſe texts above-mentioned, as alſo by theſe that follow, 2 Cor. 8. 9. chap. 13. 14. Gal. 6. 18. Phil. 4. 23. 1 Theſ. 5. 28. 2 Theſ. 3. 18. Phil. 25. Rev. 22. 21.

3. It is alſo attributed to the Holy Ghoſt, Zech. 12. 10. Heb. 12. 19. now he is here called the Spirit of grace, becauſe he is the author of grace as the Father, and the Son: So then it remaineth that I ſhew you,

Firſt, How we are ſaved by the grace of the Father.

Secondly, How we are ſaved by the grace of the Son.

Thirdly, And how we are ſaved by the grace of the Spirit.

Of the Father's grace.

Firſt, How we are ſaved by the grace of the Father: Now this will I open unto you thus.

1. The Father, by his grace hath bound up them thet ſhall go to heaven in an eternal decree of election, and here indeed, as was ſhewed at firſt, is the beginning of our ſalvation, 2 Tim. 1. 9. and election is reckoned not the Son's act, but the Father's, bleſſed be God and the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt, according as he hath choſen us in him before the foundation of the world, Eph. 1. 4. Now this election is counted an act of grace, ſo then, at this preſent time alſo, there is a remnant according to the election of grace. Rom. 11. 5.

2dly, The Father's grace, ordaineth, and giveth the Son to undertake for us our redemption: The Father ſent the Son to be the Saviour of the world, in whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace; that in the ages to come, he might ſhew the exceeding riches of his grace in his kindneſs to usward through Chriſt Jeſus, 1 Joh. 4. 14. Epheſ. 1. 7. chap. 2. 7.

John. 3. 16. Chap. 6. 32, 33. Chap. 12. 47.

3dly, The Father's grace giveth us to Chriſt, to be juſtified by his righteouſneſs, waſhed in his blood, and ſaved by his life. This Chriſt mentioneth, John 6. 37. and tells us, it is his Father's will that they ſhould be ſafe-coming at the laſt day, and that he had kept them all the days of his life, and they ſhall never periſh, John 6. 38, 39. Chap. 17. 2, 12.

4thly, The Father's grace giveth the kingdom of heaven to thoſe that he hath given to Jeſus Chriſt; Fear not little flock, it is your Father's good pleaſure to give you the kingdom, Luke 12. 32.

5thly, The Father's grace provideth, and layeth up in Chriſt for thoſe that he hath choſen, a ſufficiency of all ſpiritual bleſſings to be communicated to them at their need, for their preſervation in the faith, and faithful perſeverance through this life; not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus, before the world began, 2 Tim. 1. 9. Eph. 1. 3, 4.

6thly, The Father's grace ſaveth us by the bleſſed and effectual call, that he giveth us the fellowſhip of his Son Jeſus Chriſt, 1 Cor. 1. 9. Gal. 1. 15.

7thly, The Father's grace ſaveth us by multiplying pardons to us for Chriſt's ſake, day by day. In whom we have redemption through his blood, even the forgiveneſs of ſins, according to the riches of his grace.

8thly, The Father's grace ſaves us, by exerciſing patience and forbearance towards us all the time of our unregeneracy, Rom. 3, 24.

9thly, The Father's grace ſaveth us, by holding of us faſt in his hand, and by keeping of us from all the power of the enemy. My Father (ſaid Chriſt) that gave them me is greater than all, and no man can pull them out of my Father's hand, John 10. 29.

10thly, What ſhall I ſay? The Father's grace ſaveth us, by accepting of our perſons and ſervices, by lifting up the light of his countenance upon us, by manifeſting of his love unto us, and by ſending of his angels to fetch us to himſelf when we have finiſhed our pilgrimage in this world.

Of the grace of the Son.

I come now to ſpeak of the grace of the Son, for as the Father putteth forth his grace in the ſaving of the ſinner, ſo doth the Son put forth his. For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be made rich, 2 Cor. 8. 9.

Here you ſee alſo, that the grace of our Lord Jeſus Chriſt is brought in as a partner with the grace of his Father, in the ſalvation of our ſouls: now this is the grace of the Lord Jeſus Chriſt; he was rich, but for our ſakes he became poor, that we through his poverty might be made rich.

To enquire then into this grace, this condeſcending grace of Chriſt, and that by ſearching out, how rich Jeſus Chriſt was, and then how poor he made himſelf that we through his poverty might have the riches of ſalvation.

Firſt, How rich was Jeſus Chriſt?

To which I anſwer, Firſt, generally, Secondly, particularly.

Firſt, generally, He was rich as the Father: All things that the Father hath (ſaith he) are mine. Jeſus Chriſt he is the Lord of all, God over all bleſſed for ever: He thought it no robbery to be equal with God, being naturally and eternally God, as the Father, John 16. 15. Acts 10. 36. Phil. 2. 6. Rom. 9. 4, 5. John 10. 30. but of his godhead he could not ſtrip himſelf.

Secondly, Jeſus Chriſt had glory with the Father, yea, a manifold glory with him, which he ſtript himſelf of.

Firſt, He had the glory of dominion he was Lord of all the creatures, they were under him upon a double account.

1. As he was their creator, Col. 1. 16.
2. As he was made the heir of God, Heb. 1. 2.

Secondly, Therefore the glory of worſhip, reverence, and fear, from all creatures was due unto him; the worſhip, obedience, ſubjection, and ſervice of angels was due unto him; the fear, honour and glory of kings, and princes, and judges of the earth, was due unto him; the obedience of the ſun, moon, ſtars, clouds, and all vapours was due unto him; all dragons, deeps, fire, hail, ſnow, mountains and hills, beaſts, cattle, creeping things, and flying fowls, the ſervice of them all, and their worſhip was due unto him. Pſal. 148.

Thirdly, The glory of the heavens themſelves was due unto him; in a word, heaven and earth was his.

Fourthly, But above all, the glory of communion with his Father was his; I ſay, the glory of that unſpeakable communion that he had with the Father before his incarnation, which alone was worth ten thouſand worlds, that was ever his.

But again, As Jeſus Chriſt was poſſeſſed with this, ſo beſides he was Lord of life: this glory alſo was Jeſus Chriſt's; In him was life, therefore he is called the Prince of it: becauſe it was in him originally as in the Father, Acts 3. 15. He gave to all life and breath; and all things, angels, men, beaſts, they had all their life from him.

Again, as he was Lord of glory, and Prince of life, ſo he was alſo Prince of peace, Iſa. 9. 6. and by him was maintained that harmony and goodly order which was among things in heaven, and things on earth.

Take things briefly in theſe few particulars.

1. The heavens were his, and he made them.

2. Angels were his, and he made them.

3. The earth was his, and he made it.

4. Man was his, and he made him.

Now this heaven he forſook for our ſakes, He came into the world to ſave ſinners, 1 Tim. 1. 15.

He was made lower than the angels for the ſuffering of death, Heb. 2. 9.

When he was born, he made himſelf as he ſaith, a worm, or one of no reputation, he became the reproach and byword of the people, he was born in a ſtable, laid in a manger, earned his bread with his labour, being by trade a carpenter, Pſal. 22. 6. Philip. 2. 7. Mark 6. 3. When he betook himſelf to his miniſtry, he lived upon the charity of the people, when other men went to their own houſes, Jeſus went to the mount of Olives. Hark what himſelf ſaith for the clearing of this! Foxes have holes, and birds of the air have neſts, but the ſon of man hath not whereon to lay his head. Luke 8. 2, 3. John 7. 35. and 8. 1. Luke 9. 58. He denied himſelf of this world's good.

Again, As he was Prince of life, ſo he for our ſakes laid down that alſo; for ſo ſtood the matter, that he or we muſt die; but the grace that was in his heart wrought with him to lay down his life: He gave his life a ranſom for many. He laid down his life that we might have life; he gave his fleſh and blood for the life of the world; he laid down his life for his ſheep.

Again, he was a Prince of peace, but he forſook his peace alſo.

1. He laid aſide peace with the world and choſe upon that account to be a man of ſorrows and acquainted with grief, and therefore was perſecuted from his cradle to his croſs, by kings, rulers, &c.

He laid aſide his peace with his Father, and made himſelf the object of his Father's curſe, inſomuch that the Lord ſmote, ſtroke and afflicted him: and in concluſion hid his face from him (as he expreſſed with great crying) at the hour of his death.

But perhaps ſome may ſay, What need was there that Jeſus Chriſt ſhould do all this? could not the grace of the Father ſave us without this condeſcention of the Son?

Anſw. As there is grace, ſo there is juſtice in God: and man having ſinned, God concluded to ſave him in a way of righteouſneſs; therefore it was abſolutely neceſſary that Jeſus Chriſt ſhould put himſelf into our very condition, Sin only excepted.

Now by ſin we had loſt the glory of God, therefore Jeſus Chriſt lays aſide the glory that he had with the Father, Rom. 3. 23. John 17. 5.

2. Man by ſin had ſhut himſelf out of an earthly paradiſe, and Jeſus Chriſt will leave his heavenly paradiſe to ſave him, Gen. 3. 24. 1 Tim. 1. 15. John 6. 38, 39.

3. Man by ſin had made himſelf lighter than vanity, and this Lord God, Jeſus Chriſt, made himſelf lower than the angels to redeem him, Iſa. 40. 17. Heb. 2. 7.

4. Man by ſin loſt his right to the creatures, and Jeſus Chriſt will deny himſelf of a whole world to ſave him, Luke 9. 58.

5. Man by ſin had made himſelf ſubject to death, but Jeſus Chriſt will loſe his life to ſave him, Rom. 6. 23.

6. Man by ſin had procured to himſelf the curſe of God, but Jeſus Chriſt will bear that curſe in his own body to ſave him, Gal. 3. 13.

7. Man by ſin had loſt peace with God, but this would Jeſus Chriſt loſe alſo, to the end man might be ſaved.

8. Man ſhould have been mocked of God, therefore Chriſt was mocked of men.

9. Man ſhould have been ſcourged in hell, but to hinder that Jeſus was ſcourged on earth.

10. Man ſhould have been crowned with ignominy and ſhame, but to prevent that Jeſus was crowned with thorns.

11. Man ſhould have been pierced with the ſpear of God's wrath, but to prevent that Jeſus was pierced both by God and men.

12. Man ſhould have been rejected of God and angels, but to prevent that Jeſus was forſaken of God, and denied, hated, and rejected of men, Iſa. 48. 22. Mat. 27. 46. Prov. 1. 24, 25, 26. Pſal. 22. 7. Mat. 27. 39. Pſal. 9. 17 and 11. 6. Mat. 27. 26. Dan. 12. 2. John 19. 2, 3, 4, 5. Numb. 24. 8. Zech. 12. 10. John 19. 37.

I might thus enlarge, and that by authority from this text, He became poor, that we through his poverty might be made rich. All the riches he ſtript himſelf of, it was for our ſakes; all the ſorrows he underwent, it was for our ſakes; to the leaſt circumſtance of the ſufferings of Chriſt, there was a neceſſity that ſo it ſhould be, all was for our ſakes: For our ſakes he became poor, that ye through his poverty might be made rich.

And you ſee the argument that prevailed with Chriſt to do this great ſervice for man, the grace that was in his heart; as alſo the prophet ſaith, in his love, and in his pity he redeemed them: According to this in the Corinthians, you know the grace of our Lord Chriſt; both which agree with the text, By grace ye are ſaved.

I ſay, this was the grace of the Son, and the exerciſe thereof; the Father therefore ſhews his grace one way, and the Son his another: 'twas not the Father, but the Son, that left his heaven for ſinner's; 'twas not the Father but the Son that ſpilt his blood for ſinners. The Father indeed gave the Son, and bleſſed be the Father for that; and the Son gave his life and blood for us, and bleſſed be the Son for that.

But methinks we ſhould not yet have done with this grace of the Son: thou Son of the bleſſed, what grace was manifeſt in thy condeſcention? grace brought thee down from heaven, grace ſtript thee of thy glory, grace made thee poor and deſpicable, grace made thee bear ſuch burdens of ſin, ſuch burdens of ſorrow, ſuch burdens of God's curſe as is unſpeakable: O Son of God! Grace was in all thy tears, grace came bubbling out of thy ſide with thy blood, grace came forth with every word of thy ſweet mouth, Pſalm 45. 2. Luke 4. 22. Grace came out where the whip ſmote thee, where the thorns prickt thee, where the nails and ſpear pierced thee: O bleſſed Son of God? Here is grace indeed! unſearchable riches of grace! Unthought of riches of grace! grace to make angels wonder, grace to make ſinners happy, grace to aſtoniſh devils: and what will become of them that trample under foot this Son of God.

Of the grace of the Spirit.

I come now to ſpeak of the grace of the Spirit, for he alſo ſaveth us by his grace. The Spirit, I told you, is God, as the Father and the Son, and is therefore alſo the author of grace; yea, and it is abſolutely neceſſary that he put forth his grace alſo, or elſe no fleſh can be ſaved. The Spirit of God hath his hand in ſaving of us many ways; for they that go to heaven, as they muſt be beholden to the Father and the Son, ſo alſo to the Spirit of God. The Father chooſeth us, giveth us to Chriſt, and heaven to us, and the like: the Son fulfills the law for us, takes the curſe of the law from us, bears in his own body our ſorrows, and ſets us juſtified in the ſight of God. The Father's grace is ſhewed in heaven and earth; the Son's grace is ſhewed on the earth, and on the croſs; and the Spirit's grace muſt be ſhewed in our ſouls and bodies, before we come to heaven.

Queſt. But ſome may ſay, Wherein doth the ſaving grace of the Spirit appear?

Anſw. In many things.

1. In taking poſſeſſion of us for his own, in his making of us his houſe and habitation, 1 Cor. 3. 16. Chap. 6. 19. Eph. 2. 21, 22. ſo that though the Father and the Son have both gloriouſly put forth gracious acts in order to our ſalvation, yet the Spirit is the firſt that makes ſeizure of us. Chriſt therefore when he went away ſaid not, that he would ſend the Father, but the Spirit, and that he ſhould be in us for ever: If I depart, (ſaid Chriſt) I will ſend him, the Spirit of truth, the Comforter, John 14. 14. and 16. 7, 13.

The Holy Spirit coming into us, and dwelling in us, worketh out many ſalvations for us now, and each of them in order alſo to our being ſaved for ever.

1. He ſaveth us from our darkneſs, by illuminating of us: hence he is called, The Spirit of revelation, becauſe he openeth the blind eyes, and ſo conſequently delivereth us from that darkneſs, which elſe would drown us in the deeps of hell, Eph. 1. 17.

2. He it is that convinceth us of the evil of our unbelief, and that ſhews us the neceſſity of our believing in Chriſt; without the conviction of this we ſhould periſh, John 16. 9.

3. This is that finger of God, by which the devil is make to give place unto grace, by whoſe power elſe we ſhould be carried headlong to hell, Luke 11. 20, 21, 22.

4. This is he that worketh faith in our hearts, without which neither the grace of the Father, nor the grace of the Son can ſave us, For he that believeth not ſhall be damned, Rom. 15. 13. Mark 16. 16.

5. This is he by whom we are born again, and he that is not ſo born, can neither ſee nor inherit the kingdom of heaven, John. 3. 3, 5, 6, 7.

6. This is he that ſetteth up his kingdom in the heart, and by that means keepeth out the devil after he is caſt out, which kingdom of the Spirit, whoever wanteth, they lie liable to a worſe poſſeſſion of the devil than ever, Mat. 13. 33. Luke 11. 24, 25.

7 By this Spirit we come to ſee the beauty of Chriſt, without a ſight of which we ſhould never deſire him, but ſhould certainly live in the neglect of him, and periſh, John 16. 14. 1 Cor. 2. 9, to 13. Iſa. 53. 1, 2.

8. By this Spirit we are helped to praiſe God acceptably, but without it, 'tis impoſſible to be heard unto ſalvation, Rom. 8. 26. Eph. 6. 18. 1 Cor. 14. 15.

9. By this bleſſed Spirit the love of God is ſhed abroad in our hearts, and our hearts are directed into the love of God, Rom. 5. 5. 2 Theſ. 2. 5.

10. By this bleſſed Spirit we are led from the ways of the fleſh into the ways of life, and by it our mortal body, as well as our immortal ſoul is quickened in the ſervice of God, Gal. 5. 18, 25. Rom. 8. 11.

11. By this good Spirit we keep that good thing, even the ſeed of God, that at the firſt by the word of God was infuſed into us, and without which we are liable

to the worſt damnation, 1 John 3. 9. 1 Pet. 1. 23. 2 Tim. 1. 14.

12. By this good Spirit we have help and light againſt all the wiſdom and cunning of the world, which putteth forth itſelf in its moſt curſed ſophiſtications, to overthrow the ſimplicity that is in Chriſt, Mat. 10. 19, 20. Mark 13. 11. Luke 12. 11, 12.

13. By this good Spirit our graces are maintained in life and vigour; as faith, hope, love, a ſpirit of prayer, and every grace, 2 Cor. 4. 13. Rom. 15. 13. 2 Tim. 1. 7. Eph. 6. 18. Titus 3. 5.

14. By this good Spirit we are ſealed to the day of redemption, Eph. 1. 14.

15. And by this good Spirit we are made to wait with patience until the redemption of the purchaſed poſſeſſion comes, Gal. 5. 5.

Now all theſe things are ſo neceſſary to our ſalvation, that I know not which of them can be wanting; neither can any of them be by any means attained but by this bleſſed Spirit.

And thus have I in a few words, ſhewed you the grace of the Spirit, and how it putteth forth itſelf towards the ſaving of the ſoul. And verily ſirs, it is neceſſary that you know theſe things diſtinctly; to wit, the grace of the Father, the grace of the Son, and the grace of the Holy Ghoſt; for it is not the grace of one, but of all theſe three, that ſaveth him that ſhall be ſaved indeed.

The Father's grace ſaveth no man without the grace of the Son; neither doth the Father and the Son ſave any without the grace of the Spirit; for as the Father loves, the Son muſt die, and the Spirit muſt ſanctify, or no ſoul muſt be ſaved.

Some think that the love of the Father, without the blood of the Son, will ſave them, but they are deceived: For without ſhedding of blood is no remiſſion, Heb. 9. 22.

Some think that the love of the Father, and blood of the Son will do, without the holineſs of the Spirit of God; but they are deceived alſo: For if any man have not the Spirit of Chriſt he is none of his: And again, Without holineſs no man ſhall ſee the Lord, Rom. 8. 9. Heb. 12. 14.

There is a third ſort, that think the holineſs of the Spirit is ſufficient of itſelf; but they (if they had it) are deceived alſo; for it muſt be the grace of the Father, the grace of the Son, and the grace of the Spirit jointly, that muſt ſave them.

But yet, as theſe three do put forth grace jointly and truly in the ſalvation of a ſinner; ſo they put it forth (as I alſo have ſhewed you before) after a diverſe manner: the father deſigns us for heaven, the Son redeems from ſin and death, and the Spirit makes us meet for heaven? not by electing, that's the work of the Father; not by dying, that's the work of the Son; but by his revealing Chriſt, and applying Chriſt to our ſouls, by ſhedding the love of God abroad in our hearts, by ſanctifying of our ſouls, and taking poſſeſſion of us as an earneſt of our poſſeſſing of heaven.

QUESTION III.

Who are they that are to be ſaved by grace?

I Come now to the third particular; namely to ſhew you who they are that are to be ſaved by grace.

Firſt, Not the ſelf righteous, not they that have no need of the Phyſician. The whole have no need of the Phyſician, ſaid Chriſt. I come not to call the righteous, but ſinners to repentance, Mar. 2. 17. And again, He hath filled the hungry with good things, but ſends the rich empty away, Luke 1. 53. Now when I ſay, not the ſelf-righteous, nor the rich, I mean not that they are utterly excluded; for St. Paul was ſuch an one; but he ſaveth not ſuch without he firſt awaken them to ſee they have need to be ſaved by grace.

Secondly, The grace of God ſaveth, not him that hath ſinned the unpardonable ſin. There is nothing left for him but a certain, fearful, looking for of judgment which ſhall devour the adverſaries, Heb. 10. 26, 27.

Thirdly, That ſinner that perſevereth in final impenitency and unbelief ſhall be damned, Luke 13. 3, 5. Rom. 2. 2, 3, 4, 5. Mark 16. 15, 16.

Fourthly, That ſinner whoſe mind the God of this world hath blinded, that the glorious light of the goſpel of Chriſt, who is the image of God, can never ſhine into him, is loſt, and muſt be damned, 2 Cor. 4. 3, 4.

Fifthly, The ſinner that maketh religion his cloak for wickedneſs, he is an hypocrite, and continuing ſo, muſt certainly be damned, Pſal. 125. 5. Iſa. 33. 14. Matth. 24. 50, 51.

Sixthly, In a word, every ſinner that perſevereth in his wickedneſs, ſhall not inherit the kingdom of heaven: know you not that the unrighteous ſhall not inherit the kingdom of God: Be not deceived, neither fornicator, nor idolater, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God: Let no man deceive you with vain words; for becauſe of theſe things cometh the wrath of God upon the children of diſobedience, 2 Cor. 6. 9, 12. Epheſ. 5. 5, 6.

Queſt. But what kind of ſinners ſhall then be ſaved?

Anſw. Thoſe of all theſe kinds that the Spirit of God ſhall bring the Father by Jeſus Chriſt; theſe, I ſay, and none but theſe can be ſaved? becauſe elſe the ſinners might be ſaved without the Father, or without the Son, or without the Spirit.

Now, in all that I have ſaid, I have not in the leaſt ſuggeſted, that any ſinner is rejected, becauſe his ſins, in the nature of them, are great; Chriſt Jeſus came into the world to ſave the chief of ſinners: it is not therefore the greatneſs of, but the continuance in ſins, that indeed damneth the ſinner: but I always exclude him that hath ſinned againſt the Holy Ghoſt; that it is not the greatneſs of ſin that excludeth the ſinner, is evident;

1. From the words before the text; which doth give an account of what kind of ſinners were here ſaved by grace; as namely they that were dead in treſpaſſes and ſins, thoſe that walked in theſe ſins, according to the courſe of this world, even according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience, among whom alſo we have all our converſation in times paſt, in the luſts of the fleſh, fulfilling the deſires of the fleſh and of the mind, and were by nature the children of wrath even as others, Eph. 2. 2, 3.

2. It is evident alſo from the many ſinners that we find to be ſaved, by the revealed will of God; for in the word we have mention made of the ſalvation of great ſinners, where their names and their ſins ſtand recorded, for our encouragement; as,

1. You read of Manaſſeh, who was an idolater, a witch, a perſecutor; yea, a rebel, againſt the word of God, ſent unto him by the prophets; and yet this man was ſaved, 2 Chron. 33. 2, to 13. 2 King. 21. 16.

2. You read of Mary Magdalene, in whom was ſeven devils! her condition was dreadful; yet ſhe was ſaved, Luke 8. 2.

3. You read of the man that had a legion of devils in him; O how dreadful was his condition! and yet by grace he was ſaved, Mark 5. 1, 19.

4. You read of them that murthered the Lord Jeſus, and how they were converted and ſaved, Acts 2. 23.

5. You read of the exorciſts in Acts 19. 13. how they cloſed with Chriſt, and were ſaved by grace.

6. You read of Saul the perſecutor, and how he was ſaved by grace, Acts 9. 15.

Object. But thou ſaiſt, I am a backſlider.

Anſw. So was Noah, and yet he found grace in the eyes of the Lord, Gen. 9. 21, 22.

2. So was Lot, and yet God ſaved him by grace, Gen. 20. 36. and, 2 Pet. 2. 7, 8, 9.

3. So was David, yet by grace he was forgiven his iniquities, 2 Sam. 12. 7, 8, 9, 10, 11, 12, 13.

4. So was Solomon, and a great one too; yet by grace his ſoul was ſaved, Pſal. 89. 28, 29, 30, 32, 33, 34.

5. So was Peter, and that a dreadful one; yet by grace he was ſaved, Mat. 26. 69, 70, 72, 74. Mark 16. 7. Acts 15. 7, 8, 9, 10, 11.

6. Beſides, For further encouragement, read Jer. 3. chap. 33. 25, 26. chap. 51. 5. Ezek. 36. 25. Hoſ. 14. 1, 2, 3, 4. And ſtay thyſelf, and wonder at the riches of the grace of God.

Queſt. But how ſhould we find out what ſinners ſhall be ſaved? all it ſeems ſhall not: beſides, for ought can be gathered by what you have ſaid, there is as bad ſaved as damned, (ſet him that hath ſinned the unpardonable ſin aſide.)

Anſw. True, there are as bad ſaved as damned; but to this queſtion:

1. They that are effectually called, are ſaved.

2. They that believe on the Son of God ſhall be ſaved.

3. They that are ſanctified and preſerved in Chriſt, ſhall be ſaved.

4. They that take up the croſs daily, and follow Chriſt, ſhall be ſaved.

Take a catalogue of them thus:

1. Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, Mark 16. 16. Acts 16. 31.

2. Confeſs, with thy mouth the Lord Jeſus, and believe in thine heart that God hath raiſed him from the dead, and thou ſhalt be ſaved, Rom. 10. 9.

3. Be juſtified by the blood of Chriſt, and thou ſhalt be ſaved, Rom. 5. 9.

4. Be reconciled to God by the death of his Son, and thou ſhalt be ſaved by his life, Rom. 5. 10.

5. And it ſhall come to paſs, that whoſoever ſhall call upon the name of the Lord ſhall be ſaved, Rom. 10. 13. See ſome other ſcriptures.

1. He ſhall ſave the humble perſon, Job 22. 29.

2. Thou ſhalt ſave the afflicted people, Pſal. 18. 27.

3. He ſhall ſave the children of the needy, Pſal. 72. 4.

4. He ſhall ſave the ſouls of the needy, Pſal. 72. 13.

5. O thou my God, ſave thy ſervant that truſteth in thee, Pſal. 86. 2.

6. He will fulfil the deſire of them that fear him, he will hear their cry, and will ſave them, Pſal. 145. 19.

But ſinner if thou wouldſt indeed be ſaved, beware of theſe four things.

1. Beware of delaying repentance, delays are dangerous, and damnable; they are dangerous becauſe they harden the heart, they are damnable becauſe their

tendency is to make thee out-ſtand the time of grace, Pſal. 95. 7. Heb. 3. to 12.

2. Beware of reſting in the word of the kingdom, without the ſpirit and power of the kingdom of the goſpel, for the goſpel coming in word only, ſaves no body, for the kingdom of God, or the goſpel, where it comes to ſalvation, is not in word, but in power, 1. Theſ. 1. 4, 5, 6. 1 Cor. 4. 19.

3. Take heed of living in a profeſſion, a life that is provoking to God: For that is the way to make him caſt thee away in his anger.

4. Take heed that thy inſide and outſide be alike, and both conformable to the word of his grace; labour to be like the living creatures which thou mayeſt read of in the book of the prophet Ezekiel, whoſe appearance and themſelves were one, Ezek. 10. 22.

In all this, I have advertiſed you not to be content without the power and ſpirit of God in your hearts, for without him you partake of none of the grace of the Father or Son, but will certainly miſs of the ſalvation of the ſoul.

QUESTION IV.

How it appears, that they that are ſaved, are ſaved by grace?

THIS fourth queſtion requireth, that ſome demonſtration be given of the truth of this doctrine; to wit, that they that are ſaved, are ſaved by grace.

What hath been ſaid before, hath given ſome demonſtration of the truth, wherefore firſt repeating in a few words, the ſum of what had been ſaid already, I ſhall come to further proof.

1. That this is true, the ſcriptures teſtify, becauſe God choſe them to ſalvation before they had done good, Rom. 9. 11.

2. Chriſt was ordained to be their ſaviour before the foundation of the world, Epheſ. 1. 4. 1 Pet. 1. 19, 20, 21.

3. All things that concur and go to our ſalvation, were alſo in the ſame laid up in Chriſt to be communicated in the diſpenſation of the fulneſs of times to them that ſhall be ſaved, Epheſ. 1. 3, 4. 2 Tim. 1. 9. Epheſ. 1. 10. Chap. 3. 8, 9, 10, 11. Rom. 8. 30.

Again, As their ſalvation was contrived by God, ſo as was ſaid, this ſalvation was undertaken by one of the three, to wit, the Son of the Father, Joh. 1. 29. Iſa. 48. 16.

Had there been a contrivance in heaven about the ſalvation of ſinners on earth, yet if the reſult of that contrivance had been, that we ſhould be ſaved by our own good deeds it would not have been proper for an apoſtle or an angel to ſay, By grace ye are ſaved. But now, when a counſel is held in eternity about the ſalvation of ſinners in time, and when the reſult of that counſel ſhall be, that the Father, the Son, and the Holy Ghoſt, will themſelves accompliſh the work of this ſalvation this is grace, this is naturally grace, grace that is rich and free. Yea, this is unthought of grace; I will ſay it again, this is unthought of grace; for who could have thought that a Saviour had been in the boſom of the Father, or that the Father would have given him to be the Saviour of men, ſince he refuſed to give him to be the Saviour of angels, Heb. 2. 16, 17.

Again, Could it have been thought, that the Father would have ſent his Son to be the Saviour, we ſhould in reaſon have thought alſo, that he would never have taken the work wholly on himſelf, eſpecially that fearful, dreadful, ſoul aſtoniſhing, and amazing part thereof! who could once have imagined, that the Lord Jeſus would have made himſelf ſo poor, as to ſtand before God in the nauſeous rags of our ſins, and ſubject himſelf to the curſe and death that was due to our ſin; but thus he did to ſave us by grace.

Bleſſed be God, and the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt, according as he hath choſen us in him before the foundation of the world, that we ſhould be holy, and without blame before him in love. Having predeſtinated us unto the adoption of children, by Jeſus Chriſt, to himſelf, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved: In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace, Epheſ. 1. 3, to 7.

Again, If we conſider the terms and condition upon which this ſalvation is made over to them that are ſaved, it will farther appear we are ſaved by grace.

1. The things that immediately concern our juſtification and ſalvation, they are offered, yea, given to us freely, and we are commanded to receive them by faith: ſinner hold up thy lap: God ſo loved the world that he giveth his Son, that he giveth his righteouſneſs, that he giveth his ſpirit, and the kingdom of heaven, Joh. 3. 16. Rom. 5. 17. 2 Cor. 1. 21, 22. Luke 12. 32.

2. He alſo giveth repentance, he giveth faith, he giveth everlaſting conſolation, and good hope through grace, Acts 5. 30, 31. Phil. 1. 29. 2 Theſ. 2. 16.

3. He giveth pardon, and giveth more grace, to keep us from ſinking into hell, than we have ſin to ſink us in thither, Acts 5. 3. Prov. 3. 34. Jam. 4. 6. 1 Pet. 5. 5.

4. He hath made all theſe things over

to us in a covenant of grace, we call it a covenant of grace, becauſe 'tis ſet in oppoſition to the covenant of works, and becauſe it is eſtabliſhed to us in the doing of Chriſt, founded in his blood, ſtabliſhed upon the beſt promiſes made to him, and to us by him: For all the promiſes in him are yea, and in him amen, to the glory of God by us, 2 Cor. 1. 20.

But to paſs theſe, and to come to ſome other demonſtrations for the clearing of this.

Firſt, Let us a little conſider, what man is upon whom the Father, the Son, and the Spirit beſtows this grace.

By nature he is an enemy to God, an enemy in his mind: The carnal mind is enmity to God; for it is not ſubject to the law of God, neither indeed can be, Col. 1. 21. Rom. 8. 7.

So that the ſtate of man was this, he was not only over-perſuaded on a ſudden to ſin againſt God, but he drank this ſin like water, into his very nature, mingled it with every faculty of his ſoul, and member of his body; by the means of which, he became alienate from God, and an enemy to him in his very heart; and wilt thou, O Lord, as the ſcripture hath it, And doſt thou open thine eyes upon ſuch an one? Job 14. 3. Yea, open thy heart, and take this man, not into judgment, but into mercy with thee.

Further, man, by his ſin, had not only given himſelf to be a captive-ſlave to the devil; but continuing in his ſin, he made head againſt his God, ſtruck up a covenant with death, and made an agreement with hell, but for God to open his eyes upon ſuch an one, and to take hold of him by riches of grace, this is amazing, Iſa. 28. 16, 17, 18.

See where God found the Jew when he came to look upon him to ſave him: As for thy nativity ſays God, in the day thou waſt born, thy navel was not cut, neither waſt thou waſhed in water to ſupple thee; thou waſt not ſalted at all, nor ſwadled at all; none eye pitied thee, to do any of theſe things to thee, to have compaſſion on thee; but thou was caſt out into the open field, to the loathing of thy perſon, in the day that thou waſt born. And when I paſſed by thee, and ſaw thee polluted in thy blood, I ſaid unto thee, when thou waſt in thy blood, live, yea, I ſaid unto thee when thou waſt in thy blood; live: Now, when I paſſed by thee, and looked upon thee, behold thy time was the time of love; and I ſpread my ſkirt over thee, and covered thy nakedneſs; yea, I ſwore unto thee, and entered into a covenant with thee ſaith the Lord God, and thou becameſt mine: ſinner ſee farther into the chapter, Ezek. 16. All this is the grace of God: every word in this text ſmells of grace.

But before I paſs this, let us a little take notice of the carriage of God to man, and again of man to God in his converſion.

Firſt, Of God's carriage to man, he comes to him while he is in his ſins, in his blood; he comes to him now, not in the heat, and fire of his jealouſy; but in the cool of the day, in unſpeakable gentleneſs, mercy, pity, and bowels of love; not in cloathing himſelf with vengeance; but in a way of entreaty, and meekly beſeecheth the ſinner to be reconciled unto him, 2 Cor. 5. 19, 20.

It is expected among men, that he which giveth the offence, ſhould be the firſt in ſeeking peace: but ſinner, betwixt God and man it is not ſo; not that we loved God, not that we choſe God; but God was in Chriſt reconciling the world unto himſelf, not imputing their treſpaſſes to them. God is the firſt that ſeeketh peace; and as I ſaid, in a way of entreaty, he bids his miniſters pray you in Chriſt's ſtead; as if God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God. O ſinner wilt thou not open! Behold, God the Father, and his Son Jeſus Chriſt, ſtand both at the door of thy heart, beſeeching there for favour from thee, that thou wilt be reconciled to them, with promiſe, if thou wilt comply, to forgive thee all thy ſins. O grace! O amazing grace! To ſee a prince entreat a beggar to receive an alms, would be a ſtrange ſight; to ſee a king entreat the traitor to accept of mercy, would be a ſtranger ſight than that; but to ſee God entreat a ſinner, to hear Chriſt ſay, I ſtand at the door and knock, with an heart full, and an heaven full of grace, to beſtow upon him that opens; this is ſuch a ſight as dazzles the eyes of angels. What ſaith thou now ſinner, Is not this God rich in mercy; hath not this God great love for ſinners? Nay, further, that thou mayeſt not have any ground to doubt that all this is but complementing, thou haſt alſo here declared, That God hath made him Chriſt to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him. If God would have ſtuck at any thing, he would have ſtuck at the death of his Son but he delivered him up for us freely; how ſhall he not then with him, freely give us all things? Rom. 8.

But this is not all; God doth not only beſeech thee to be reconciled to him; but farther for thy encouragement, he hath pronounced in thy hearing, exceeding great and precious promiſes; and hath confirmed them by an oath, that by two immutable things in which it it is not poſſible that God ſhould lie, we might have a ſtrong conſolation who have fled for refuge to lay hold on the hope ſet before us, Heb. 6. 18, 19. Iſa. 1. 18. Chap. 55. 6, 7. Jer. 51. 5.

Secondly, Let us come now to the carriage of theſe ſinners to God, and that from the firſt day he beginneth to deal with their ſouls, even to the time that they are to be taken up into heaven.

And firſt to begin with God's ordinary

dealing with ſinners, when at firſt he miniſtreth conviction to them by his word, how ſtrangely do they behave themſelves? they love not to have their conſciences touched? they like not to ponder upon what they have been, what they are, or what is like to become of them hereafter: ſuch thoughts they count unmanly, hurtful, diſadvantageous; therefore they refuſe to hearken, they pull away their ſhoulder, they ſtop their ears that they ſhould not hear, Zech. 7. 11. And now they are for any thing, rather than the word: an ale-houſe, a whore-houſe, a play-houſe, ſports, pleaſures, ſleep, the world, and what not, ſo they may ſtave off the power of the word of God.

2dly, If God now comes up cloſer to them, and begins to faſten conviction upon the conſcience, though ſuch conviction be the firſt ſtep to faith and repentance, yea, and to life eternal; yet what ſhifts will they have to forget them, and wear them off! Yea, although they now begin to ſee that they muſt either turn or burn; yet oftentimes, even then, they will ſtudy to wave a preſent converſion: they object, they are too young to turn yet; ſeven years hence time enough, when they are old, or come upon a ſick-bed: O what an enemy is man to his own ſalvation! I am perſuaded that God hath viſited ſome of you often with his word, even twice, and thrice; and you have thrown water as faſt, as he hath by the word caſt fire upon your conſcience. Chriſtian, what had become of thee, if God had took thy denial, for an anſwer, and ſaid, then will I carry the word of ſalvation to another, and he will hear it! Sinner turn, (ſays God,) Lord I cannot tend it, ſays the ſinner: turn or burn (ſays God) I will venture that, ſays the ſinner: turn and be ſaved (ſays God) I cannot leave my pleaſures, ſays the ſinner: ſweet ſins, ſweet pleaſures, ſweet delights, ſays the ſinner. But what grace is it in God, thus to parly with the ſinner! O the patience of God to a poor ſinner! What if God ſhould now ſay, then get thee to thy ſins, get thee to thy delights, get thee to thy pleaſures, take them for thy portion, they ſhall be all thy heaven, all thy happineſs, and all thy portion.

3dly, But God comes again, and ſhews the ſinner the neceſſity of turning now; now, or not at all; yea, and giveth the ſinner this conviction ſo ſtrongly, that he cannot put it off. But behold the ſinner has one ſpark of enmity ſtill. If he muſt needs turn now, he will either turn from one ſin to another, from great ones to little ones, from many to few, or from all to one and there ſtop. But perhaps convictions will not thus leave him: why then he will turn from prophaneneſs to the law of Moſes, and will dwell as long as God will let him upon his own ſeeming goodneſs. And now obſerve him, he is a great ſtickler for legal performance, now he will be a good neighbour, he will pay every man his own, will leave off his ſwearing, the alehouſe, his ſports, and carnal delights; he will read, pray, talk of ſcripture, and be a very buſy one in religion (ſuch as it is;) now he will pleaſe God, and make him amends, for all the wrong he hath done him, and will feed him with chapters and prayers, and promiſes, and vows, and a great many more ſuch dainty diſhes as theſe: perſuading himſelf that now he muſt need be fair for heaven, and thinks beſides, that he ſerveth God as well as any man in England can, but all this while he is as ignorant of Chriſt, as the ſtool he ſits on, and no nearer heaven than was the blind Phariſee, only he has got in a cleaner way to hell, than the reſt of his neighbours are. There is a generation that are pure in their own eyes, and yet are not purged from their filthineſs, Prov. 20. 12.

Might not God now cut off this ſinner, and caſt him out of his ſight; might he not leave him here to his own choice, to be deluded by, and to fall in his own righteouſneſs, becauſe he truſteth to it, and commits iniquity, Ezek. 33. 13. But grace, preventing grace preſerves him, 'tis true this turn of the ſinner, (as I ſaid) is a turning ſhort of Chriſt: But

4thly, God in this way of the ſinner will mercifully follow him, and ſhew him the ſhortneſs of his performances, the emptineſs of his duties, and the uncleanneſs of his righteouſneſs, Iſa. 28. 20. chap. 64. 6. This I ſpeak of the ſinner, the ſalvation of whoſe ſoul is graciouſly intended and contrived of God, for he ſhall by goſpel-light be wearied out of all; he ſhall be made to ſee the vanity of all, and that the perſonal righteouſneſs of Jeſus Chriſt, and that only, is it which of God is ordained to ſave the ſinner from the due reward of his ſins; but behold, the ſinner now, at the ſight and ſenſe of his own nothingneſs, falleth into a kind of deſpair: for although he hath it in him, to preſume of ſalvation, through the deluſiveneſs of his own good opinion of himſelf, yet he hath it not in himſelf, to have a good opinion of the grace of God, in the righteouſneſs of Chriſt: wherefore he concludeth, that if ſalvation be alone of the grace of God through the righteouſneſs of Chriſt, and that all of a man's own, is utterly rejected, as to the juſtification of his perſon with God, then he is caſt away. Now the reaſon of this ſinking of heart, is the ſight that God hath given him, a ſight of the uncleanneſs of his beſt performance, the former ſight of his immoralities, did ſomewhat diſtreſs him, and make him betake himſelf to his own good deeds to eaſe his conſcience, wherefore this was his prop, his ſtay, but behold, now God hath taken this from under him, and now he falls, wherefore his beſt doth alſo now forſake him, and flies away like the morning dew, or a bird, or as the chaff that is driven with the whirlwind, and the ſmoak out of a chimney, Hoſea 9. 11. chap. 13. 3.

Beſides, this revelation of the emptineſs of his own righteouſneſs, brings alſo with it a further diſcovery of the naughtineſs of his heart, in its hypocriſies, pride, unbelief, hardneſs of heart, deadneſs, and backwardneſs to all goſpel, and new covenant obedience, which ſight of himſelf, lies like millſtones upon his ſhoulders, and ſinks him yet further into doubts and fears of damnation. For, bid him now receive Chriſt, he anſwers, he cannot, he dares not: Aſk him why he cannot, he will anſwer, He has no faith, nor hope in his heart; tell him that grace is offered him freely, he ſays, But I have no heart to receive it; beſides, he finds not, as he thinks, any gracious diſpoſition in his ſoul, and therefore concludes, he doth not belong to God's mercy, nor hath an intereſt in the blood of Chriſt, and therefore dares not preſume to believe; wherefore, as I ſaid, he ſinks in his heart, he dies in his thoughts, he doubts, he deſpairs, and concludes, he ſhall never be ſaved.

5thly, But behold, the God of all grace leaveth him not in this diſtreſs, but comes up now to him cloſer than ever, he ſends the Spirit of adoption, the bleſſed comforter to him, to tell him, God is love, and therefore not willing to reject the broken in heart: bids him cry; and pray for an evidence of mercy to his ſoul, and ſays, Peradventure you may be hid in the day of the Lord's anger. At this the ſinner takes ſome encouragement, yet he can get no more than that which will hang upon a meer probability, which by the next doubt that ariſeth in the heart, is blown quite away, and the ſoul left again in his firſt plight, or worſe; where he lamentably bewails his miſerable ſtate, and is tormented with a thouſand fears of periſhing, for he hears not a word from heaven, perhaps for ſeveral weeks together: Wherefore unbelief begins to get the maſtery of him, and takes off the very edge and ſpirit of prayer, and inclination to hear the word any longer: Yea, the devil alſo claps in with theſe thoughts, ſaying, that all your prayers, and hearing and reading, and godly company, which you frequent, will riſe up in judgment againſt you at laſt; therefore better it is, if you muſt be damned, to chuſe as eaſy a place in hell as you can. The ſoul at this, being quite diſcouraged, thinks to do as it hath been taught, and with dying thoughts, it begins to faint when it goeth to prayer, or to hear the word; but behold, when all hope ſeems to be quite gone, and the ſoul concludes, I die, I periſh, in comes on a ſudden the Spirit of God again with ſome good word of God, which the ſoul never thought of before; which word of God commands a calm in the ſoul, makes unbelief give place, encourageth to hope and wait upon God again; perhaps it gives ſome little ſight of Chriſt to the ſoul, and of his bleſſed undertaking for ſinners. But behold, ſo ſoon as the power of things do again begin to wear off the heart, the ſinner gives place to unbelief, queſtions God's mercy, and fears damning again; he alſo entertains hard thoughts of God and Chriſt, and thinks former encouragements were fancies, deluſions, or meer thinkſo's. And why doth not God now caſt the ſinner to hell, for his thus abuſing his mercy and grace? O no! He will have mercy on whom he will have mercy, and he will have compaſſion on whom he will have compaſſion, wherefore goodneſs and mercy ſhall follow him all the days of his life that he may dwell in the houſe of the Lord for ever, Pſal. 23. 6.

6thly, God therefore, after all theſe provocations, comes by his Spirit to the ſoul again, and brings ſealing grace and pardon to the conſcience, teſtifying to it, that its ſins are forgiven, and that freely, for the ſake of the blood of Chriſt, and now has the ſinner ſuch a ſight of the grace of God in Chriſt, as kindly breaks his heart with joy and comfort. Now the ſoul knows what it is to eat promiſes; it alſo knows what it is to eat and drink the fleſh and blood of Jeſus Chriſt by faith: Now it is driven by the power of his grace to its knees, to thank God for forgiveneſs of ſins, and for hopes of an inheritance amongſt them that are ſanctified by faith which is in Chriſt: Now it hath a calm and ſunſhine: Now he waſheth his ſteps with butter, and the rock pours him out rivers of oil.

7thly, But after this, perhaps the ſoul grows cold again; it alſo forgets the grace received, and waxeth carnal, begins again to itch after the world, loſeth the life and ſavour of heavenly things, grieves the Spirit of God, wofully backſlides, caſteth off cloſet-duties quite, or elſe retains only the formality of them, is a reproach to religion, grieves the heart of them that are awake and tender of God's name, &c. But what will God do now? Will he take this advantage to deſtroy the ſinner? No. Will he let him alone in his Apoſtaſy? No. Will he leave him to recover himſelf by the ſtrength of his now languiſhing graces? No. What then? Why, he will ſeek this man out till he finds him, and brings him home to himſelf again: For thus ſaith the Lord God, Behold, I, even I, will

I, will both ſearch my ſheep, and ſeek them out, as a ſhepherd ſeeketh out his flock, in the day that he is among the ſheep that are ſcattered; ſo will I ſeek out my ſheep, and will deliver them out of all places where they have been ſcattered. I will ſeek that which was loſt, and bring again that which was driven away; I will bind up that which was broken, and will ſtrengthen that which was ſick, Ezekiel 34. 11, 16.

Thus he dealt with the man that went down from Jeruſalem to Jericho, and fell among thieves: And thus he dealt with the prodigal you read of alſo, Luke 10. 30 to 36. Luke 15. 20.

Of God's ordinary way of fetching the backſlider home, I will not now diſcourſe, namely, whether he always breaketh his bones for his ſins, as he broke David's; or whether he will all the days of their life, for this, leave them under guilt and darkneſs; or whether he will kill them now, that they may not be damned in the day of judgment, as he dealt with them at Corinth, 1 Cor. 11, 30, 31, 32. He is wiſe, and can tell how to imbitter backſliding to them he loveth.

He can break their bones, and ſave them; he can lay them in the loweſt pit, in darkneſs, in the deep, and ſave them; he can ſlay them as to this life, and ſave them. And herein again appears wonderful grace, that Iſrael is not forſaken nor Judah of his God, though their land be filled with ſin againſt the Holy One of Iſrael, Jer. 51. 5.

8thly, But ſuppoſe God deals not either of theſe ways with the backſlider, but ſhines upon him again, and ſeals up to him the remiſſion of his ſins a ſecond time, ſaying, I will heal their backſlidings, and love them freely: What will the ſoul do now? Surely it will walk humbly now, and holily all its days: It will never backſlide again, will it? It may happen it will not, it may happen it will; it is juſt as his God keeps him; for although his ſins are of himſelf, his ſtanding is of God; I ſay, his ſtanding, while he ſtands, and his recovery, if he falls, are both of God. Wherefore, if God leaves him a little, the next gap he finds, away he's gone again: My people, ſays God, are bent to backſliding from me. How many times did David backſlide? Yea, Jehoſaphat and Peter? 2 Sam. 11. and 24. 2 Chron. 19. 1, 2, 3. and 20. 5. Mat. 26. 69, 70, 71. Gal. 2, 11, 12, 13. As alſo in the 3d of Jeremiah, it is ſaid, But thou haſt played the harlot with many lovers, yet return unto me, ſaith the Lord, ver. 1. Here is grace! So many times as the ſoul backſlides, ſo many times God brings him again, (I mean, the ſoul that muſt be ſaved by grace) he renews his pardons, and multiplies them: Lo all theſe things worketh God oftentimes with Man, Job 33. 29.

9thly, But ſee yet more grace; I will ſpeak here of heart-wanderings, and of daily miſcarriages; I mean, of theſe common infirmities that are incident to the beſt of ſaints, and that attend them in their beſt performances; not that I intend, for I cannot mention them particularly, that would be a taſk impoſſible; but ſuch there are, worldly thoughts, unclean thoughts, too low thoughts of God, of Chriſt, of the Spirit, words, ways, and ordinances of God, by which a chriſtian tranſgreſſes many times; may I not ſay, ſometimes many hundred times a day; yea, for ought I know, there are ſome ſaints, and them not long lived neither, that muſt receive, before they enter into life, millions of pardons from God for theſe; and every pardon is an act of grace, through the redemption this is in Chriſt's blood. Seventy times ſeven times a day we ſometimes ſin againſt our brother; but how many times in that day, do we ſin againſt God? Lord, who can underſtand his errors? Cleanſe thou me from my ſecret ſins, ſaid David: And again, If thou, Lord, ſhouldeſt mark iniquity, O Lord, who ſhould ſtand: But there is forgiveneſs with thee that thou mayſt be feared, Mat. 18. 2, 22. Pſal. 19. 12. and 130. 3, 4.

But to mention ſome of them; ſometimes they queſtion the very being of God, or fooliſhly aſk how he came to be at firſt; ſometimes they queſtion the truth of his word, and ſuſpect the harmony thereof, becauſe their blind hearts and dull heads cannot reconcile it; yea, all fundamental truths lie open ſometimes to the cenſure of their unbeliefs and atheiſm; as namely, Whether there be ſuch a one as Chriſt? Such a thing as the day of judgment? Or whether there will be a heaven or hell hereafter? And God pardons all theſe by his grace. When they believe theſe things, even then they ſin, by not having ſuch reverent, high, and holy thoughts of them as they ought; they ſin alſo by having too good thoughts of themſelves, of ſin, and the world; ſometimes, let me ſay, often, they wink too much at known ſin, they bewail not, as they ſhould, the infirmities of the fleſh; the itching inclinations which they find in their hearts after vanity, go too often from them unrepented of: I do not ſay but they repent them in the general. But all theſe things, O how often doth God for all give through the riches of his grace?

They ſin by not walking anſwerable to mercies received; yea, they come ſhort in their thanks to God for them, even then when they moſt heartily acknowledge how unworthy they are of them; alſo how little of the ſtrength of them is ſpent to his praiſe, who freely poureth them into their boſoms;

but from all theſe ſins are they ſaved by grace.

They ſin in their moſt exact and ſpiritual performance of duties: they pray not they hear not, they read not, they give not alms, they come not to the Lord's table, or other holy appointments of God, but in, and with much coldneſs, deadneſs, wanderings of heart, ignorance, miſapprehenſions, &c. They forget God, while they pray unto him; they forget Chriſt, while they are at his table; they forget his word, even while they are reading of it.

How often do they make promiſes to God, and afterwards break them? Yea, or if they keep promiſe in ſhew, how much doth their heart even grudge the performing of them? how do they ſhuck at the croſs? aud how unwilling are they to loſe that little they have for God, though all they have was given them to glorify him withal? All theſe things, and a thouſand times as many more dwell in the fleſh of man; and they may as ſoon go away from themſelves, as from theſe corruptions; yea, they may ſooner cut the fleſh from their bones, than theſe motions of ſin from their fleſh, theſe will be with them in every duty: I mean, ſome or other of them: Yea, as often as they look, or think, or hear, or ſpeak. Theſe are with them, eſpecially when the man intends good in ſo doing: When I would do good, ſays Paul, evil is preſent with me: And God himſelf complains, that every imagination of the thought of the heart of man is only evil, and that continually, Rom. 7. 21. Gen. 6. 5.

By theſe things therefore we continually defile ourſelves, and every one of our performances, I mean, in the judgment of the law, even mixing iniquity with thoſe things which we hallow under the Lord For from within, out of the heart of man proceed evil thoughts, adulteries, fornications, murthers, thefts, covetouſneſs ,wickedneſs, deceits, laſciviouſneſs, an evil eye, blaſphemy, fooliſhneſs; all theſe things come from within, and they defile the man, Maik 7. 21, 22. Now what can deliver the ſoul from theſe, but grace? By grace ye are ſaved,

QUESTION V.

What might be the reaſon moved God to ordain, and chuſe to ſave thoſe that he ſaveth, by his grace, rather than by any other means?

I Come now to anſwer the fifth queſtion: Namely, to ſhew why God ſaveth thoſe that he ſaveth, by grace, rather than by any other means.

Firſt, God ſaveth us by grace, becauſe ſince ſin is in the world, he can ſave us no other way: Sin and tranſgreſſion cannot be removed but by the grace of God, thro' Chriſt: Sin is the tranſgreſſion of the law of God, who is perfectly juſt. Infinite juſtice cannot be ſatisfied with the recompence that men can make; for if it could, Chriſt Jeſus himſelf needed not to have died; beſides, man having ſinned, and defiled himſelf thereby, all his acts are the acts of a defiled man: Nay farther, the beſt of his performances are alſo defiled by his hands; their performances therefore cannot be a recompence for ſin. Beſides, to affirm, that God ſaveth defiled man for the ſake of his defiled duties; for ſo, I ſay is every work of his hand, Hag. 2. 14. What is it but to ſay, God accepteth of one ſinful act as a recompence and ſatisfaction for another? But God, even of old hath declared how he abominates imperfect ſacrifices; therefore we can by no means be ſaved from ſin, but by grace, Rom. 3. 24.

Secondly, To aſſert, that we may be ſaved any other way than by the grace of God, what is it, but to object againſt the wiſdom and prudence of God, wherein he aboundeth toward them whom he hath ſaved by grace? Epheſ. 1. 5, 6, 7, 8. His wiſdom and prudence found out no other way: therefore he chuſeth to ſave us by grace.

Thirdly, We muſt be ſaved by grace becauſe elſe it follows, that God is mutable in his decrees, for ſo hath he determined before the foundation of the world; therefore he ſaveth us not, nor chooſeth to ſave us by any other way than by grace, Epheſ. 1. 3, 4. chap. 3. 8, 9, 10, 11. Rom. 9. 23.

Fourthly, If a man ſhould be ſaved any other way than by grace, God would be diſappointed in his deſign to cut off boaſting from his creature, but God's deſign to cut off boaſting from his creature, cannot be fruſtrate or diſappointed; therefore he will ſave man by no other means than by grace; he (I ſay) hath deſigned, that no fleſh ſhould glory in his preſence, and therefore he refuſeth their works; Not of works, leſt any man ſhould boaſt: Where is boaſting then? It is excluded, by what law? Of works, nay, but by the law of faith, Epheſ. 2, 8, 9. Rom. 3, 24, 25, 26, 27, 28.

Fifthly, God hath ordained, that we ſhould be ſaved by grace, that he might have the praiſe and glory of our ſalvation, That we ſhould be to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved, Epheſ. 1. 5, 9. Now God will not loſe his praiſe; and his glory he will not give to another; therefore God doth chooſe to ſave ſinners but by his grace.

Sixthly, God hath ordained, and doth chooſe to ſave us by grace, becauſe were there another way apparent, yet this is the way that is ſafeſt, and beſt ſecureth the ſoul. Therefore it is by faith, that it might be by grace, to the end the promiſe (the promiſe of eternal inheritance, Hebr. 9. 14, 15, 16.) might be ſure to all the ſeed: No other way could have been ſure: This is evident in Adam, the Jews, and I will add, the fallen angels, who being turned over to another way than grace, you ſee in ſhort time what became of them.

To be ſaved by grace, ſuppoſeth that God hath taken the ſalvation of our ſouls into his own hand, and to be ſure, it is ſafer in God's hand than ours. Hence it is called the ſalvation of the Lord, the ſalvation of God, and ſalvation, and that of God.

When our ſalvation is in God's hand, himſelf is engaged to accompliſh it for us.

1. Here is the mercy of God engaged for us, Rom. 9. 15.

2. Here is the wiſdom of God engaged for us, Epheſ. 1. 7, 8.

3. Here is the power of God engaged for us, 1 Pet. 1. 3, 4, 5.

4. Here is the juſtice of God engaged for us, Rom. 3. 24, 25.

5. Here is the holineſs of God engaged for us, Pſal. 89. 30, 31, 32, 33, 34, 35.

6. Here is the care of God engaged for us, and his watchful eye is always over us for our good, 1 Pet. 5. 7. Iſa. 27. 1, 2, 3.

What ſhall I ſay?

1. Grace can take us into favour with God, and that when we are in our blood. Ezek. 16. 7, 8.

2. Grace can make children of us, tho' by nature we have been enemies to God, Rom. 9. 25, 26.

3. Grace can make them God's people, which were not God's people, 1 Pet. 2. 9, 10.

4. Grace will not truſt our own ſalvation in our own hands, He putteth no truſt in his ſaints, Job 15. 15.

5. Grace can pardon our ungodlineſs, juſtify us with Chriſt's righteouſneſs, it can put the Spirit of Jeſus Chriſt within us, it can help us up when we are down, it can heal us when we are wounded, it can multiply pardons, as we through frailty multiply tranſgreſſions: What ſhall I ſay?

1. Grace, and mercy is everlaſting.

2. It is built up for ever.

3. It is the delight of God.

4. It rejoiceth againſt judgment.

5. And therefore it is the moſt ſafe and ſecure way of ſalvation, and therefore hath God choſen to ſave us by his grace and mercy rather than any other way, Iſa. 43. 25. Rom. 3. 24, 25. Iſa. 44. 2, 4. Pſal. 37. 23. Luke 10. 33, 34. Iſa. 55. 7, 8. Pſal. 136. Pſal. 89. 2. Mala. 7. 18. James 2. 13.

Seventhly, We muſt be ſaved by the grace of God, or elſe God will not have his will. They that are ſaved, are predeſtinated to the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, to the praiſe of the glory of hie grace, Epheſ. 1. 5, 6.

1. But if it be his will, that men ſhould be ſaved by grace, then to think of another way, is againſt the will of God. Hence they that ſeek to eſtabliſh their own righteouſneſs, are ſuch as are accounted to ſtand out in defiance againſt, and that do not ſubmit, to the righteouſneſs of God; that is, to the righteouſneſs that he hath willed to be, that through which alone we are ſaved by grace.

2dly, If it be his will, that men ſhould be ſaved through grace, then it is his will that men ſhould be ſaved by faith in that Chriſt, who is the contrivance of grace: Therefore they that have ſought to be juſtified another way, have come ſhort of; and periſhed notwithſtanding that ſalvation that is provided of God for men by grace, Rom. 9. 31, 32, 33.

3dly, God is not willing that faith ſhould be made void, and the promiſe of none effect: Therefore they of the righteouſneſs of the law are excluded: For if the inheritance be of the law, then it is no more of promiſe, but God gave it to Abraham by promiſe, Rom. 4. 14. Gal. 3. 18.

4thly, God is not willing that men ſhould be ſaved by their own natural abilities; but all the works of the law, which men do to be ſaved by, they are the works of mens natural abilities, and are therefore called, the works of the fleſh, Rom. 4. 1. Gal. 3. 1, 2, 3. Philip. 3. 3. but, God is not willing that men ſhould' be ſaved by theſe, therefore, no way but by his grace.

Eighthly, We muſt be ſaved by grace, or elſe the main pillars, and foundations of ſalvation, are not only ſhaken but overthrown; to wit, election, the new covenant, Chriſt, and the glory of God, but theſe muſt not be overthrown, therefore we muſt be ſaved by grace.

1. Election, which layeth hold of men by the grace of God. God hath purpoſed that that ſhall ſtand; the election of God ſtandeth ſure, Rom. 9. 11. 2 Tim. 2. 19. Therefore men muſt be ſaved by vertue of the election of grace.

2. The covenant of grace, that muſt ſtand, Brethren, I ſpeak after the manner of men: Though it be but a man's covenant, yet if it be confirmed, (as this is by the death of the teſtator, Heb. 9. 16, 17.) no man diſalloweth, or addeth thereunto; therefore man muſt be ſaved by virtue of a covenant of grace.

3. Chriſt who is the gift of the grace of God to the world, he muſt ſtand, becauſe he is a ſure foundation, the ſame yeſterday, to day, and for ever. Iſa. 28. 16, 17. Heb. 13. 8. therefore men muſt be ſaved by grace, through the redemption that is in Chriſt.

4. God's glory, that alſo muſt ſtand, to wit, the glory of his grace, for that he will not give to another, therefore men muſt ſo be ſaved from the wrath to come, that in their ſalvation praiſe may redound to the glory of his grace.

Ninthly, There can be but one will; the maſter in our ſalvation, but that ſhall never be the will of man, but of God; therefore man muſt be ſaved by grace, Joh. 1. 11, 12. Rom. 9. 16.

Tenthly, There can be but one righteouſneſs, that ſhall ſave a ſinner, but that ſhall never be the righteouſneſs of men, but of Chriſt, therefore men muſt be ſaved by grace, that imputeth this righteouſneſs to whom he will.

Eleventhly, There can be but one covenant, by which men muſt be ſaved, but that ſhall never be the covenant of the law, for the weakneſs and unprofitableneſs thereof: Therefore men muſt be ſaved by the covenant of grace, by which God will be merciful to our unrighteouſneſſes, and our ſins and iniquities will remember no more. Heb. 8. 6, to 13.

POSTSCRIPT.

A FEW words by way of uſe, and ſo I ſhall conclude.

The Firſt USE.

Firſt, Is the ſalvation of the ſinner by the grace of God? Then here you ſee the reaſon why God hath not reſpect to the perſonal vertues of men in the bringing of them to glory: Did I ſay, perſonal vertues, how can they have any to godward, that are enemies to him in their minds, by wicked works? Indeed, men one to another ſeem to be, ſome better, ſome worſe, by nature, but to God they are all alike, dead in treſpaſſes and ſins.

We will therefore ſtate it again, Are men ſaved by grace? Then here you may ſee the reaſon, why converſion runs at that rate among the ſons of men, that none are converted for their good deeds, nor rejected for their bad, but even ſo many of both, and only ſo many, are brought home to God, as grace is pleaſed to bring home to him.

1. None are received for their good deeds, for then they would not be ſaved by grace, but by works. Works and grace, as I have ſhewed, are in this matter oppoſite each to other; if he be ſaved by works, then not by grace, if by grace, then not by works, Rom. 11.

That none are received of God for their good deeds, is evident, not only becauſe he declares his abhorrence of the ſuppoſition of ſuch a thing, but hath alſo rejected the perſons that have at any time attempted to preſent themſelves to God in their own good deeds for juſtification, This I have ſhewed you before.

2. Men are not rejected for their bad deeds. This is evident by Manaſſeh, by the murderers of our Lord Jeſus Chriſt, by the men that you read of in the nineteenth of the Acts; with many others, whoſe ſins were of as deep a dye as the ſins of the worſt of men, 2 Chron. 33. 2. Acts 2. 23.

Grace reſpecteth, in the ſalvation of a ſinner, chiefly the purpoſe of God, wherefore thoſe that it findeth under that purpoſe, thoſe it juſtifies freely through the redemption that is in Jeſus Chriſt.

At Saul's converſion, Ananias of Damaſcus, brought in a moſt dreadful charge againſt him to the Lord Jeſus Chriſt, ſaying, Lord, I have heard by many, of this man, how much evil he hath done to thy ſaints at Jeruſalem, and here he hath authority from the chief prieſts to bind all that call upon thy name: But what ſaid the Lord unto him? Go thy ways for he is a choſen veſſel unto me, Acts 9. 13, 14, 15. This man's cruelty, and outrage muſt not hinder his converſion, becauſe he was a choſen veſſel: Men's good deeds are no argument with God to convert them; men's bad deeds are no argument with him to reject them. I mean them that come to Chriſt by the drawing of the Father; beſides Chriſt alſo ſaith, I will in no wiſe caſt ſuch out, John 6. 37, 44.

Secondly, Is the ſalvation of the ſinner, by the grace of God? Then here you ſee the reaſon, why ſome ſinners, that were wonderfully averſe to converſion by nature, are yet made to ſtoop to the God of their ſalvation; grace takes them to do, becauſe grace has deſigned them to this very thing. Hence ſome of the Gentiles were taken from among the reſt; God granted them repentance unto life, becauſe he had taken them from among the reſt, both by election and calling, for his name, Acts 11. 18. chap. 15. 14. Theſe men, that were not a people, are thus become the people of God, theſe men that were not beloved for their works, were yet belov'd by the grace of God. I will call them my people, which were not my people, and her beloved, which was not beloved: But their minds are averſe: But are they the people, of whom God doth magnify the riches of his grace? Why then they ſhall be in the day of his power made willing, and be able to believe through grace, Pſal. 110. 3. Acts 18. 27. But doth the guilt, and burden of ſin ſo keep them down, that they can by no means lift up themſelves? Why God will by the exceeding greatneſs of that power, by which he raiſed Chriſt from the dead, work in their ſouls alſo by the Spirit of grace, to cauſe them to believe and to walk in his ways, Epheſ. 1. 18, 19, 20.

St. Paul tells us in that epiſtle of his to the Corinthians, that it was by grace he was what he was. By the grace of God I am what I am, ſays he, and his grace which was beſtowed upon me wes not in vain, 1 Cor. 15. 10. This man kept always in his mind a warm remembrance, of what he was formerly by nature, and alſo how he had added to his vileneſs by practice; yea, moreover, he truly concluded in his own ſoul, that had not God by unſpeakable grace put a ſtop to his wicked proceedings, he had periſhed in his wickedneſs: Hence he lays his call and converſion at the door of the grace of God. When it pleaſed God, ſays he, who ſeparated me from my mother's womb, and called me by his grace, to reveal his Son in me, Gal. 1. 14, 15. And hence it is again, that he ſaith, He obtained grace and apoſtleſhip: grace, to convert his ſoul, and the gifts and authority of an Apoſtle, to preach the goſpel of the grace of God.

This bleſſed man aſcribes all to the grace of God.

1. His call, he aſcribes to the grace of God.
2. His apoſtleſhip, he aſcribes to the grace of God.
3. And all his labour in that charge, he alſo aſcribes to the grace of God.

This grace of God, it was that which ſaved from the beginning.

1. Noah found grace in the eyes of the Lord, and was therefore converted, and preſerved from the flood, Gen. 6. 7, 8.
2. Abraham found grace in the ſight of the Lord; and therefore he was called out of his country, Gen. 12. 1, 2.
3. Moſes found grace in the eyes of the Lord; and therefore he muſt not be blotted out of God's book, Exod. 33. 12, 17.

Neither may it be imagined, that theſe men, were, before grace laid hold on them, better than other men; for then they would not have been ſaved by grace; grace ſhould not have had the dominion and glory of their ſalvation. But as St. Paul ſays of himſelf, and of thoſe that were ſaved by grace in his day, What are we better than they? No, in no wiſe; for we have proved before that both Jews and Gentiles are all under ſin, Rom. 3. 9. So it may be ſaid of theſe bleſſed ones; for indeed this concluſion is general, and reacheth all the children of men, Chriſt Jeſus alone only excepted; But,

Thirdly, Is the ſalvation of the ſinner by the grace of God? Then here you may ſee the reaſon why one backſlider is recovered, and another left to periſh in his backſliding.

There was grace for Lot, but none for his wife: Therefore ſhe was left in her tranſgreſſion; but Lot was ſaved notwithſtanding. There was grace for Jacob, but none for Eſau; therefore Eſau was left in his backſliding, but Jacob found mercy notwithſtanding. There was grace for David, but none for Saul; therefore David obtained mercy, and Saul periſhed in his backſliding. There was grace for Peter, but none for Judas; therefore Judas is left to periſh in his backſliding, and Peter is ſaved from his ſin. That texts ſtands good to none but thoſe that are elect by grace. Sin ſhall not have dominion over you; for you are not under the law, but under grace, Rom. 6. 14.

It will be ſaid, repentance was found in one, but not in the other: Well, but who granted and gave the one repentance? The Lord turned, and looked upon Peter; he did not turn and look upon Judas; yea, the Lord told Peter before he fell, that he ſhould follow him to the kingdom of heaven; but told him, that he ſhould deny him firſt; but withal, told him alſo, he ſhould not let his heart be troubled, that is, utterly dejected; for he would go and prepare a place for him, and come again and receive him to himſelf, John 13. 36, 37, 38. chap. 14. 1, 2, 3. That is a bleſſed word of God, The ſteps of a good man are ordered by the Lord, and he delighteth in his way; though he fall, he ſhall not be utterly caſt down; for the Lord upholdeth him with his hand, Pſal. 37. 23, 24.

The ſecond USE.

My ſecond USE ſhall be to them that are dejected in their ſouls at the ſight and ſenſe of their ſins.

Firſt, Are they that are ſaved, ſaved by grace? Then they that would have their guilty conſciences quieted, they muſt ſtudy the doctrine of grace.

It is ſatan's great deſign, either to keep the ſinner ſenſeleſs of his ſins; or if God makes him ſenſible of them, then to hide and keep from his thoughts the ſweet doctrine of the grace of God, by which alone the conſcience getteth health and cure. For everlaſting conſolation, and good hope is given through grace, 2 Theſ. 2. 16. How then ſhall the conſcience of the burthened ſinner be rightly quieted if he perceiveth not the grace of God?

Study therefore this doctrine of the grace of God. Suppoſe thou haſt a diſeaſe upon thee, which is not to be cured by ſuch or ſuch medicines, the firſt ſtep to thy cure, is to know the medicines: I am ſure this is true, as to the caſe in hand; the firſt ſtep to the cure of a wounded conſcience, is for thee to know the grace of God, eſpecially the grace of God as to juſtification, from the curſe, in his ſight.

A man under a wounded conſcience, naturally leaneth to the works of the law, and thinks God muſt be pacified by ſomething that he ſhould do, whereas the word ſays, I will have mercy, and not ſacrifice; for I am not come to call the righteous, but ſinners to repentance, Mat. 9. 13.

Wherefore thou muſt ſtudy the grace of God. 'Tis a good thing (ſaith the Apoſtle) that the heart be eſtabliſhed with grace.

Thereby inſinuating, that there is no eſtabliſhment in the ſoul, that is right, but by the knowledge of the grace of God, Heb. 13. 9.

I ſaid, That when a man is wounded in his conſcience, he naturally leaneth to the works of the law: Wherefore thou muſt therefore be ſo much the more heedful to ſtudy the grace of God; yea, ſo to ſtudy it as rightly, not only in notion, but in thy practices, to diſtinguiſh it from the law. The law was given by Moſes, but grace and truth came by Jeſus Chriſt, John 1. 17. Study it, I ſay, ſo as to diſtinguiſh it, and that, not only from the law, but from all thoſe things that men blaſphemouſly call this grace of God.

There are many things which men call the grace of God, that is not.

1. The light and knowledge that is in every man.

2. That natural willingneſs that is in man to be ſaved.

3. That power that is in man by nature, to do ſomething, as he thinketh, towards his own ſalvation.

I name theſe three, there are alſo many other which ſome will have intituled the grace of God: But do thou remember, that the grace of God is his good-will and great love to ſinners in his Son Jeſus Chriſt: by the which good will they are ſanctified through the offering up of the body of Jeſus Chriſt, once for all, Heb. 10. 10.

Again, When thou haſt ſmelt out this grace of God, and canſt diſtinguiſh it from that which is not, then labour to ſtrengthen thy ſoul with the bleſſed knowledge of it. Thou therefore, my ſon, ſaid Paul, be ſtrong in the grace that is in Chriſt Jeſus, 2 Tim. 2. 1. Fortify thy judgment and underſtanding; but eſpecially labour to get down all into thy conſcience, that that may be purged from dead works, to ſerve the living God.

And to enforce this uſe upon thee yet farther, conſider, a man gets yet more advantage by the knowledge of, and by growing ſtrong in this grace of God.

1. It miniſtreth to him matter of joy: for he that knows this grace aright, he knows God is at peace with him, becauſe he believeth in Jeſus Chriſt, who by grace taſted death for every man; by whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope at the glory of God, Rom. 5. 1, 2, 3. And indeed what joy or what rejoicing is like rejoicing here, To rejoice in hope of the glory of God, it is to rejoice in hope to enjoy him for ever, with that eternal glory that is in him.

2dly, As it manifeſteth matter of joy and rejoicing; ſo it cauſeth much fruitfulneſs in all holineſs and godlineſs. For the grace of God that bringeth ſalvation, hath appeared to all men, teaching us, that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world, Tit. 2. 11, 12. Yea, it ſo naturally tendeth this way, that it can no ſooner appear to the ſoul, but it cauſeth this bleſſed fruit in the heart and life: We our ſelves were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures; living in malice and envy, hateful and hating one another; but after the love and kindneſs of God our Saviour appeared. What then? Why then, he that believeth, being juſtified by his grace, and expecting to be an heir according to the hope of eternal life, is careful to maintain good works, Tit. 3. 3, 4, 5, 6, 7, 8.

See alſo that in St. Paul's Epiſtle to the Coloſſians, we give thanks, ſays he, to God and the Father of our Lord Jeſus Chriſt, praying always for you ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints, for the hope which is laid up for you in heaven; whereof ye heard before in the word of the truth of the goſpel, which is come unto you, as it is alſo in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day you heard it, and knew the grace of God in truth, Col. 1. 3, 4, 5, 6.

3dly, The knowledge of, and ſtrength that comes by the grace of God, is a ſovereign antidote againſt all, and all manner of deluſions that are, or may come into the world. Wherefore St. Peter exhorting the believers to take heed that they were not carried away with the errors of the wicked, and ſo fall from their own ſtedfaſtneſs, adds, as their only help, this exhortation; But grow in grace and in the knowledge of our Lord and Saviour Jeſus Chriſt, 2 Pet. 3. 18.

1. Suppoſe it ſhould be urged, That man's own righteouſneſs, ſaveth the ſinner; why then we have this at hand, God hath ſaved us, and called us, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt, &c. 2 Tim. 1. 9.

2. Suppoſe it ſhould be urged, That by the doctrine of free grace, we muſt not underſtand, God's extending free forgiveneſs as far as we have, or do ſin. The anſwer is, But where ſin abounded, grace hath much more abounded; that as ſin hath reigned unto death, ſo grace might reign through righteouſneſs, (through the juſtice of God, being ſatisfied by his Son) unto eternal life, Rom. 5. 20, 21.

3. Suppoſe it ſhould be urged, That this is a doctrine tending to looſeneſs and laſciviouſneſs; the anſwer is ready: What ſhall we ſay then? ſhall we continue in ſin that grace may abound? God forbid: How ſhall we that are dead to ſin, live any longer therein? for the doctrine of free grace believed, is the moſt ſin-killing doc-

trine in the world, Rom. 6. 1, 2.

4. Suppoſe men ſhould attempt to burthen the church of God with unneceſſary ceremonies, and impoſe them, even as the falſe Apoſtles urged circumciſion of old, ſaying, unleſs you do theſe things, ye cannot be ſaved. Why, the anſwer is ready: Why tempt ye God to put a yoke upon the necks of the diſciples, which neither our Fathers, nor we were able to bear, but we believe that through the grace of our Lord Jeſus Chriſt, we ſhall be ſaved, even as they, Acts 15. 1, 10, 11. But not to enlarge;

5ly, This doctrine, by grace ye are ſaved, it is the only remedy againſt deſpairing thoughts, at the apprehenſion of our own unworthineſs: as,

1. Thou crieſt out, O curſed man that I am, my ſins will ſink me into hell.

Anſwer. Hold man, there is a God in heaven that is the God of all grace, 1 Pet. 5. 10. Yet thou art not the man of all ſin; if God be the God of all grace, then if all the ſins of the world were thine, yet the God of all grace can pardon, or elſe it ſhould ſeem, that ſin is ſtronger in a man penitent, to damn, than the grace of God can be to ſave.

2. But my ſins are of the worſt ſort; blaſphemy, adultery, covetouſneſs, murther, &c.

Anſwer. All manner of ſins and blaſphemy ſhall be forgiven unto men, wherewith ſoever they ſhall blaſpheme: Let the wicked forſake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon, Matt. 12. 31. Mark 3. 28. Iſa. 55. 7, 8.

3. But I have a ſtout and rebellious heart, a heart that is far from good.

Anſwer. Hearken to me (ſaith God,) ye ſtout hearted, that are far from righteouſneſs, I bring near my righteouſneſs; that is the righteouſneſs of Chriſt, by which ſtout hearted ſinners are juſtified, though ungodly, Iſa. 46. 12, 13. Philip. 3. 7, 8. Rom. 4. 5.

4. But I have an heart as hard as any ſtone.

Anſwer. A new heart alſo will I give you (ſays God) and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh, Ezek. 36. 26.

5. But I am as blind as a beetle, I cannot underſtand any thing of the goſpel.

Anſwer. I will bring the blind a way that they knew not, I will lead them in paths that they have not known; I will make darkneſs light before them, and crooked things ſtraight; theſe things will I do unto them, and not forſake them, Iſa. 42. 16.

6. But my heart will not be affected with the ſufferings and blood of Chriſt.

Anſwer. I will pour upon the houſe of David, and the inhabitants of Jeruſalem, the ſpirit of grace and ſupplication, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him as one mourneth for an only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt born, Zech. 12. 10.

7. But though I ſee what is like to become of me if I find not Chriſt, yet my Spirit, while I am thus, will be running after vanity, fooliſhneſs, uncleanneſs, wickedneſs.

Anſwer. Then will I ſprinkle clean water upon you, and you ſhall be clean, from all filthineſs, and from all your idols will I cleanſe you, Ezek. 36. 25.

8. But I cannot believe in Chriſt.

Anſwer. But God hath promiſed to make thee believe. I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the Lord: And again, There ſhall be a root of Jeſſe, and he ſhall riſe to reign over the Gentiles, and in him ſhall the Gentiles truſt, Zeph. 3. 12. Rom. 15. 12.

9. But I cannot pray to God for mercy.

Anſwer. But God hath graciouſly promiſed a ſpirit of prayer, yea, many people and ſtrong nations, ſhall come to ſeek the Lord of hoſts in Jeruſalem, and to pray before the Lord: They ſhall call on my name, and I will hear them, I will ſay, it is my people, and they ſhall ſay, the Lord is my God; Zech. 8. 22. chap. 13. 9. chap. 12. 10.

10. But I cannot repent.

Anſwer. The God of our Fathers raiſed up Jeſus, whom ye ſlew, and hanged on a tree: Him hath God exalted with his right hand to be a prince and a Saviour, to give repentance to Iſrael, and the forgiveneſs of ſins, Acts 5. 30, 31.

Thus might I enlarge, for the holy bible is full of this exceeding grace of God. O theſe words, I will and you ſhall, they are the language of a gracious God: They are promiſes by which our God has engaged himſelf to do that for poor ſinners, which would elſe be left undone for ever.

The Third USE.

Thirdly, Are they that are ſaved, ſaved by grace? Then let chriſtians labour to advance God's grace.

1. In heart.
2. In life.

Firſt in heart, and that in this manner.

1. Believe in God's mercy, through Jeſus Chriſt, and ſo advance the grace of God; I mean, venture heartily, venture confidently, for there is a ſufficiency in the grace of God. Abraham magnified the grace of God, when he conſidered not his own body now dead, neither yet the barrenneſs of Sarah's womb; when he ſtaggered not at the promiſe of God through unbelief,

but was ſtrong in faith, giving glory to God, Rom. 4. 19, 20.

2. Advance it by heightning of it in thy thoughts: Have always good and great thoughts of the grace of God, narrow and ſlender thoughts of it are a great diſparagement to it.

And to help thee in this matter, conſider,

1. This grace is compared to a ſea, and thou wilt caſt all our ſins into the depth of the ſea, Mich. 7. 19. now a ſea can never be filled up by caſting into it.

2. This grace is compared to a fountain, to an open fountain: In that day there ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem for ſin and for uncleanneſs: Now a fountain can never be drawn dry, Zeck. 13. 1.

3. The Pſalmiſt crys out concerning the grace and mercy of God, it endureth for ever, he ſays ſo twenty-ſix times in one pſalm: Surely he ſaw a great deal in it, ſurely he was taken a great deal with it, Pſal. 136.

4. St. Paul ſays, the God of all grace, can do more than we aſk, or think, Epheſ. 3. 20.

5. Therefore as God's word ſays, ſo thou ſhouldeſt conclude of the grace of God.

3dly, Come boldly to the throne of grace by hearty prayer, for this is the way alſo to magnify the grace of God: This is the Apoſtle's exhortation, let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. 4. 16.

See here a little and wonder.

We have been all this while diſcourſing of the grace of God, and now we are come to his throne; as Job ſays, even to his ſeat; and behold, that is a throne of grace. O, when a God of grace is upon a throne of grace, and a poor ſinner ſtands by, and begs for grace, and that in the name of a gracious Chriſt, in and by the help of the Spirit of grace, can it be otherwiſe, but ſuch a ſinner muſt obtain mercy and grace to help in time of need? But not to forget the exhortation, Come boldly. Indeed we are apt to forget this exhortation; we think, being we are ſuch abominable ſinners, we ſhould not preſume to come boldly to the throne of grace: But yet ſo we are bidden to do; and to break a commandment here, is as bad as to break it in another place.

You may aſk me, What is it to come boldly?

Anſwer 1. It is to come confidently, let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water, Heb. 10. 21, 22.

2. To come boldly, it is to come frequently, at morning, at noon, and at night will I pray; We uſe to count them bold beggars that come often to our door.

3. To come boldly, it is to aſk for great things when we come: That's the bold beggar, that will not only aſk, but alſo chooſe the thing that he aſketh.

4. To come boldly, it is to aſk for others as well as our ſelves, to beg mercy and grace for all the ſaints of God under heaven, as well as for our ſelves: Praying with all prayer and ſupplication in the Spirit for all ſaints, Epheſ. 6. 18.

5. To come boldly, it is to come and take no nay; thus Jacob came to the throne of grace. I will not let thee go except thou bleſs me. Gen. 32. 26.

6. To come boldly, it is to plead God's promiſes with him, both in a way of juſtice and mercy, and to take it for granted, God will give us (becauſe he hath ſaid it) whatever we aſk in the name of his Son.

4thly, Labour to advance God's grace in thy heart, by often admiring, praiſing and bleſſing God in ſecret for it. God expects it: He that offereth praiſe glorifies me, ſays he: By Jeſus Chriſt therefore let us offer the ſacrifice of praiſe to God continually: that is, the fruit of our lips, giving thanks in his name, Pſal. 50 23. Heb. 13. 15.

But again Secondly, As we ſhould advance this grace in our hearts, ſo we ſhould do it in our life: We ſhould in our converſation adorn the doctrine of God our Saviour in all things. 'Tis a great word of the Apoſtle; Only let your converſation be as becomes the goſpel of Chriſt, which is the goſpel of the grace of God, Phil. 1. 27. God expecteth that there ſhould in our whole life be a bleſſed tang of the goſpel; or that in our life among men, there ſhould be preached to them the grace of the goſpel of God.

The goſpel ſhews us, That God did wonderfully ſtoop and condeſcend for our good, and to do accordingly it is to ſtoop and condeſcend to others.

The goſpel ſhews us, That there was abundance of pity, love, bowels, and compaſſion in God towards us, and accordingly we ſhould be full of bowels, pity, love, and compaſſion to others.

The goſpel ſhews us, That in God there is a great deal of willingneſs to do good to others.

The goſpel ſhews us, That God acteth towards us, according to his truth and faithfulneſs, and ſo ſhould we be in all our actions one to another.

By the goſpel God declares, that he forgiveth us ten thouſand talents, and we ought likewiſe to forgive our brother the hundred pence.

And now before I conclude this uſe let me give you a few heart indearing conſiderations, to this ſo good and ſo happy a work.

Firſt, Conſider, God hath ſaved thee, by his grace: Chriſtian, God hath ſaved thee, thou haſt eſcaped the lion's mouth, thou art delivered from wrath to come, advance the grace that ſaves thee, in thy heart and life.

Secondly, Conſider, God left millions in their ſins that day he ſaved thee by his grace: He left millions out and pitched upon thee: It may be hundreds alſo, yea thouſands, were in the day of thy converſion, lying before him under the preaching of the word as thou were, yet he took thee: Conſiderations of this nature affected David much, and God would have it affect thee to the advancing of his grace in thy life and converſation, Pſal. 78. 67, to 72. Deut. 7. 7.

Thirdly, Conſider, perhaps the moſt part of thoſe that God refuſed, that day that he called thee by his grace,. were as to converſation far better than ever thou wert. I was a blaſphemer, I was a perſecutor, I was an injurious perſon, but I obtained mercy! O this ſhould affect thy heart, this ſhould engage thy heart to ſtudy to advance this grace of God, 1 Tim. 1. 14, 15.

Fourthly, Perhaps in the day of thy converſion thou waſt more unruly than many: Like a bullock unaccuſtomed to the yoke hardly tamed, thou waſt brought home by ſtrong hands; thou wouldeſt not drive, the Lord Jeſus muſt take thee up, lay thee upon his ſhoulder, and carry thee home to his Father's houſe, this ſhould engage thy heart to ſtudy to advance the grace of God, Luke 15. 1, to 6.

Fifthly, It may be, many did take even offence at God in his converting and ſaving of thee by his grace, even as the elder Son was offended with his Father for killing the fatted calf for his brother, and yet that did not hinder the grace of God, nor make God abate his love to thy ſoul: This ſhould make thee ſtudy to advance the grace of God in thy heart and life. Luke 15. 25, to 33.

Sixthly, Conſider again, that God hath allowed thee but a little time for this good work, even the few days that thou haſt now to live, I mean for this good work among ſinful men, and then thou ſhalt go to receive that wages that grace alſo will give thee for thy work to etenal joy.

Seventhly, Let this alſo have ſome place upon thy heart, every man ſhews ſubjection to the god that he ſerveth: Yea, though that god be none other but the devil and his luſts, and wilt not thou, O man! ſaved of the Lord! Be much more ſubject to the Father of ſpirits and love: Alas! They are purſuing their own damnation, yet they ſport it, and dance all the way they go. They ſerve that god with chearfulneſs and delight, who at laſt will plunge them into the everlaſting gulf of death, and torment them in the fiery flames of hell: But thy God is the God of ſalvation, and to God thy Lord belongs the iſſues from death: Wilt not thou ſerve him with joyfulneſs in the enjoyment of all good things? Even him by whom thou art to be made bleſſed for ever.

Object. This is that which kills me, honour God I cannot; my heart is ſo wretched, ſo ſpiritleſs, and deſperately wicked I cannot.

Anſw. What doſt thou mean by cannot?

1. If thou meaneſt, thou haſt no ſtrength to do it, thou haſt ſaid an untruth, for ſtronger is he that is in us, than he that is in the world, Joh. 4. 4.

2. If thou meaneſt thou haſt no will, then thou art out alſo, for every chriſtian (in his right mind) is a willing man, and the day of God's power hath made him ſo, Pſal. 110. 3.

3. If thou meaneſt, that thou wanteſt wiſdom, that's thine own fault: If any man lacks wiſdom, let him aſk it of God, who giveth to all men liberally, and upbraideth not. Jam. 1. 5.

Object. I cannot do things as I would.

Anſw. No more could the beſt of the ſaints of old, to will is preſent with me, ſaid Paul, but how to perform that which is good I find not: And again, the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary the one to the other, ſo that ye cannot do the things that ye would, Rom. 7. 18. Gal. 5. 17.

And here indeed lies a great diſcovery of this truth, ye are ſaved by grace, for the children of God, whilſt here, notwithſtanding their converſion to God, and ſalvation by Chriſt through grace, are ſo infirm and weak, by reaſon of a body of death that yet remaineth in them, that ſhould even the ſin that is in the beſt of their performances be laid to their charge, according to the tenour of a covenant of works, they would find it impoſſible ever to get into glory. But why do I talk thus? 'Tis impoſſible that thoſe that are ſaved by grace ſhould have their infirmities laid to their charge as afore, for they are not under the law, they are included by the grace of God, in the death and blood of the Son of God, who ever liveth to make interceſſion for them at the right hand of God. Whoſe interceſſion is ſo prevalent with the Father, as to take away the iniquity of our holy things from his ſight, and to preſent us holy and unreproveable, and unblameable in his ſight: To him, by Chriſt Jeſus, through the help of the bleſſed Spirit of grace, be given, praiſe and thanks, and glory, and dominion, by all his ſaints, now and for ever, Amen.

CHRISTIAN BEHAVIOUR:

Being the FRUITS of

TRUE CHRISTIANITY.

TEACHING

Huſbands, Wives, Parents, Children, Maſters, Servants, &c.
how to walk ſo as to pleaſe God.

With a WORD of DIRECTION
TO ALL

BACKSLIDERS.

The Epiſtle to the READER.

COURTEOUS READER,

HAVING formerly writ ſome ſmall matter, teaching the doctrine of faith ; as juſtification by grace, through the faith of Chriſt's blood, &c. I do here as the ſecond to that doctrine, preſent thee with a few lines, touching good works, that I might, as at firſt I ſhewed thee the good and glory of the one, ſo now ſhew thee the beauty and excellency of the other : For though we are juſtified, (Rom. 3. 24, &c.) freely by grace through Chriſt before God ; yet we are juſtified before men (Jam. 2. 18.) by our works : Nay, a life of holineſs flowing from faith in us that are ſaved by grace, it doth juſtify that grace before the world, that juſtifies us before God, 2 Cor. 6. 1, 3. 2 Cor. 9. 12, 13. 1 Pet. 2. 11, 12.

I have not here only in general treated of this doctrine of good works ; but particularly (after ſome diſcourſe about works flowing from faith, and what makes it truly and goſpelly good,) I diſcourſe of them as we ſtand under our ſeveral relations, in this world among men.

As firſt, The duty of the maſter of a family : Of the huſband to his wife ; and of hers to him : Of the duty of parents to their children ; and of children to their parents : Of maſters alſo to their ſervants ; and of the ſervant again to his maſter : with a brief touch upon good neighbourhood ; and a diſcovery of covetouſneſs, pride, and uncleanneſs, which are great obſtructions to a truly goſpel-converſation.

I know there are many that have treated of good works in large and learned diſcourſes ; but I doubt all have not ſo goſpeliſed their diſcourſes as becomes them, and as the doctrine of the grace of God calleth for.

However, I thought it my duty to add this diſcourſe to all that are paſt ; and that for theſe reaſons :

Firſt, to take away thoſe aſperſions that the adverſaries caſt upon our doctrine, (Rom. 3. 8. as alſo in the days of Paul,) that becauſe we preach juſtification without the works of the law ; therefore they pretend we plead for looſeneſs of life, whoſe damnation is juſt.

Secondly, Becauſe, though there be much diſcourſe about works in general, yet a particular diſcourſe of them, as before is touched, is too much neglected ; and by this means every one too much left at uncertainties (as from them) of their ſeveral works under their particular relations ; which I think is one reaſon of that diſorder in families and places, where God's people live, to their ſhame, and the diſhonour of God.

Thirdly, Becauſe theſe few books that do particularly treat thus of good works, are, I think, now ſo ſcarce, or ſo big, that but few have them, and few buy them, if they may be had, eſpecially our new converts, for whoſe ſakes principally this ſhort diſcourſe is intended ; and indeed, this is one reaſon of my brevity, that the price might neither be burthenſome, nor the reading long and tedious : Multitude of words drown the memory : and an exhortation in few words, may yet be ſo full, that the reader may find that in the ſide of a ſheet, which ſome are forced to hunt for in a whole quire, &c. The Lord teach us this wiſdom.

Fourthly, I have written this book, to ſhew that I bear a fellow-teſtimony and witneſs (with all that know God,) of the operation that grace hath, and will have in the heart that hath ſavingly received it.

Laſtly, I have thus written, becauſe it is amiable and pleaſant to God, when chriſtians keep their rank, relation and ſtation, doing all as become their quality and calling. When chriſtians ſtand every one in their places, and do the work of their relations, then they are like the flowers in the garden, that ſtand and grow where the gardener hath planted them, and then they ſhall both honour the garden in which they are planted, and the gardener that hath ſo diſpoſed of them. From the hyſop in the wall, to the cedar in Lebanon, their fruit is their glory. And ſeeing the ſtock into which we are planted, is the fruitfuleſt ſtock; the ſap conveyed thereout, the fruitfuleſt ſap, and the dreſſer of our ſouls the wiſeſt huſbandman, Joh. 15. 1. How contrary to nature, to example, and expectation, ſhould we be, if we ſhould not be rich in good works.

Wherefore take heed of being painted fire, wherein is no warmth; and painted flowers, which retain no ſmell; and of being painted trees, whereon is no fruit. Whoſo boaſteth himſelf of a falſe gift, is like clouds and wind without rain, Prov. 25. 14.

FAREWELL.

The Lord be with thy Spirit, that thou mayeſt profit for time to come.

J. BUNYAN.

TIT. III. 7, 8.

That being juſtified by his Grace, we ſhould be made heirs according to the hope of eternal life.

This is a faithful ſaying; and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works. Theſe things are good and profitable unto men.

I Shall not at this time diſcourſe of every particular at large, included in theſe words; but ſhall briefly fall upon thoſe things that I judge moſt neceſſary for the people of God: Neither ſhall I need to take any great preamble to the words for their explication; they themſelves being plain, and without that ambiguity that calleth for ſuch a thing; the general ſcope being this, That they which have believed in God, ſhould be careful to maintain good works.

But yet to proſecute what I intend, with what clearneſs I may, I ſhall in a word or two make way for what is to be the main of this book.

[This is a faithful ſaying;] This; which? Why that which goeth before; namely, That being juſtified by grace, we ſhould be made heirs according to the hope of eternal life. This is a faithful ſaying; and theſe things I will that thou affirm conſtantly.

Why ſo?

Why, That they which have believed in God, might be careful to maintain good works.

The meaning is, that the way to provoke others to good works, is conſtantly (in the evidence and demonſtration of the ſpirit) to ſhew them the certainty of their being by grace made heirs of eternal life.

From this ſcripture therefore I do gather theſe things obſervable:

Firſt, That good works do flow from faith. Yea,

Secondly, That every one that believeth ſhould be careful that their works be good.

Thirdly, That every believer ſhould not only be careful that their works be good, and for the preſent do them, but ſhould alſo be careful to maintain them; that is, they ſhould carefully ſtudy to keep in a conſtant courſe of good works.

And laſtly, That the beſt way to provoke both our ſelves and others to this work; it is to be often affirming to others, the doctrine of juſtification by grace, and to believe it our ſelves. This is a faithful ſaying: And theſe things I will, ſaith Paul, that thou affirm conſtantly, that they who have believed in God, might be careful to maintain good works.

I begin with the firſt.

That good works do flow from faith.

This is evident divers ways: Firſt from the impoſſibility of their flowing from any other thing; they muſt either flow from faith, or not at all: For whatſoever is not of faith, is ſin. And again, without faith it is impoſſible to pleaſe him, (Rom. 14. 23. Heb. 11. 6.) Every man by nature, before faith, is an evil and a corrupt tree: And a corrupt tree cannot bring forth good fruit. Do men gather grapes of thorns, or figs of thiſtles? Mat. 7. 16, 17. Now a man is made good by faith, and by that bringeth forth the fruits that are acceptable to God, Heb. 11. 4. Col. 1. 4, 5, 6.

Wherefore, ſinners, before faith, are compared to the wilderneſs, whoſe fruits are briars and thorns; and whoſe hearts are the habitation of dragons; that is, of devils, Iſa. 35. 6, 7. Heb. 6. 7, 8.

And hence again it is, that they are ſaid to be godleſs, chriſtleſs, ſpiritleſs, faithleſs, hopeleſs; without the covenant of grace, without ſtrength; enemies in their minds by wicked works, and poſſeſſed by the ſpirit of wickedneſs, as a caſtle by a conqueror, Epheſ. 2. 12. Jude 19. 2 Theſ. 3. 2. Col. 1. 21. Luk. 11. 21.

Now theſe things being thus, it is impoſſible that all the men under heaven, that are unconverted, ſhould be able to bring forth one work rightly good; even as impoſſible, as for all the briars and thorns under heaven, to bring forth one cluſter of grapes, or one bunch of figs; for indeed they want the qualification. A thorn bringeth not forth figs, becauſe it wanteth the nature of the fig-tree; and ſo doth the bramble the nature of the vine. Good works muſt come from a good heart.

Now, this the unbeliever wanteth, becauſe he wanteth faith; for 'tis that which purifieth the heart, Luke 6. 45. Acts 15. 9. Good works muſt come from love to the Lord Jeſus; but this the unbeliever wanteth alſo: Becauſe he wanteth faith: for faith worketh by love, and by that means doth good, as Gal. 5. 6.

And hence again it is, that though the carnal man doth never ſo much which he calleth good, yet it is rejected, ſlighted, and turned as dirt in his face again; his prayers are abominable, his plowing is ſin, and all his righteouſneſs as menſtruous rags, Prov. 15. 8. Prov. 21. 4. Iſa. 64. 6. Thus you ſee that without faith there are no good works.

Now then to ſhew you that they flow from faith: And that,

For that faith is a principle of life, by which a chriſtian lives (Gal. 2. 21.) a principle of motion, by which it walks towards heaven in the way of holineſs, Rom. 4. 12. 2 Cor. 5. 7. It is alſo a principle of ſtrength, by which the ſoul oppoſeth its luſt, the devil, and this world, and overcomes them; This is your victory, even your faith, 1 Joh. 5. 4, 5. Faith in the heart of a chriſtian, is like the ſalt that was thrown into the corrupt fountain, that made the naughty waters good, and the barren land fruitful, 2 Kings 2. 19, 20, 21. Faith when it is wrought in the heart, is like leaven hid in the meal, Mat. 13. 33. or like perfume that lighteth upon ſtinking leather, turning the ſmell of the leather into the ſavour of the perfume; it being then planted in the heart, and having its natural inclination to holineſs. Hence it is that there followeth an alteration of the life and converſation, and ſo bringeth forth fruit accordingly. A good man out of the good treaſure of his heart bringeth forth good fruit, Luke 6. 45. Which treaſure, I ſay, is this faith (Jam. 2. 5. 1 Pet. 1. 7.) And therefore it is that faith is called, The faith according to godlineſs, and the moſt holy faith, Tit. 1. 1. Jude 20.

2. Good works muſt needs flow from faith, or no way; becauſe that alone carrieth in it an argument ſufficiently prevalent to win upon our natures, to make them comply with holineſs.

Faith ſheweth us that God loveth us, that he forgiveth us our ſins; that he accounteth us for his children, having freely juſtified us through the blood of his Son, Rom. 3. 24, 25. Ch. 4. Heb. 11. 13. 1 Pet. 1. 8.

Faith receiveth the promiſe, imbraceth it, and comforteth the ſoul unſpeakably with it.

Faith is ſo great an artiſt in arguing and reaſoning with the ſoul, that it will bring over the hardeſt heart that it hath to deal with: It will bring to my remembrance at once, both my vileneſs againſt God, and his goodneſs towards me; it will ſhew me, that though I deſerve not to breath in the air, yet that God will have me an heir of glory.

Now, there is no argument greater than this: This will make a man run through ten thouſand difficulties, to anſwer God (though he never can) for the grace he hath beſtowed on him.

Further, Faith will ſhew me how diſtinguiſhingly this love of God hath ſet itſelf upon me: it will ſhew me, that though Eſau was Jacob's brother, yet he loved Jacob, Mal. 1. 2. That though there were thouſands more beſides me that were as good as me, yet I muſt be the man that muſt be choſen.

Now this, I ſay, is a marvellous argument, and unſpeakably prevaileth with the ſinner, as ſaith the Apoſtle, For the love of Chriſt conſtrains us, becauſe we thus judge, That if one died for all, then are all dead; and that he died for all, that they which live (that is, by faith) ſhould not henceforth live unto themſelves, but to him that died for them, and roſe again, 2 Cor. 5. 14. Love (ſaith the wiſe-man) is ſtrong as death: many waters cannot quench love, neither can the floods drown it. If a man would give all the ſubſtance of his houſe for love, it would be utterly contemned, Song. 8. 6, 7.

Oh! when the broken, dying, condemned ſoul, can but ſee, by faith, the love of a tender hearted Saviour; and alſo ſee what he underwent to deliver it from under that death, guilt and hell, that now it feels and fears; which alſo it knoweth it hath moſt juſtly and highly deſerved:

Then bleſs the Lord, O my ſoul; and what ſhall I render unto the Lord for all his benefits? Pſal. 103. 1, 2, 3. Pſal. 116. 1, to 14.

Thus is faith a prevailing argument to the ſinner, whereby he is fetched off from what he was, and conſtrained to bend and yield to what before he neither would nor could, 1 Cor. 2. 14. Rom. 8. 7.

And hence it is, that goſpel obedience is called the obedience of faith, as well as obedience to the faith, Rom. 16. 26. For it muſt be by the faith of Chriſt in my heart, that I ſubmit to the word of faith in the bible, otherwiſe all is to no profit! (as ſaith the Apoſtle) The word preached did not profit them, it not being mixed with faith in them that heard it, (Heb. 4. 2.) For faith alone can ſee the reality of what the goſpel ſaith; and ſo I ſay, argue over the heart to the embracing of it.

4. Faith is ſuch a grace, as will repreſent to the ſoul all things in their proper colours: It doth not (as doth unbelief and ignorance) ſhew us all things out of order, putting darkneſs for light, and bitter for ſweet, but will ſet every thing in its proper place before our eyes; God and Chriſt ſhall be with it, the chiefeſt good, the moſt lovely, and amiable, a heavenly life ſhall be of greater eſteem, and more deſirable, than all the treaſures of Egypt! Righteouſneſs and ſanctification will be the thing after which it will moſt vehemently preſs; becauſe it ſeeth not only death and damnation, as the fruits of ſin, but ſin alſo in itſelf, diſtinct from the puniſhment belonging to it, a deteſtable, horrible, and odious thing, Heb. 11. 25, 26, 27. Phil. 3. 7, to 12. Rom. 12. 9.

By faith we ſee this world hath no abiding in it for us, nor no ſatisfaction if it were otherwiſe, Heb 11. 15, 16. and 13. 14. 1 Cor. 7. 29, 30, 31. And hence it is, that the people of God have groaned to be gone from hence, into a ſtate that is both ſinleſs, and temptationleſs: and hence it is again, that they have run through ſo many trials, afflictions and adverſities, even becauſe of that love to holineſs of life that faith being in their hearts did prompt them to, by ſhewing them the worth and durableneſs of that which was good, and the irkſomeneſs and evil of all things elſe, 2 Cor. 5. 1, to 8. Heb. 11. 33, to 39.

5. Faith layeth hold of that which is able to help the ſoul to bring forth good works: it layeth hold of, and engageth the ſtrength of Chriſt, and by that overcometh that which oppreſſeth, I can do all things through Chriſt that ſtrengtheneth me, Phil. 4. 13.

In a word, a life of holineſs and godlineſs in this world, doth ſo inſeperably follow a principle of faith, that it is both monſtrous and ridiculous to ſuppoſe the contrary. What, ſhall not he that hath life have motion? Gal. 2. 20.

He that hath by faith received the ſpirit of holineſs, ſhall not he be holy? Gal. 3. 2. And he that is called to glory and virtue, ſhall not he add to his faith virtue? 2 Pet. 1. 4, 5. We are by faith made good trees, and ſhall not we bring forth good fruit? Luke 6. 43. They that believe are created in Chriſt Jeſus unto good works; and God hath, before the world was, ordained that we ſhould walk in them; and ſhall both our ſecond creation, and God's fore-ordination be made fruſtrate? Epheſ. 1. 4. and 2. 10. Beſides, the children of faith are the children of light, and of the day, 1 Tim. 5. 5. Lights upon a hill, and candles on a candleſtick, and ſhall not they ſhine? they are the ſalt of the earth, ſhall not they be ſeaſoning? Mat. 5. 13, 14.

The believer is the alone man, by whom God ſheweth to the world, the power of his grace, the operation of his peoples faith, &c. The unbelievers read indeed of the power of grace, of the faith, hope, love, joy, peace, and ſanctification of the heart of the chriſtian, but they feel nothing of that ſin-killing operation that is in theſe things, theſe are to them as a ſtory of Rome or Spain: Wherefore to ſhew them in others, what they find not in themſelves, God worketh faith, hope, love, &c. in a generation that ſhall ſerve him; and by them they ſhall ſee what they cannot find in themſelves; and by this means they ſhall be convinced, that though ſin, and the pleaſures of this life, be ſweet to them, yet there is a people otherwiſe minded, even ſuch a people, that do indeed ſee the glory of that which others read of, and from that light, take pleaſure in thoſe things which they are moſt averſe unto. To this, I ſay, are chriſtians called; herein is God glorified; hereby are ſinners convinced; and by this is the world condemned; 1 Theſ. 4. 7. 1 Pet. 2. 12. and 3. 1. Hebr. 11. 7.

Object. But if faith doth ſo naturally cauſe good works, what then is the reaſon that God's people find it ſo hard a matter to be faithful in good works?

I anſwer. Firſt, God's people are fruitful in good works according to the proportion of their faith; if they be ſlender in good works, it is becauſe they are weak in faith. Little faith is like ſmall candles, or weak fire, which tho' they ſhine and have heat, yet but dim ſhining and ſmall heat, when compared with bigger candles and greater fire. The reaſon why Sardis had ſome in it whoſe works were not perfect before God; it was, becauſe they did not hold faſt, by faith, the word that they have formerly heard, and received, Rev. 3. 1, 2, 3.

Secondly, There may be a great miſtake in our judging of our own fruitfulneſs: the ſoul that indeed is candid and right at heart, is taught by grace to judge itſelf, though fruitful, yet barren upon two accounts: 1. When it compareth its life to the mercy beſtowed upon it: For when a ſoul doth indeed conſider the greatneſs and riches of the mercy beſtowed upon it, then it muſt needs cry out, O wretched man that I am, Rom. 7. 24. for it ſeeth itſelf wonderfully to fall ſhort of a converſation becoming one who hath received ſo great a benefit. 2. It may alſo judge itſelf barren, becauſe it falleth ſo far ſhort of that it would attain unto; it cannot do the thing that it would, Gal. 5. 17. 3. The heart of a chriſtian is naturally very barren; upon which, though the ſeed of grace (that is the fruitfulleſt of all ſeeds) be ſown, yet the heart is naturally ſubject to bring forth weeds, Mat. 15. 19.

Now, to have a good crop from ſuch ground, doth argue the fruitfulneſs of the ſeed: wherefore I conclude upon theſe three things.

Firſt, That the ſeed of faith is a very fruitful ſeed, in that it will be fruitful in ſo barren a ſoil.

Secondly, That faith is not beholden to the heart, but the heart to it, for all its fruitfulneſs.

Thirdly, That therefore the way to be a more fruitful chriſtian, it is to be ſtronger in believing.

Now for the ſecond thing, to wit,

That every one that believeth, ſhould be careful that their works be good. This followeth from what went juſt before; to wit, That the heart of a chriſtian is a heart ſubject to bring forth weeds.

There is fleſh as well as ſpirit in the beſt of ſaints: and as the ſpirit of grace will be always putting forth ſomething that is good, ſo the fleſh will be putting forth continually that which is evil.

For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, Gal. 5. 17.

Now this conſidered, is the cauſe why you find ſo often in the ſcriptures ſo many items and cautions to the chriſtians to look to their lives and converſations; As, keep thy heart with all diligence, Prov. 4. 23. Watch ye, ſtand faſt in the faith; quit you like men, be ſtrong, 1 Cor. 16. 13. Be not deceived, God is not mocked; for whatever a man ſoweth, that ſhall he reap; For he that ſoweth to the fleſh, ſhall of the fleſh reap corruption; But he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting, Gal. 6. 7, 8.

All works are not good that ſeem to be ſo: It is one thing for a man's ways to be right in his own eye, and another for them to be right in God's. Often that which is in high eſtimation with men, is abomination in the ſight of God, Prov. 30. 12. Luke 16. 15.

Seeing corruption is not yet out of our natures, there is a proneneſs in us to build upon the right foundation, wood, hay, and ſtubble, inſtead of gold and ſilver, and precious ſtones, 1 Cor. 3. 11, to 16. How was both David the king, Nathan the prophet, and Uzza the prieſt deceived touching good works? 1 Chron. 17. 1, 2, 3, 4. 1 Chron. 13. 9, 10, 11. Peter alſo, in both his defending his maſter in the garden, and in diſſuading of him from his ſufferings, though both out of love and affection to his maſter, was deceived touching good works, Matth. 16. 22, 23. John 18. 9, 10.

Many have miſcarried both as to doctrine, worſhip, and the proſecution of each.

1. For doctrine. Chriſt tells the Jews that they taught for the doctrines of God the doctrines and traditions of men, Mat. 15. Mark 7. As alſo ſaith the Apoſtle, They teach things they ought not, for filthy lucres ſake, Tit. 1. 11.

2 Alſo, touching worſhip, we find how frequently men have miſtaken, both for time, place, and matter, with which they worſhipped.

1. For time. It hath been that which man hath deviſed, not which God hath commanded, 1 Kin. 12. 32 They change the ordinances, ſaith Iſaiah, Iſa. 24. 5. They change God's judgments into wickedneſs, ſaith Ezekiel, Ezek. 5. 6.

2. For place. When they ſhould have worſhipped at Jeruſalem, they worſhipped at Bethel, at Gilgal and Dan, in gardens, under poplars, and elms, 1 Kings 12 26, to 30. Hoſ. 4. 13, 14, 15. Iſa. 65. 2, 3, 4, 5.

3. For the matter with which they worſhipped. Inſtead of bringing according to the commandment, they brought the lame, the torn, and the ſick; they would ſanctify themſelves in gardens, with ſwines-fleſh and mice, when they ſhould have done it at Jeruſalem with bullocks and lambs, Iſa. 66. 17.

Again, Touching mens proſecuting their zeal for their worſhip, &c. that they do think right, how hot hath it been, though with no reaſon at all. Nebuchadnezzar will have his fiery furnace, and Darius his lions den for nonconformiſts, Dan. 3. 6. and 9. 7, &c.

Again, they have perſecuted men even to ſtrange cities; have laid traps and ſnares in every corner, to entrap and to entangle their words; and if they could at any time but kill the perſons that diſſented from them, they would think they did God good ſervice, Acts 26. 11. Luke 11. 53, 54. John 16. 1, 2. But what need we look ſo far from home, (were it not that I would ſeal my ſayings with truth) we need look no farther to affirm this poſition, than to the papiſts and their companions how many have they in all ages hanged, burned, ſtarved, drowned, wracked, diſmembred, and murdered both openly and in ſecret? and all under a pretence of God, his worſhip, and good works.

Thus you ſee how wiſe men and fools, ſaints and ſinners, chriſtians and heathens, have erred in the buſineſs of good works; wherefore every one ſhould be careful to ſee that their works be good.

Now, Then to prevent, if God will, miſcarriage in this matter, I ſhall propound unto you what it is for a work to be rightly good.

Firſt, A good work muſt have the word for its authority.

Secondly, It muſt as afore was ſaid, flow from faith.

Thirdly, It muſt be both rightly timed and rightly placed.

Fourthly, It muſt be done willingly, chearfully, &c.

Firſt, It muſt have the word for its authority.

Zeal without knowledge, is like a mettled horſe without eyes, or like a ſword in a mad man's hand, and there is no knowledge where there is not the word; For if they reject the word of the Lord, and act not by that, what wiſdom is in them? ſaith the prophet, Jer. 8. 9. Iſa. 8. 20. Wherefore ſee thou have the word for what thou doſt.

Secondly, As there muſt be the word for the authorizing of what thou doſt, ſo there muſt be faith, from which it muſt flow, as I ſhewed you before: for whatever is not of faith, is ſin; and without faith it is impoſſible to pleaſe God. Now, I ſay, without the word there is no faith, Rom. 10. 17. As without faith there is no good, let mens pretences be what they will.

Thirdly, As it muſt have theſe two aforenamed, ſo alſo it muſt have, 1ſt, right time, and 2dly, right place.

1ſt, It muſt be rightly timed: every work is not to be done at the ſame time; every time not being convenient for ſuch a work: There is a time for all things, and every thing is beautiful in its time, Eccleſ. 3. 11. There is a time to pray, a time to hear, a time to read, a time to confer, a time to meditate, a time to do, and a time to ſuffer. Now, to be hearing when we ſhould be preaching and doing, that is, yielding active obedience to that under which we ought to ſuffer, is not good. Chriſt was very wary, that both his doings and ſufferings were rightly timed, John 2. 3, 4. and 13. 1, 2. And herein we ought to follow his ſteps. To be at plough in the field, when I ſhould be hearing the word, is not good; and to be talking abroad when I ſhould be inſtructing my family at home, is as bad. Whoſo keepeth the commandment, ſhall feel no evil thing: And a wiſe man's heart diſcerneth both time and judgment, Eccleſ. 8. 5. Good things miſs-timed, are fruitleſs, unprofitable, and vain.

2dly, As things muſt have their right time, ſo they muſt be rightly placed; for the miſs-placing of any work, is as bad as the miſs-timing of it.

When I ſay things, if good, muſt be rightly placed, I mean, we ſhould not give to any work more than the word of God alloweth it, neither ſhould we give it leſs; mint, aniſe, and cummin, are not ſo weighty matters as faith and the love of God; as in Mat. 22. 23. For a paſtor to be exerciſing the office of a deacon, inſtead of the office of a paſtor, it is miſsplacing of works, Acts 6. 2. For Martha to be making outward proviſion for Chriſt, when ſhe ſhould have ſate at his feet to hear his word, was the miſsplacing a work; and her ſiſter to have done it at her requeſt, (though the thing in itſelf was good) had been her ſin alſo, Luke 10. 39, to 43.

Now to prevent the miſplacing of good works.

Firſt, They miſplace them that ſet them in the room of Chriſt, Rom. 10. 1, 2, 3,

Secondly, They alſo miſplace them that make them co-partners with him, Rom. 9. 31, 32. Acts 15. 1.

This is, ſetting up our poſt by God's poſts; and man's righteouſneſs by the righteouſneſs of Chriſt, Ezek. 43. 7, 8. Theſe are ſaid to be teachers of the law, not knowing what they ſay, nor whereof they affirm, 1 Tim. 1. 7.

Thirdly, They alſo miſplace works who aſcribe to a work of leſs moment, that honour that belongs to a work more noble; and ſuch are,

1. Thoſe who count the ceremonial part of an ordinance, as good as the doctrine and ſignification of it.

2. Such who account the dictates and impulſes of a meer natural conſcience, as good, as high, and divine, as the leadings and movings of the ſpirit of Chriſt.

3. Thoſe alſo who count it enough to do ſomething of what God hath commanded, (and that ſomething, poſſibly the leaſt) inſtead of all, and the things more neceſſary and weighty.

4. They alſo much miſplace them, who count things indifferent, as high as thoſe that are abſolutely neceſſary in the worſhip of God.

5. But the groſſer, who places mens traditions above them.

6. And they greateſt of all, who put bitter for ſweet, and darkneſs for light.

All theſe things we muſt ſhun and avoid, as things abſolutely obſtructive to good works.

Wherefore, touching good works; obedience is better than ſacrifice; that is, to do things according to the word of God, is better than to do them according to my fancy and conceit, 1 Sam. 15. 22. Wherefore let all things be done decently and in order, 1 Cor. 14. 40.

Again, As good works ſhould be ordered and qualified, as before is touched, ſo they ſhould be done from the heart willingly, chearfully, with ſimplicity and charity, according to what a man hath, 1 John 5. 3. 2 Cor. 9. 7. Rom. 12. 8. Col. 3. 20. 1 Cor. 10. 14. 1 Cor. 8. 12.

Farther, There are three things that a man ſhould have in his eye in every work he doth.

1. The honour of God, 1 Cor. 6. 20.

2. The edification of his neighbour, 1 Cor. 14. 26.

3. The expediency or inexpediency of what I am to do, 1 Cor. 6. 12. And always obſerve it, that the honour of God is wrapped up in the edification of thy neighbour; and the edification of thy neighbour, in the expediency of what thou doſt.

Again, If thou wouldeſt walk to the edification of thy neighbour, and ſo to God's honour, in the midſt of thy obſervers: Beware,

1. That thou in thy words and carriages, doſt ſo demean thyſelf, that Chriſt in his precious benefits may be with clearneſs ſpoken forth by thee; and take heed, that thou doſt not enter into doubtful points with them that are weak, Rom. 15. 1. but deal chiefly, lovingly, and wiſely, with their conſciences about thoſe matters that tend to their eſtabliſhment in the faith of their juſtification, and deliverance from death and hell, Comfort the feeble-minded, confirm the weak, 1 Theſſ. 5. 14.

2. If thou be ſtronger than thy brother, take heed that thou do not that before him, that may offend his weak conſcience: I mean, things that to themſelves may be lawful; All that is lawful is not expedient; all that is lawful edifieth not, 1 Cor. 6. 12. Wherefore here is thy wiſdom and love, that thou in ſome things deny thyſelf for thy brother's ſake, 1 Cor. 8. 13. I will not eat meat while the world ſtandeth, ſaith Paul, leſt I make my brother to offend. Wherefore have this faith to thyſelf before God, Rom. 14. 22. But if thou walk otherwiſe, know, thou walkeſt not charitably, and ſo not to edification, and ſo not to Chriſt's honour, but doſt ſin againſt Chriſt, and wound thy weak brother, for whom Chriſt died, Rom. 14. 15. 1 Cor. 8. 12.

But I ſay, all this while keep thy eye upon the word; take heed of going contrary to that under any pretence whatever; for without the word, there is nothing to God's glory, nor thy brother's edification. Wherefore, walk wiſely in a perfect way, Pſal. 101. 2, 3.

Having thus, in few words ſhewed you what are works rightly good, I beſeech you in the name of the Lord Jeſus Chriſt, that you put yourſelves into a conſcientious performance of them, that you may, while you live here, be veſſels of honour, and fit for the maſter's uſe, and prepared to every good work, 1 Tim. 6. 17. Study to approve things that are excellent, that you may be ſincere, and without offence until the day of Chriſt, Phil. 1. 10. Covet communion with God; covet earneſtly the beſt gifts. 1 Cor. 12. 31. Ah! we that are redeemed from among men, Rev. 14. 4. and that rejoice in hope of the glory of God, Rom. 5. 2, we that look, I ſay, for the bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, Tit. 2. 13. What manner of perſons ſhould we be in all holy converſation and godlineſs, 2 Pet. 3. 11.

To conclude, for your further edification, take a plain rehearſal of your ſeveral general duties and works, to which God engageth you in his word, according to your places, callings, and relations in this world:

Touching the maſter of a family.

IF thou have under thee a family, then thou art to conſider the ſeveral relations thou ſtandeſt under; and art to know, that thou in each of them haſt a work to do for God, and that he expecteth thy faithful deportment under every one of them. As,

Firſt, Then in general: He that is the maſter of a family, he hath, as under that relation, a work to do for God; to wit, The right governing of his own family. And his work is two-fold.

1. Touching the ſpiritual ſtate thereof.

2. Touching the outward.

As touching the ſpiritual ſtate of his family: He ought to be very diligent and circumſpect, doing his utmoſt endeavour, both to encreaſe faith where it is begun, and to begin it where it is not.

Wherefore to this end, he ought diligently and frequently to lay before his houſhold ſuch things of God, out of his word, as are ſuitable for each particular. And let no man queſtion his rule in the word of God for ſuch a practice; for if the thing itſelf were but of good report, and a thing tending to civil honeſty, it is within the compaſs and bounds even of nature itſelf, and ought to be done; much more things of a higher nature: Beſides, the Apoſtle exhorts us to, Whatſoever things are honeſt, whatſoever things are true, juſt, and of good report, to think of them, that is, to be mindful to do them, Phil. 4. 8. But to be converſant in this godly exerciſe in our family, is very worthy of praiſe, and doth much become all chriſtians. This is one of the things for which God ſo highly commended his ſervant Abraham, and that with which his heart was ſo much affected: I know Abraham, ſaith God, (I know him to be a good man in very deed) for he will command his children, and his houſhold after him, and they ſhall keep the way of the Lord, Gen. 18. 19. This was a thing alſo which good Joſhua deſigned ſhould be his practice as long as he had a breathing time in this world: As for me, ſaith he, I and my houſhold we will ſerve the Lord, Joſh. 24. 15.

Further, we find alſo in the New Teſtament, that they are looked upon as chriſtians of an inferior rank that have not a due regard to this duty, yea, ſo inferior as not fit to be choſen to any office in the church of God. A paſtor muſt be one that ruleth well his own houſe, having his children in ſubjection with all gravity: For if a man knoweth not how to rule his own houſe, how ſhall he take care of the church of God? The deacon alſo, ſaith he, muſt be the huſband of one wife; ruling their children and their own houſe well, 1 Tim. 3. Mark a little, the Apoſtle ſeems to lay down thus much, that a man that governs his family well, hath one qualification belonging to a paſtor or deacon in the houſe of God, (For he that knoweth not how to rule his own houſe, how ſhall he take care of the church of God?) which thing conſidered, it giveth us light into the work of the maſter of a family, touching the governing of his houſe.

1. Then a paſtor muſt be ſound and uncorrupt in his doctrine: And indeed ſo muſt the maſter of a family. Tit. 1. 9. Epheſ. 6. 4.

2. A paſtor ſhould be apt to teach, to reprove, and to exhort: And ſo ſhould the maſter of a family, 1 Tim. 3. 2. Deut. 6. 7.

3. A paſtor muſt himſelf be exemplary in faith and holineſs: And ſo alſo ſhould the maſter of a family, 1 Tim, 3. 2, 3, 4. and 4. 12.

I, ſaith David, will behave myſelf in a perfect way; I will walk in (or before) my houſe in a perfect way, Pſal. 101. 2.

4. The paſtor is for getting the church together, and when they are ſo come together, then to pray among them, and to preach unto them: This is alſo commendable in chriſtian maſters of families.

Object. But my family is ungodly and unruly touching all that is good, What ſhall I do?

Anſ. I anſwer, firſt, Though this be true, yet thou muſt rule them, and not they thee: Thou art ſet over them of God, and thou art to uſe the authority which God hath given thee, both to rebuke their vice, and to ſhew them the evil of their rebelling againſt the Lord. This did Eli, though not enough; and thus did David, 1 Sam. 2. 24, 25, 1 Chron. 28. 9.

Alſo, thou muſt tell them how ſad thy ſtate was when thou waſt in their condition, and ſo labour to recover them out of the ſnare of the devil, Mark 5. 19.

2. Thou oughteſt alſo to labour to draw them forth to God's publick worſhip, if peradventure God may convert their ſouls. Saith Jacob to his houſhold, and to all that were about him, Let us ariſe and go to Bethel, and I will make there an altar to God, that anſwered me in the day of my diſtreſs, Gen. 35. 3.

Hannah would carry Samuel to Shilo, that he might abide with God for ever, 1 Sam. 1. 22. Indeed a ſoul rightly touched, will labour to draw, not only their families, but a whole city after Jeſus Chriſt, John 4. 28, 29.

3. If they are obſtinate, and will not go forth with thee, then do thou get godly and ſound men to thy houſe, and there let the word of God be preached, when thou haſt, as Cornelius, gathered thy family and friends together, Acts 10.

You know that the Jaylor, Lydia, Criſpus, Gaius, Stephanus, and others, had not only themſelves, but their families, made gracious, by the word preached, and that ſome of them, if not all, by the word preached in their houſes, Acts 16 14, to 35. Acts 18. 7, 8. 1 Cor. 1. 16. And this, for ought I know, might be one reaſon among many, why the apoſtles taught in their day, not only publickly, but from houſe to houſe. I ſay, that they might, if poſſible, bring in thoſe in ſome family, which yet remained unconverted, and in their ſins. Acts 5. 24. and 20. 20, 21. for ſome, you know, how uſual it was in the day of Chriſt, to invite him to their houſes, if they had any afflicted, that either would not, or could not come unto him, Luke 7. 2, 3, and 8. 41.

If this be the way with thoſe that have outward diſeaſes in their families, how much more then, where there are ſouls that have need of Chriſt, to ſave them from death and eternal damnation?

4. Take heed that thou doſt not neglect family duties among them thyſelf; as reading the word and prayer; if thou haſt one in thy family that is gracious, take encouragement; nay, if thou art alone, yet know that thou haſt both liberty to go to God through Chriſt, and alſo art at that time in a capacity of having the univerſal church join with thee, for the whole number of thoſe that ſhall be ſaved.

5. Take heed that thou ſuffer not any ungodly, prophane or heretical books, or diſcourſe in thy houſe; Evil communica-

tion corrupts good manners, 1 Cor. 15. 33. I mean, ſuch prophane, or heretical books, &c. as either tend to provoke to looſeneſs of life, or ſuch as do oppoſe the fundamentals of the goſpel.

I know, that chriſtians muſt be allowed their liberty as to things indifferent; but for thoſe things that ſtrike either at faith or holineſs, they ought to be abandoned by all chriſtians, and eſpecially by the paſtors of churches, and maſters of families; which practice was figured out by Jacob's commanding his houſe, and all that was with him, to put away the ſtrange gods from among them, and to change their garments, Gen. 35. 1, 2.

All thoſe in the Acts, ſet a good example for this, who took their curious books and burned them before all men, though they were worth five thouſand pieces of ſilver, Acts 19. 18, 19.

The neglect of this fourth particular, hath occaſioned ruin in many families, both among children and ſervants. It is eaſier for vain talkers, and their deceivable works, to ſubvert whole houſholds, than many are aware of.

Thus much touching the ſpiritual ſtate of thy houſhold.

And now to its outward.

Touching the outward ſtate of thy family, thou art to conſider theſe three things.

Firſt, That it lieth upon thee to care for them, that they have a convenient livelihood: If any man provide not for his own, and eſpecially for thoſe of his houſe, he hath denied the faith, and is worſe than an infidel, 1 Tim. 5. 8. But mark, when the word ſaith, Thou art to provide for thy houſe, it giveth thee no licence to diſtracting carefulneſs; neither doth it allow thee to ſtrive to graſp the world in thy heart or coffers, nor to take care for years or days to come, but ſo to provide for them, that they may have food and raiment; and if either they or thou be not content with that, you launch out beyond the rule of God, 1 Tim. 6. 8. Mat. 6. 34. This is to labour, that you may have wherewith to maintain good works for neceſſary uſes.

And never object, that unleſs you reach farther, it will never do; for that is but unbelief. The word ſaith, That God feedeth ravens, careth for ſparrows, and cloatheth the graſs; in which three, to feed, cloath, and care for, is as much as heart can wiſh, Luke 12. 6, 24, 27, 28.

Secondly, Therefore though thou ſhouldeſt provide for thy family, yet let all thy labour be mixed with moderation. Let your moderation be known unto all men, Phil. 4. 5. Take heed of driving ſo hard after this world, as to hinder thyſelf and family from thoſe duties towards God, which thou art by grace obliged to; as private prayer, reading the ſcriptures, and chriſtian conference. It is a baſe thing for men ſo to ſpend themſelves and families after this world, as that they diſengage their heart to God's worſhip.

Chriſtians, The time is ſhort: It remaineth then, that they that have wives, be as thoſe that have none; and they that weep, as though they wept not; and they that rejoice, as thoſe that rejoice not; and they that uſe this world, as not abuſing it; for the faſhion of this world paſſeth away.

Many chriſtians live and do in this world, as if religion were but a bye-buſineſs, and this world the one thing neceſſary; when indeed all the things of this world are but things by the bye; and religion only the one thing needful, Luke 10. 40, 41, 42.

Thirdly, If thou wouldeſt be ſuch a maſter of a family as becomes thee, thou muſt ſee that there be that chriſtian harmony among thoſe under thee, as becomes that houſe where one ruleth that feareth God.

1. Thou muſt look that thy children and ſervants be under ſubjection to the word of God: for though it is of God only to rule the heart; yet he expecteth that thou ſhouldeſt rule their outward man; which if thou doſt not, he may in a ſhort time cut off all of thy ſtock that piſſeth againſt the wall, 1 Sam. 3. 11, to 15. See therefore, that thou keep them temperate in all things, in apparel, in language, that they be not gluttons, not drunkards; not ſuffering either thy children vainly to domineer over thy ſervants, nor they again to carry themſelves fooliſhly towards each other.

2. Learn to diſtinguiſh between that injury that in thy family is done to thee, and that which is done to God; and though thou oughteſt to be very zealous for the Lord, and to bear nothing that is open tranſgreſſion to him; yet here will be thy wiſdom, to paſs by perſonal injuries, and to bury them in oblivion. Love covereth a multitude of ſins. Be not then like thoſe that will rage and ſtare like mad men, when they are injured; and yet either laugh, or at leaſt not ſoberly rebuke, and warn, when God is diſhonoured.

Rule thy own houſe well, having thy children (with others in thy family) in ſubjection, with all gravity.

Solomon was ſo excellent, ſometimes this way, that he made the eyes of his beholders to dazzle, 2 Chron. 9. 3, 4.

But to break off from this general, and to come to particulars.

Firſt, Haſt thou a wife? Thou muſt conſider how thou oughteſt to behave thyſelf under that relation: and to do this aright, thou muſt conſider the condition of thy wife, whether ſhe be one that indeed believeth, or not: If ſhe believeth, then,

Firſt, Thou art engaged to bleſs God for her; For her price is far above rubies, and ſhe is the gift of God unto thee, and is for thy adorning and glory, Prov. 12. 4. Prov. 31. 10. 1 Cor. 11. 7. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, ſhe ſhall be praiſed.

Secondly, Thou oughteſt to love her, under a double conſideration: 1. As ſhe is thy fleſh and thy bone; (For never man yet hated his own fleſh, Epheſ. 5. 29.) 2. As ſhe is together with thee an heir of the grace of life, 1 Pet. 3. 7. This, I ſay, ſhould engage thee to love her with chriſtian love; to love her as believing you both are dearly beloved of God and the Lord Jeſus Chriſt, and as thoſe that muſt be together with him in eternal happineſs.

Thirdly, Thou oughteſt ſo to carry thyſelf to, and before her, as doth Chriſt, to and before his church; as ſaith the apoſtle, So ought men to love their wives, even as Chriſt loved the church, and gave himſelf for it, Eph. 5. 25. When huſbands behave themſelves like huſbands indeed, then will they be not only huſbands, but ſuch an ordinance of God to the wife, as will preach to her the carriage of Chriſt to his ſpouſe. There is a ſweet ſcent wrapped up in the relations of huſbands and wives (Epheſ. 5. 32.) that believe. The wife, I ſay, ſignifying the church, and the huſband the head and Saviour thereof, Eph. 5. 32. For the huſband is the head of the wife, even as Chriſt is the head of the church; and he is the Saviour of the body.

This is one of God's chief ends in inſtituting marriage, that Chriſt and his church, under a figure, might be wherever there is a couple that believe through grace.

Wherefore that huſband that carrieth it undiſcreetly towards his wife, he doth not only behave himſelf contrary to the rule, but alſo maketh his wife loſe the benefit of ſuch an ordinance, and croſſeth the myſtery of his relation. Therefore, I ſay, So ought men to love their wives as their own bodies: He that loveth his wife, loveth himſelf; for no man ever yet hated his own fleſh, but nouriſheth and cheriſheth it, even as the Lord the church, Epheſ. 5. 28, 29. Chriſt laid out his life for his church, covereth her infirmities, communicates to her his wiſdom: protecteth her, and helpeth her in her employments in this world, and ſo ought men to do for their wives.

Solomon and Pharoah's daughter had the art of thus doing, as you may ſee in the book of the Canticles.

Wherefore bear with their weakneſſes, help their infirmities, and honour them as the weaker veſſels, and as being of a frailer conſtitution.

In a word, be ſuch a huſband to thy believing wife, that ſhe may ſay, God hath not only given me a huſband, but ſuch a huſband, as preacheth to me every day the carriage of Chriſt to his church.

2. If thy wife be unbelieving or carnal, then thou haſt alſo a duty lying before thee, which thou art engaged to perform under a double engagement. 1. For that ſhe lieth liable every moment to eternal damnation. 2. That ſhe is thy wife, that is in this evil caſe.

Oh! how little ſenſe of the worth of ſouls is there in the hearts of ſome huſband's, as is manifeſt by their unchriſtian carriage to and before their wives!

Now, to qualify thee for a carriage ſuitable.

1. Labour ſeriouſly after a ſenſe of her miſerable ſtate, that thy bowels may yearn towards her ſoul.

2. Beware that ſhe take no occaſion from any unſeemly carriage of thine, to proceed in evil: and here thou haſt need to double thy diligence, for ſhe lieth in thy boſom, and therefore is capable of eſpying the leaſt miſcarriage in thee.

3. If ſhe behave herſelf unſeemly and unruly, as ſhe is ſubject to do, being chriſtleſs and graceleſs, then labour thou to overcome her evil with thy goodneſs, her frowardneſs with thy patience and meekneſs? It is a ſhame for thee who haſt another principle, to do as ſhe.

4. Take fit opportunities to convince her: Obſerve her diſpoſition, and when ſhe is moſt likely to hear, then ſpeak to her very heart.

5. When thou ſpeakeſt, ſpeak to purpoſe; it is no matter for many words, provided they be pertinent. Job in a few words anſwers his wife, and takes her off from her fooliſh talking: Thou ſpeakeſt, ſaith he, like one of the fooliſh women; ſhall we receive good at the hands of God, and ſhall we not receive evil? Job 2. 10.

6. Let all be done without rancour, or the leaſt appearance of anger: With meekneſs inſtruct thoſe that oppoſe themſelves, if peradventure they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will, 2 Tim. 2. 25, 26.

And how knoweſt thou, O man, but thou mayeſt ſave thy wife, 1 Cor. 7. 16.

Touching parents.

If thou art a parent, a father, or a mother, then thou art to conſider thy calling under this relation.

Thy children have ſouls, and they muſt be begotten of God as well as of thee, or they periſh.

And know, alſo, that unleſs thou be very circumſpect in thy behaviour, to and before them, they may periſh through thee: The thoughts of which ſhould provoke thee, both to inſtruct, and alſo to correct them.

1. To inſtruct them as the ſcripture ſaith, and to bring them up in the nurture and admonition of the Lord; and to do this

diligently, when thou ſitteſt in thy houſe, when thou lieſt down, and when thou riſeſt up, Epheſ. 6. 4. Deut. 6. 7.

Now to do this to purpoſe;

Firſt, Do it in terms and words, eaſy to be underſtood: Affect not high expreſſions, they will drown your children. Thus God ſpake to his children, and Paul to his, Hoſ. 12. 10. 1 Cor. 3. 2.

Secondly, Take heed of filling their heads with whimzies, and unprofitable notions, for this will ſooner learn them to be mala-pert and proud, than ſober and humble. Open therefore to them the ſtate of man by nature: Diſcourſe with them of ſin, of death, and hell; of a crucified Saviour, and the promiſe of life through faith. Train up a child in the way he ſhould go, and when he is old he will not depart from it, Prov. 22. 6.

Thirdly, There muſt be much gentleneſs and patience in all thy inſtructions, leſt they be diſcouraged, Col. 3. 21. And

Fourthly, Labour to convince them by a converſation anſwerable, that the things of which thou inſtructed them, are not fables, but realities; yea, and realities ſo far above what can be here enjoyed, that all things, were they a thouſand times better than they are, are not worthy to be compared with the glory and worthineſs of theſe things.

Iſaac was ſo holy before his children, that when Jacob remembered God, he remembered that he was the fear of his father Iſaac, Gen. 31. 53.

Ah! When children can think of their parents, and bleſs God for that inſtruction and good they have received from them, this is not only profitable for children, but honourable and comfortable to parents. The father of the righteous ſhall greatly rejoice; and he that begetteth a wiſe child, ſhall have joy of him, Prov. 23. 24, 25.

Touching Correction.

FIRST, See if fair words will win them from evil: This is God's way with his children.

Secondly, Let thoſe words you ſpeak to them in your reproof, be both ſober, few, and pertinent, adding always ſome ſuitable ſentence of the ſcripture therewith; as if they lie, then ſuch as Rev. 21. 8, 27. If they refuſe to hear the word, ſuch as 2 Chr. 25. 14, 15, 16.

Thirdly, Look to them that they be not companions with thoſe that are rude and ungodly, ſhewing with ſoberneſs a continual diſlike of their naughtineſs; often crying out to them, as God did of old unto his, O! do not this abominable thing that I hate, Jer 44. 4.

Fourthly, Let all this be mixed with ſuch love, pity, and compunction of ſpirit, that if poſſible they may be convinced, you diſlike not their perſons, but their ſins: This is God's way.

Fifthly, Be often endeavouring to faſten on their conſciences the day of their death and judgment to come. Thus alſo God deals with his.

Sixthly, If thou art driven to the rod, then, 1 Strike adviſedly in cool blood, and ſoberly ſhew them, 1. Their fault; 2. How much it is againſt thy heart thus to deal with them; 3. And that what thou doſt, thou doſt in conſcience to God, and love to their ſouls; 4. And tell them that if fair means would have done, none of this ſeverity ſhould have been: This, I have proved it, will be a means to afflict their hearts as well as their bodies; and it being the way that God deals with his, it is the moſt likely to accompliſh its end.

Seventhly, Follow all this with prayer to God for them, and leave the iſſue to him.

Folly is bound up in the heart of a child, but the rod of correction will fetch it out, Prov. 22. 15.

Laſtly, Obſerve theſe cautions.

1. Take heed that the miſdeeds for which thou correcteſt thy children, be not learned them by thee. Many children learn that wickedneſs of their parents, for which they beat and chaſtiſe them.

2. Take heed thou ſmile not upon them to encourage them in ſmall faults, leſt that thy carriage to them, be an encouragement to them to commit greater.

3. Take heed thou uſe not unſavoury and unſeemly words in thy chaſtiſing of them, as railing, miſcalling, and the like: this is deviliſh.

4. Take heed thou do not uſe them to many chiding words and threatnings, mixed with lightneſs and laughter; this will harden: Speak not much, not often, but pertinent to them, with all gravity.

Of Maſters to Servants.

MASTERS alſo have a work to do as they ſtand related to their ſervants: And

Firſt, If poſſible they can, to get them that fear God. He that worketh deceit, ſaid David, ſhall not dwell within my houſe; And he that telleth lies, ſhall not tarry in my ſight, Pſal. 101. 7.

Secondly, But if none at the preſent but unbelievers can be got to do thy labour; Then,

1. Know that it is thy duty ſo to behave thy ſelf to thy ſervant, that thy ſervice may not only be for thy good, but for the good of thy ſervant, and that both in body and ſoul: Wherefore deal with him, as to admonition, as with thy children; give him the ſame bread of God thou giveſt to them; and who knows,

but that thou with ſpiritual delicates, bringeſt up thy ſervant, but he may become thy ſpiritual ſon in the end, Prov. 29. 21.

2. Take heed thou do not turn thy ſervants into ſlaves, by over-charging them in thy work, through thy greedineſs. To make men ſerve with rigour, is more like to Iſrael's enemies, than chriſtian maſters, Exod. 1. 14.

3. Take heed thou carry not thy ſelf to thy ſervant, as he of whom it is ſaid, he is ſuch a man of Belial, that his ſervants could not ſpeak to him; 1 Sam. 25. 14, to 18.

And the Apoſtle bids you forbear to threaten them, becauſe you alſo have a maſter in heaven, Epheſ. 6. 9. As who ſhould ſay, your ſervants cannot be guilty of ſo many miſcarriages againſt you, as you are guilty of againſt Chriſt: Wherefore do with, and to your ſervants, as you would have your maſter do with you.

4. Take heed that thou neither circumvent him at his coming into thy ſervice, nor at his going out.

Servants at their going into ſervice, may be beguiled two ways.

Firſt, by their maſters, lying unto them, ſaying, their work is ſo ſmall and ſo eaſy, when it is indeed, if not too burdenſome, yet far beyond what at firſt was ſaid of it. This is beguiling of them.

2. The other way is, when maſters greedily ſeek to wier-draw their ſervants to ſuch wages, as indeed is too little, and inconſiderable for ſuch work and labour. Both theſe the Apoſtle oppoſeth where he ſaith, maſters give to your ſervants that which is juſt, juſt labour, and juſt wages, knowing that you alſo have a maſter in heaven, Col. 4. 1.

2. As ſervants may be circumvented at their coming into their labour, ſo alſo they may be at their going out. Which is done by maſters that either change their wages, like heatheniſh Laban, Gen. 31. 7. or by keeping it back, like thoſe againſt whom God will be a ſwift witneſs.

3. Take heed that thou make not a gain of thy place, becauſe thou art gracious, or liveſt conveniently for the means of grace.

Servants that are truly godly, they care not how cheap they ſerve their maſters, provided they may get into private families, or where they may be convenient for the word. But now, if a maſter or miſtreſs ſhould take this opportunity to make a prey of their ſervants, this is abominable; this is making a gain of godlineſs, and merchandize of the things of God, (1 Tim. 6. 5.) and of the ſoul of thy brother.

I have heard ſome poor ſervants ſay, That in ſome carnal families, they have had more liberty to God's things and more fairneſs of dealing, then among profeſſors. But this ſtinketh: And as Jacob ſaid concerning the cruelty of his two ſons, ſo may I ſay of ſuch maſters, they make religion ſtink before the inhabitants of the land, Gen. 34. 30.

In a word, learn of the Lord Jeſus, to carry yourſelves well to your ſervants, that your ſervants alſo may learn ſomething of the kindneſs of Chriſt by your deportment to them: Servants are goers as well as comers; take heed that thou give them no occaſion to ſcandal the goſpel when they are gone, for what they obſerved thee unrighteouſly to do when they were with thee. Then maſters carry it rightly toward their ſervants, when they labour both in word and life to convince them, that the things of God are the one thing neceſſary. That which ſervants, are commanded to do touching their fear, their ſingleneſs of heart, their doing what they do as to the Lord, and not to men; the maſter is commanded to do the ſame things unto them, Eph. 5. 6, 7, 8, 9.

The Duty of Wives.

BUT paſſing the maſter of the family, I ſhall ſpeak a word or two to thoſe that are under him.

And firſt, to the wife: The wife is bound by the law to her huſband, ſo long as her huſband liveth, Rom. 7. 2. Wherefore, ſhe alſo hath her work and place in the family, as well as the reſt.

Now there are theſe things conſiderable in the carriage of a wife toward her huſband, which ſhe ought conſcientiouſly to obſerve.

Firſt, That ſhe look upon him as her head and lord. The head of the woman is the man. And ſo Sarah called Abraham lord.

Secondly, She ſhould therefore be ſubject to him, as is fit in the Lord. The Apoſtle ſaith, That the wife ſhould ſubmit her ſelf to her huſband, as to the Lord, 1 Pet. 3. 1. Col. 3. 18. Epheſ. 5. 22. I told you before, that if the huſband doth walk towards his wife as becomes him, he will therein be ſuch an ordinance of God to her, beſides the relation of an huſband, that ſhall preach to her the carriage of Chriſt to his church. And now I ſay alſo, that the wife, if ſhe walk with her huſband as becomes her, ſhe ſhall preach the obedience of the church to her huſband. Therefore as the church is ſubject to Chriſt, ſo let the wives be to their own huſbands in every thing.

Now for thy performing of this work, thou muſt firſt ſhun theſe evils:

1. The evil of a wandring and a goſſiping ſpirit; this is evil in the church, and

is evil alſo in a wife, who is the figure of a church. Chriſt loveth to have his ſpouſe keep at home; that is, to be with him in the faith and practice of his things, not ranging, and medling with the things of ſatan; no more ſhould wives be given to wander and goſſip abroad. You know that Prov. 7. 11. ſaith, ſhe is loud and ſtubborn, her feet abide not in her houſe.

Wives ſhould be about their own huſband's buſineſs at home; as the Apoſtle ſaith, Let them be diſcreet, chaſte keepers at home, good, obedient to their own huſband: And why? Becauſe otherwiſe the word of God will be blaſphemed.

2. Take heed of an idle, talking, or brangling tongue. This alſo is odious either in maids or wives; to be like parrots, not bridling their tongue, whereas the wife ſhould know, as I ſaid before, that her huſband is her lord, and is over her, as Chriſt is over the church. Do you think it is ſeemly for the church to parrot it againſt her huſband? Is ſhe not to be ſilent before him, and to look to his laws, rather than her own fictions? Why ſo, ſaith the Apoſtle, ought the wife to carry it towards her huſband. Let the woman, ſaith Paul, learn in ſilence with all ſubjection; but I ſuffer not a woman to teach, or to uſurp authority over the man; but to be in ſilence.

It is an unſeemly thing to ſee a woman ſo much as once in all her life time, to offer to over-top her huſband; ſhe ought in every thing to be in ſubjection to him, and to do all ſhe doth, as having her warrant, licenſe, and authority from him. And indeed here is her glory, even to be under him, as the church is under Chriſt. Now ſhe openeth her mouth in wiſdom, and in her tongue is the law of kindneſs.

3. Take heed of affecting immodeſt apparel, or a wanton gait; this will be evil both abroad and at home; abroad, it will not only give ill example, but alſo tend to tempt to luſt and laſciviouſneſs; and at home it will give an offence to a godly huſband, and be cankering to ungodly children, &c. Wherefore, as ſaith the Apoſtle, Let womens apparel be modeſt, as becometh women profeſſing godlineſs, with good works, 1 Tim. 2. 10. not with broidered hair, or gold, or pearls, or coſtly array. And as it is ſaid again, Whoſe adorning, let it not be that outward adorning, of plaiting the hair, and of wearing gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is notcorruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price: For after this manner in old time, the holy women alſo, who truſted in God, adorned themſelves, being in ſubjection to their own huſbands, 1 Pet. 3. 3, 4, 5, 6.

But yet, do not think that by the ſubjection I have here mentioned, that I do intend women ſhould be their huſbands ſlaves. Women are their huſbands yoke-fellows, their fleſh and their bones; and he is not a man that hateth his own fleſh, or that is bitter againſt it, Eph. 5. 29. Wherefore let every man love his wife as himſelf; and the wife ſee that ſhe reverence her huſband, Eph. 5. 33.

The wife is maſter next her huſband and is to rule all in his abſence; yea, in his preſence, ſhe is to guide the houſe, to bring up the children, provided ſhe ſo do it, as the adverſary have no occaſion to ſpeak reproachfully, 1 Tim. 5. 10, 13. Who can find a virtuous woman? For her price is far above rubies. A gracious woman retaineth honour, and guideth her affairs with diſcretion, Prov. 31. 10. and 11. 16. and 12. 4.

Object. But myhuſband is an unbeliever; what ſhall I do?

Anſw. If ſo, then what I have ſaid before, lieth upon thee with an engagement ſo much the ſtronger. For, 1. Thy huſband being in this condition, he will be watchful to take thy ſlips and infirmities, to throw them as dirt in the face of God and thy Saviour. 2. He will be apt to make the worſt of every one of thy words, carriages, and geſtures. 3. And all this doth tend to the poſſeſſing his heart with more hardneſs, prejudice, and oppoſition to his own ſalvation. Wherefore, as Peter ſaith, ye wives, be in ſubjection to your own huſbands; that if any obey not the word, they may alſo without the word be won by the converſation of the wives, while they behold your chaſte converſation coupled with fear, 1 Pet. 3. 1, 2. Thy huſband's ſalvation or damnation lieth much in thy deportment and behaviour before him, wherefore, if there be in thee any fear of God, or love to thy huſband, ſeek, by a carriage full of meekneſs, modeſty, and holineſs, and an humble behaviour before him, to win him to the love of his own ſalvation, and by thus doing, how knoweſt thou, O woman, but thou ſhall ſave thy huſband?

Object. But my huſband is not only an unbeliever, but one very froward, peeviſh, and teſty, yea, ſo froward, &c. that I know not how to ſpeak to him, to behave myſelf before him.

Anſw. Indeed there are ſome wives in great ſlavery by reaſon of their ungodly huſbands; and as ſuch ſhould be pitied, and prayed for; ſo they ſhould be ſo much the more watchful and circumſpect in all their ways.

1. Therefore be thou very faithful to him in all the things of this life.

2. Bear with patience his unruly and unconverted behaviour; thou art alive, he is dead; thou art principled with grace he with ſin. Now then, ſeeing grace is

ſtronger than ſin, and virtue than vice; be not overcome with his vileneſs, but overcome that with thy virtues, Rom. 12. 21. It is a ſhame for thoſe that are gracious, to be as laviſhing in their words, &c. as thoſe that are graceleſs. They that are ſlow to wrath are of great underſtanding; but they that are haſty in ſpirit, exalt folly, Prov. 14. 29.

3. Thy wiſdom therefore, if at any time thou haſt a deſire to ſpeak to thy huſband for his conviction concerning any thing either good or evil, it is to obſerve convenient times and ſeaſons.

There is a time to keep ſilence and a time to ſpeak, Eccleſ. 3. 7.

Now for the right timing thy intentions,

1. Conſider his diſpoſition; and take him when he is fartheſt off of thoſe filthy paſſions that are thy afflictions. Abigail would not ſpeak a word to her churliſh huſband, till his wine was gone from him, and he in a ſober temper, 1 Sam. 25. 36, 37. The want of this obſervation, is the cauſe why ſo much is ſpoken, and ſo little effected.

2. Take him at thoſe times when he hath his heart taken with thee, and when he ſheweth tokens of love and delight in thee. Thus did Eſther with the king her huſband, and prevailed, Eſth. 5. 3, 6. and 7. 1, 2.

3. Obſerve when convictions ſeize his conſcience, and then follow them with ſound and grave ſayings of the ſcriptures. Somewhat like to this dealt Manoah's wife with her huſband, Judg. 13. 22, 23. Yet then,

1. Let thy words be few.

2. And none of them ſavouring of a lording it over him; but ſpeak thou ſtill to thy head and lord, by way of intreaty and beſeeching.

3. And that in ſuch a ſpirit of ſympathy, and bowels of affection after his good, that the manner of thy ſpeech and behaviour in ſpeaking, may be to him an argument that thou ſpeakeſt in love, as being ſenſible of his miſery, and inflamed in thy ſoul with deſire after his converſion.

4. And follow thy words and behaviour with prayers to God for his ſoul.

5. Still keeping thy ſelf in a holy, chaſte, and modeſt behaviour before him.

Object. But my huſband is a ſot, a fool, and one that hath not wit enough to follow his outward employment in the world.

Anſw. 1. Though all this be true; yet thou muſt know he is thy head, thy lord, and thy huſband.

2. Therefore thou muſt take heed of deſiring to uſurp authority over him; he was not made for thee; that is, for thee to have dominion over him, but to be thy huſband, and to rule over thee, 1 Tim. 2. 12. 1 Cor. 1. 3, 8.

3. Wherefore, though in truth thou muſt have more diſcretion than he, yet thou oughteſt to know, that thou, with all that is thine, is to be uſed as under thy huſband; even every thing, Epheſ. 5. 24.

Take heed therefore, that what thou doſt, goes not in thy name, but his; not to thy exaltation, but his; carrying all things ſo, by thy dexterity and prudence, that not one of thy huſband's weakneſſes be diſcovered to others by thee. A vertuous woman is a crown to her huſband; but ſhe that cauſeth ſhame, is as rottenneſs to his bones. For then, as the wiſe man ſaith, ſhe will do him good, and not evil, all the days of her life, Prov. 12. 4. Prov. 31. 14.

4. Therefore act, and do ſtill, as being under the power and authority of thy huſband.

Now touching thy carriage to thy children and ſervants.

Thou art a parent, and a miſtreſs, and ſo thou oughteſt to demean thy ſelf.

And beſides, ſeeing the believing woman is a figure of the church, ſhe ought, as the church to nouriſh and inſtruct her children and ſervants, as the church, that ſhe may anſwer in that particular alſo: And truly, the wife being always at home, ſhe hath great advantage that way; wherefore do it, and the Lord proſper your proceeding.

Of Children to Parents.

THERE lieth alſo a duty upon children, to their parents, which they are bound both by the law of God and nature, conſcientiouſly to obſerve. Children, obey your parents in the Lord, for this is right. And again, children, obey your parents in all things; for this is well pleaſing to the Lord, Eph. 6. 1. Col. 3. 20.

There are theſe general things in which children ſhould ſhew forth that honour that is due to their parents from them.

Firſt, They ſhould always count them better than themſelves. I obſerve a vile ſpirit among ſome children, and that is, they are apt to look over their parents, and to have ſlighting and ſcornful thoughts of them; this is worſe then heatheniſh; ſuch a one hath got juſt the heart of a dog or a beaſt, that will bite thoſe that begot them, and her that brought them forth.

Object. But my father, &c. is now poor, and I am rich, and it will be a diſparagement, or at leaſt a hinderance to me, to ſhew that reſpect to him as otherwiſe I might.

Anſw. I tell thee thou argueſt like an atheiſt and a beaſt, and ſtandeth in this full flat again the Son of God. Mark 7. 9, to 14.

Muſt a gift, and a little of the glory of the butter-fly, make thee that thou ſhalt not do for, and honour to, thy father and mother? A wiſe ſon maketh a glad father, but a fooliſh ſon deſpiſeth his mother, Prov. 15. 20. Though thy parents be never ſo low, and thou thy ſelf never ſo high, yet he is thy father, and ſhe thy mother, and they muſt be in thy eye in great eſteem. The eye that mocketh at his father, and that deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.

Secondly, Thou oughteſt to ſhew thy honour to thy parents, by a willingneſs to help them with ſuch neceſſaries and accommodations which they need. If any have nephews or children, let them learn to ſhew pity at home, and to requite their parents, ſaith Paul, for that is good and acceptable before God, 1 Tim. 5. 4.

And this rule Joſeph obſerved to his poor father, though he himſelf was next the king in Egypt, Gen. 47. 12. Gen. 41. 39 to 44.

But mark: Let them requite their parents.

There are three things, for which, as long as thou liveſt thou wilt be a debtor to thy parents.

1. For thy being in this world: They are they from whom immediately under God thou didſt receive it.

2. For their care to preſerve thee when thou waſt helpleſs, and couldſt neither care for, nor regard thyſelf.

3. For the pains they have taken with thee to bring thee up. Until thou haſt children of thy own, thou wilt not be ſenſible of the pains, watchings, fears, ſorrow and affliction, that they have gone under to bring thee up; and when thou knoweſt it, thou wilt not eaſily yield, that thou haſt recompenced them for their favour to thee: How often have they ſuſtained thy hunger, cloathed thy nakedneſs? What care have they taken that thou mighteſt have wherewith to live and do well when they were dead and gone? They poſſibly have ſpared it from their own belly and back for thee, and have alſo impoveriſhed themſelves, that thou mighteſt live like a man. All theſe things ought duly, and like a man to be conſidered by thee, and care ought to be taken on thy part to requite them; the ſcripture ſaith ſo; reaſon ſaith ſo; and there be none but dogs and beaſts that deny it. It is the duty of parents to lay up for their children; and the duty of children to requite their parents.

Thirdly, Therefore ſhew by all humble and ſon-like carriage, that thou doſt to this day, with thy heart, remember the love of thy parents.

Thus much for obedience to parents in general.

Again, If thy parents be godly and thou wicked (as thou art if thou haſt not a ſecond work or birth from God upon thee) then thou art to conſider, that thou art more ſtrongly engaged to reſpect and honour thy parents, not now only as a father in the fleſh; but as godly parents, thy father and mother is now made of God thy teachers and inſtructors in the way of righteouſneſs: Wherefore to allude to that of Solomon, My ſon, hearken to the law of thy father, and forſake not the law of thy mother; bind them continually upon thy heart, and tie them about thy neck, Prov. 6. 20, 21.

Now to provoke thee here to conſider.

Firſt, That this hath been the practice always of thoſe that are and have been obedient children; yea, of Chriſt himſelf to Joſeph and Mary, though he himſelf was God bleſſed for ever, Luke 2. 51.

Secondly, Thou haſt alſo the ſevere judgments of God upon thoſe that have been diſobedient, to awe thee. As,

1. Iſhmael, for but mocking at one good carriage of his father and mother, was both thruſt out of his father's inheritance, and the kingdom of heaven, and that with God's approbation, Gen. 21. 8, to 14. Gal. 4. 30.

2. Hophni and Phinehas, for refuſing the good counſel of their father, provoked the great God to be their enemy. They hearkened not to the voice of their father, becauſe the Lord would ſlay them, 1 Sam. 2. 23, 24, 25.

3. Abſalom was hanged, as I may ſay, by God himſelf, for rebelling againſt his father.

Beſides, little doſt thou know how heart-aching a conſideration it is to thy parents, when they do but ſuppoſe thou mayſt be damned: How many prayers, ſighs, and tears are there wrung from their hearts upon this account?

Every miſcarriage of thine goeth to their heart, for fear God ſhould take an occaſion thereat to ſhut thee up in hardneſs for ever.

How did Abraham groan for Iſhmael? O, ſaith he to God, That Iſhmael might live before thee.

How was Iſaac and Rebekah grieved for the miſcarriage of Eſau? Gen. 26. 34, 35.

And how bitterly did David mourn for his ſon, who died in his wickedneſs? 2 Sam. 18. 32, 33.

Laſtly, And can any imagine, but that all theſe carriages of thy godly parents, will be to thee the increaſe of thy torments in hell, if thou die in thy ſins, notwithſtanding?

Again, If thy parents, and thou alſo be godly, how happy a thing is this? How ſhouldeſt thou rejoice, that the ſame faith ſhould dwell both in thy parents and thee? Thy converſion, poſſibly, is the fruits of thy parents groans and prayers for thy ſoul; and they cannot chuſe but rejoice; do thou rejoice with them: It is true, in the ſalvation of a natural ſon, which is mentioned in the parable: This my ſon was dead, and is alive again; was loſt, and is found: and they began to be merry, Luke 15. 24.

Let therefore the conſideration of this, that thy parents have grace as well as thee, ingage thy heart, ſo much the more to honour, reverence, and obey them.

Thou art better able now to conſider the pains and care that thy friends have been at, both for thy body and ſoul; wherefore ſtrive to requite them; Thou haſt ſtrength to anſwer in ſome meaſure the command: wherefore do not neglect it.

It is a double ſin in a gracious ſon not to remember the commandment, yea, the firſt commandment with promiſe, Epheſ. 6. 1, 2.

Take heed of giving thy ſweet parents one ſnappiſh word, or one unſeemly carriage. Love them becauſe they are thy parents; becauſe they are godly; and becauſe thou muſt be in glory with them.

Again, If thou be godly, and thy parents wicked, as often it ſadly falls out: Then,

Firſt, Let thy bowels yearn towards them, it is thy parents that are going to hell.

Secondly, As I ſaid before to the wife, touching her unbelieving huſband, ſo now I ſay to thee, Take heed of a parroting tongue: ſpeak to them wiſely, meekly, and humbly; do for them faithfully without repining; and bear, with all childlike modeſty, their reproaches, their railing, and evil ſpeaking. Watch fit opportunities to lay their condition before them. Oh! how happy a thing would it be, if God ſhould uſe a child to beget his father to the faith! Then indeed might the father ſay, With the fruit of my own bowels hath God converted my ſoul. The Lord, if it be his will, convert our poor parents, that they, with us, may be the children of God.

Concerning Servants.

Servants alſo, they have a work to do for God, in their place and ſtation among men.

The apoſtles aſſert maſters under a threefold conſideration.

1. The believing maſter.
2. The unbelieving maſter.
3. The froward maſter.

For all which, ſervants are furniſhed with counſel and advice in the word, for the demeaning of themſelves under each of them.

But before I ſpeak in particular to any of theſe, I will in general, ſhew you the duty of ſervants.

Firſt, Thou art to look upon thy ſelf as thou art; that is, as a ſervant, not a child, nor a wife; thou art inferior to theſe; wherefore count thyſelf under them, and be content with that ſtation. For three things the earth is diſquieted, and for four which it cannot bear; One is a ſervant when he reigneth, Prov. 30. 21, 22.

It is out of thy place, either to talk or do, as one that reigneth.

Secondly, Conſider, that thou being a ſervant, what is under thy hand, is not thy own, but thy maſter's: Now becauſe it is not thy own, thou oughteſt not to diſpoſe of it; but becauſe it is thy maſter's, thou oughteſt to be faithful. Thus it was with Joſeph, Gen. 39. 7, 8, 9. But if thou do otherwiſe, know that thou ſhalt receive of God for the wrong that thou doeſt; and there is with God no reſpect of perſons, Col. 3. 25. Wherefore,

Thirdly, Touching thy work and employment, thou art to do it as unto the Lord, and not for man; and indeed then ſervants do their buſineſs as becomes them, when they do all in obedience to the Lord, as knowing that the place in which they now are, it is the place where Chriſt hath put them, and in which he expecteth they ſhould be faithful.

Servants (ſaith Paul) be obedient to them that are your maſters—with fear and trembling, in ſingleneſs of heart as unto Chriſt; not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart, Eph. 6. 5, 6.

Obſerve a little the word of God to ſervants.

1. Servants muſt be obedient: Yet,

2. Not with that obedience that will ſerve man only: Servants muſt have their eye on the Lord, in the work they do for their maſters.

3. That their work in this ſervice is the will and ordinance of God.

From which I conclude, That thy work in thy place and ſtation, as thou art a ſervant, is as really God's ordinance, and as acceptable to him, in its kind, as is preaching, or any other work for God; and that thou art as ſure to receive a reward for thy labour, as he that hangs, or is burnt for the goſpel. Wherefore ſaith the Apoſtle to ſervants, Whatſoever ye do, do it heartily, as to the Lord, and not to men, knowing that of the Lord you ſhall receive the reward of inheritance; for ye ſerve the Lord Chriſt, Col. 3. 22, 23, 24.

And now touching the three ſorts of maſters mentioned before.

Firſt, For the believing maſter; ſaith Paul, They that have believing maſters, let them not deſpiſe them becauſe they are brethren, but rather do them ſervice becauſe they are faithful and beloved, and partakers, (with the ſervants) of the heavenly benefits, 1 Tim. 6. 2. (Servants, if they have not a care of their hearts, will be ſo much in the conſideration of the relation that is betwixt their maſters and they, as brethren, that they will forget the relation that is between them as maſters and ſervants: Now, though they ought to remember the one, yet let them take heed of not forgetting the other: Know thy place, as a ſervant, while thou conſidereſt that thy maſter and thee are brethren, do thy work for him faithfully and humbly, and with meekneſs, becauſe he is a maſter faithful and beloved, and partaker of the heavenly benefit.) If any man teach otherwiſe, ſaith the Apoſtle Paul, and conſent not to wholſome works, even the words of our Lord Jeſus Chriſt, and the doctrine which is according to godlineſs, he is proud, knowing nothing; but doting about queſtions, and ſtrife of words; whereof cometh envy, ſtrife, railings, evil ſurmiſings; perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs, from ſuch withdraw thyſelf.

Secondly, For the unbelieving maſters (for of them Paul ſpeaks in the firſt verſe of the 6th of Timothy) Let as many ſervants, ſaith he, as be under the yoke, count their own maſters worthy of all honour, that the word of God and his doctrine be not blaſphemed.

Servants living with unbelieving maſters, are greatly engaged to be both watchful, faithful and truſty. Engaged, I ſay, 1. From the conſideration of the condition of their maſter; for he being unbelieving, will have an evil eye upon thee, and upon thy doings, and ſo much the more becauſe thou profeſſeſt: As in the caſe of Saul and David, 1 Sam. 18. 8, 9, &c.

2. Thou art engaged becauſe of the profeſſion thou makeſt of the word of God; for by thy profeſſion, thou doſt lay both God and his word before thy maſter, and he hath no other wit but to blaſpheme them, if thou behave thyſelf unworthily. Wherefore Paul bids Titus, Exhort ſervants to be obedient to their own maſters, and to pleaſe them well in all things, not anſwering again (not giving parroting anſwers, or ſuch as are croſs or provoking) not purloining, but ſhewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things, Tit. 2. 9, 10.

That ſervant, who in an unbeliever's family, doth his work before God, as God's ordinance, he ſhall adorn the doctrine of God, if not ſave his maſter by ſo doing; but if he doth otherwiſe, he ſhall both ſtumble the unbeliever, diſhonour God, offend the faithful, and bring guilt upon his own ſoul.

Thirdly, For the froward maſter, tho' I diſtinguiſh him from the unbeliever, yet it is not becauſe he may not be ſuch, but becauſe every unbeliever doth not properly go under that name. Now with this froward and peeviſh fellow, thou art to ſerve as faithfully for the time thou ſtandeſt bound, as with the moſt pleaſant and rational maſter in the world. Servants, ſaith Peter, be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward, Pet. 2. 18. And if thy peeviſh maſter will ſtill be froward, either out of ſpite to thy religion, or becauſe he is without reaſon concerning thy labour, (thou to the utmoſt of thy power labouring faithfully) God then reckoneth thee a ſufferer for well-doing, as truly as if thou wert called upon the ſtage of this world before men for the matters of thy faith. Wherefore Peter adds this encouragement to ſervants, to the exhortation he gave them before: This is thank-worthy, ſaith he, if a man for conſcience toward God endureth grief, ſuffering wrongfully; for what glory is it, if when ye be buffeted for your faults, you take it patiently? But if when you do well, and ſuffer for it, you take it patiently, this is acceptable with God, 1 Pet. 2. 19, 20.

Wherefore be comforted concerning thy condition, with conſidering that God looks upon thee, as on Jacob in the family of Laban; and will right all thy wrongs, and recompenſe thee for thy faithful, wiſe, and godly behaviour, before, and in the ſervice of thy froward maſter.

Wherefore, be patient, I ſay, and abound in faithfulneſs in thy place and calling, till God make a way for thy eſcape from this place; and when thou mayſt be made free, uſe it rather.

Of Neighbours each to other.

HAving thus in few words ſhewed you what is duty under your ſeveral relations, I ſhall now at laſt ſpeak, in a word or two, touching good neighbourhood, and then draw towards a concluſion.

Touching neighbourhood, there are theſe things to be conſidered and practiſed, if thou wilt be found in the practical part of good neighbourhood.

Firſt, Thou muſt be of a good and ſound converſation in thy own family, place, and ſtation, ſhewing to all, the power that the goſpel and the things of another world hath in thy heart, That ye may be blameleſs and harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ye ſhine as lights in the world, Phil. 2. 15, 16.

Secondly, As perſons muſt be of good behaviour at home, that will be good neighbours, ſo they muſt be full of courteſy and charity to them that have need about them, Luke 10. 36, 37.

Right good neighbourhood, is, for men

readily to communicate, as of their ſpirituals, ſo of their temporalities, as food, raiment, and help to thoſe that have need; to be giving to the poor as thou ſeeſt them go by thee, or to enquire after their condition, and according to thy capacity to ſend unto them, Job 31. 15, 16, 17, &c.

Thirdly, Thou muſt be always humble and meek among them, as alſo grave and gracious; not light and frothy, but by thy words and carriage, miniſtering grace to the hearers, Eph. 4. 29.

Thus alſo Job honoured God among his neighbours, Job 30. 6, to 12.

Fourthly, Thy wiſdom will be, rightly to diſcountenance ſin, and to reprove thy neighbour for the ſame, Levit. 19. 17. denying thyſelf in ſome things, for the preventing an injury to thy neighbour, that thou mayeſt pleaſe him for his edification, Rom. 15. 2.

Fifthly, If thou wouldeſt be a good neighbour, take heed of thy tongue upon two accounts.

1. That thou with it give no offenſive language to thy neighbour, to the provoking of him to anger: Bear much, put up wrongs, and ſay little: It is an honour for a man to ceaſe from ſtrife: But every fool will be meddling, Prov. 20. 3. And again, He loveth tranſgreſſion that loveth ſtrife.

And as thou ſhouldeſt take heed that thou be not the original of contention and anger, ſo alſo take heed that thou be not an inſtrument to beget it between parties, by a tale-bearing and goſſiping ſpirit: He that paſſeth by, and meddleth with ſtrife belonging not to him, is like one that taketh a dog by the ears. As coals are to burning coals, and wood to fire: ſo is a contentious man to kindle ſtrife.

I do obſerve two things very odious in many profeſſors, the one is a head-ſtrong and ſtiff-necked ſpirit, that will have its own way. And the other is, a great deal of tatling and talk about religion, and but a very little, if any thing, of thoſe chriſtian deeds that carry in them the croſs of a chriſtian in the doing thereof, and profit to my neighbour.

1. When I ſay a head-ſtrong and ſtiff-necked ſpirit, I mean, they are for pleaſing themſelves and their own fancies, in things of no weight, though their ſo doing be as the very ſlaughter-knife to the weak conſcience of a brother or neighbour. Now this is baſe: A chriſtian in all ſuch things as intrench not the matters of faith and worſhip, ſhould be full of ſelf-denial, and ſeek to pleaſe others rather than themſelves; Giving none offence to the Jew, nor to the Greek, nor to the church of God; not ſeeking their own profit, but the profit of many, that they may be ſaved, 1 Cor. 10. 32, 33.

And the ſecond is as bad, to wit, when profeſſors are great pratlers, and talkers, and diſputers, but do little of any thing that beſpeaketh love to the poor, or ſelf-denial in outward things. Some people think religion is made up of words; a very wide miſtake; words without deeds, is but a half-faced religion: Pure religion, and undefiled before God and the Father, is this: To viſit the fatherleſs and widows in their affliction, and to keep thyſelf unſpotted from the world, Jam. 1. 27. Again, If a brother or a ſiſter be deſtitute of daily food, and one of you ſay unto them, Depart in peace, be warmed and filled (which are very fine words,) yet if you give them not thoſe things that are neceſſary to the body, what doth it profit? Jam. 2. 15, 16.

Now then, before I go any farther, I will here take an occaſion to touch a little upon thoſe ſins that are ſo rife in many profeſſors in this day; and they are, covetouſneſs, pride, and uncleanneſs; I would ſpeak a word to them in this place, the rather, becauſe they are they which ſpoil both chriſtian brotherhood, and civil neighbourhood, in too great a meaſure.

Firſt, For covetouſneſs.

1. Covetouſneſs, it is all one with deſire; he that deſires, covets; whether the thing he deſires be evil or good. Wherefore that which is called coveting, in Exod. 20. 17. is called deſire, in Deut. 5. 21. As the Apoſtle alſo ſaith, I had not known luſt except the law had ſaid, Thou ſhalt not covet, Rom. 7. 7. That is, I had not known luſt to be a ſin, unleſs the law had forbid it. Wherefore though lawful deſires are good, 1 Cor. 12. 31. and to be commended; yet covetouſneſs as commonly underſtood, is to be fled from, and abhorred, as of the devil.

2. Covetouſneſs, or evil deſire, it is the firſt mover, and giveth to every ſin its call, as I may ſay, both to move, and act; as was ſaid before, the Apoſtle had not known ſin, except the law had ſaid, Thou ſhalt not deſire, or covet; for where there is no deſire to ſin, there appears no ſin.

3. Therefore covetouſneſs carrieth in it every ſin, (we ſpeak of ſins againſt the ſecond table) even as a ſerpent carrieth her young ones in her belly. This the ſcripture affirms, where it ſaith, Thou ſhalt not covet thy neighbour's wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbour's, Exod. 20. 17. Covetouſneſs will meddle with any thing.

Now there are in my mind at preſent, theſe eight notes of covetouſneſs, which hinder good works, and a chriſtian converſation among men, wherever they are harboured.

Firſt, When men, to whom God hath given a comfortable livelihood, are yet not content therewith. This is againſt the

Apoſtle, where he ſaith, let your converſation be without covetouſneſs, and be content with ſuch things as ye have, for he hath ſaid, I will never leave thee nor forſake thee, Heb. 13. 5.

Secondly, It is covetouſneſs in the ſeller, that puts him to ſay of his traffick, it is better than it is, that he may heighten the price of it; and covetouſneſs in the buyer, that prompts him to ſay worſe of the thing, than he thinks in his conſcience it is, and that for an abatement of a reaſonable price. This is that which the Apoſtle forbids under the name of defraud, 1 Cor. 6. 7, 8. And that which Solomon condemns.

Thirdly, It is through covetouſneſs that men think much of that which goeth beſide their own mouth, though poſſibly it goeth to thoſe that have more need than themſelves, and alſo that better deſerve it than they.

Fourthly, It argueth covetouſneſs, when men will deprive themſelves, and thoſe under them, of the privileges of the goſpel, for more of this world, and is condemned by Chriſt.

Fifthly, It argueth covetouſneſs, when men that have it, can go by, or hear of the poor, and ſhut up their bowels and compaſſions from them, 1 John 3. 17.

Sixthly, Alſo when men are convinced it is their duty to communicate to ſuch and ſuch that have need; yet they defer it, and if not quite forget it, yet linger away the time, as being loth to diſtribute to the neceſſities of thoſe in want. This is forbidden by the Holy Ghoſt. Withhold not good from them to whom it is due when it is in the power of thy hand to do it. Now, it is due from thee to the poor, by the commandment of God, if they want, and thou haſt it: Say not then to thy neighbour, go, and come again to-mor- and I will give, when thou haſt it by thee, Prov. 3. 27, 28.

Seventhly, It argueth a greedy mind alſo, when, after men have caſt in their minds what to give, they then from that will be pinching, and clipping, and taking away; whereas the Holy Ghoſt ſaith, Every one, as he purpoſeth in his heart, ſo let him give, not grudgingly, nor of neceſſity; for God loveth a chearful giver, 2 Cor. 9. 7.

Laſtly, It argueth a filthy greedy heart alſo when a man, after he hath done any good, then in his heart to repent, and ſecretly wiſh that he had not ſo done, or at leaſt, that he had not done ſo much: this is to be weary of well-doing; (I ſpeak now of communicating) and carrieth in it two evils, Firſt, It ſpoileth the work done: And, Secondly, It (if entertained) ſpoileth the heart for doing any more ſo. The vile perſon ſhall be no more called liberal, nor the churl ſaid to be bountiful; for the liberal deviſeth liberal things, and by liberal things he ſhall ſtand.

Now then, to diſſuade all from this poiſonous ſin, obſerve, that above all ſins in the new teſtament, this is called idolatry, Eph. 5. 5. Col. 3. 5. And therefore God's people ſhould be ſo far from being taken with it, that they ſhould be much afraid of the naming of it one among another, leſt it ſhould as adulterous thoughts, infect the heart, by the talking of it, Eph. 5. 3.

Queſt. But why is covetouſneſs called Idolatry?

Anſ. 1. Becauſe it engageth the very heart of man in it, to mind earthly things it gets our love, which ſhould be ſet on God; and ſets it upon poor empty creatures; it puts our affections out of heaven, where they ſhould be, and ſets them on earth, where they ſhould not be, Ezek. 33. 31. Phil. 3. 18, 19. Col. 3. 1, 2, 3. Thus it changeth the object on which the heart ſhould be ſet, and ſetteth it on that on which it ſhould not: It makes a man forſake God, The fountain of living water, and cauſeth him to hew to himſelf ciſterns, broken ciſterns, which can hold no water, Jer. 2. 11, 12, 13.

For, 2. It rejecteth the care, government, and providence of God towards us, and cauſeth us to make of our care and induſtry a god, to whom, inſtead of God, we fly continually, both for the keeping what we have, and for getting more.

This was Iſrael's idolatry of old, and the original of all her idolatrous practices, Hoſ. 2. 5. For their mother hath played the harlot; (that is, committed idolatry) ſhe that conceived them hath done ſhamefully; for ſhe ſaid, I will go after my lovers, that gave me my bread and my waters, my wool and my flax, my oil and my drink.

3. It diſalloweth of God's way of diſpoſing his creatures, and would have them ordered and diſpoſed of otherwiſe than to his heavenly wiſdom ſeemeth meet; and hence ariſeth all diſcontents about God's dealing with us. Covetouſneſs never yet ſaid, It is the Lord, let him do what he pleaſeth; but is ever objecting, like a god, againſt every thing that goeth againſt it; and it is that which, like a god, draweth away the heart and ſoul from the true God, and his Son Jeſus Chriſt. And he went away ſorrowful; for he had great poſſeſſions, Mat. 19. 16, to 23. Now then, that which engageth the heart, that rejecteth the providence of God, and that is for ordering and diſpoſing of things contrary to God, and for breaking with God upon theſe terms, is idolatry; and all theſe do covetouſneſs. The wicked boaſteth of his heart's deſire, and bleſſeth the covetous, whom the Lord abhorreth, Pſal. 10. 3. Now the way to remedy this diſeaſe, is,

is to learn the leſſon which Paul had got by heart; to wit, In whatſoever ſtate you are, therewith to be content.

I come in the ſecond place, to ſpeak a word of pride and loftineſs of heart and life.

Of Pride.

1. PRIDE in general, it is that, which cauſeth a man to think of man and his things, above what is written, 1 Cor. 4. 6.

2. It hath its ſeat in the heart among theſe enormities, fornications, adulteries, laſciviouſneſs, murders, deceit, &c. Mark 7. 21, 22, 23. and ſheweth itſelf in theſe following particulars.

Firſt, when you ſlight this or that perſon, though gracious; that is, look over them, and ſhun them for their poverty in this world, and chuſe rather to have converſe with others, that poſſibly are leſs gracious, becauſe of their greatneſs in this world. This the Apoſtle James writes againſt, James 2. 1, 2, 3. under the name of partiality; for indeed the fruits of a puffed up heart, is to deal in this manner with chriſtians, 1 Cor. 4. 6, 7.

Now this branch of pride floweth from ignorance of the vanity of the creature, and of the worth of a gracious heart: wherefore get more of the knowledge of theſe two, and this ſprig will be nipt in the head, and you will learn to condeſcend to men of low degree, Rom. 12. 16.

Secondly, It argues pride of heart, when men will not deny themſelves in things what they may; for the good and profit of their neighbours. And it argueth now, that pride has got ſo much up into ſelf-love and ſelf-pleaſing, that they little care who they grieve or offend, ſo they may have their way, Obad. 12. 13, 14, 15.

Thirdly, It argueth pride of heart, when ſober reproofs for ſin, and unbeſeeming carriages will not down with thee, but that rather thou ſnuffeſt, and giveſt way to thy ſpirit to be peeviſh, and to retain prejudice againſt thoſe that thus reprove thee. Saith the Prophet, Hear ye, and give ear, be not proud, for the Lord hath ſpoken: That is hear the reproofs of God for your ſins, and break them off by repentance. But if you will not hear, my ſoul ſhall weep in ſecret for your pride, &c. Jer. 13. 15, 16, 17. So alſo in Hoſea, They will not frame their doing to turn unto their God; for the ſpirit of whoredom is in the midſt of them: They have not known the Lord; and the pride of Iſrael doth teſtify to his face, &c. Hoſ. 5. 4, 5.

This argueth great ſenſeleſneſs of God, and a heart greatly out of frame.

Fourthly, It argueth pride alſo, when a reproof or admonition will not down as well from the pooreſt ſaint, as from the greateſt doctor; and it argueth a glory in men, 1 Cor. 3. 21. and that they would that their faith ſhould ſtand in their wiſdom, and not in the power of God: That is, of naked truth, 1 Cor. 2. 5.

Fifthly, It argueth pride of heart, when a man that hath this or that in his heart to do in reference to God, but yet will ſlight a ſober aſking counſel and direction of God in this matter. The wicked through the pride of his countenance, will not ſeek after God, ſaith David, Pſal 10. 4.

Sixthly, It argueth pride of heart, when perſons are tickled with thoughts of their own praiſe, that ſecretly luſt after it; that think of themſelves and others above what is written; which thoſe do, who do not acknowledge that man in his beſt eſtate is altogether vanity: but ſuch kind of people have forgot the exhortation, Be not high-minded, but fear, Rom. 11. 10. And alſo, That there is a knowledge that puffeth up, and edifieth neither themſelves nor others.

Wherefore, to ſuch the Apoſtle ſaith, Be not deſirous of vain-glory, but in lowlineſs of mind, let each eſteem others better than themſelves, Phil. 2. 3. Gal. 5. 26.

Pride alſo there is in outward carriage, behaviour, and geſture, which is odious for chriſtians to be tainted with; and this pride is diſcovered by mincing words, a made carriage, and an affecting the toys and baubles that ſatan, and every light-headed fool bringeth into the world. As God ſpeaketh of the daughter of Zion, They walk with ſtretched-out necks, wanton eyes, mincing as they go, and making a tinkling with their feet, Iſa. 3. 16. A very unhandſome carriage for people that profeſs godlineſs, and that uſe to come before God to confeſs their ſins, and to bemoan themſelves for what they have done: how can a ſenſe of thy own baſeneſs, of the vileneſs of thy heart, and of the holineſs of God, ſtand with ſuch a carriage? doſt thou ſee the vileneſs of thy heart, the fruit of ſin? and art thou afflicted with that diſagreement that is between God and they heart, that layeſt the reins on the neck of thy luſts, and letteſt them run whither they will? be not deceived; pride ariſeth from ignorance of theſe things, 1 Tim. 6. 3, 4. A ſenſe of my vileneſs, of what I have deſerved, and of what continually in my heart oppoſeth God, cannot ſtand with a fooliſh, light, and wanton carriage: thou wilt then ſee there is other things to mind than to imitate the butterfly: alas, all theſe kind of things, are but a painting the devil, and ſetting a carnal gloſs upon a caſtle of his; thou art but making gay the ſpider; is thy heart ever the ſounder for thy fine gait, thy mincing words, and thy lofty looks? nay, doth not this argue; that thy heart is a rotten, cankered and beſotted heart? Oh! that God would but let thee ſee a little of thy own inſide, as thou haſt others to behold thy outſide: thou painted ſepulchre; thou whited wall, will theſe things be found vertues in the day of God? Or, is this the way that thou takeſt to mortify ſin? An high look, a proud heart, and the plowing of the wicked is ſin, Prov. 21. 4. Pride is the ring-leader of the ſeven abominations that the wiſe man nameth, Prov. 6. 16, 17. And is that above all that cauſeth to fall into the condemnation of the devil, 1 Tim. 3. 6.

Of Adultery or Uncleanneſs.

NOW I come in the laſt place to touch a word or two of adultery, and then to draw towards a concluſion.

Adultery, it hath its place in the heart among the reſt of thoſe filthineſſes I mentioned before, Mark 7. 21, 22. of which ſin I obſerve two things.

Firſt, That almoſt in every place where the Apoſtle layeth down a catalogue of wickedneſſes, he layeth down adultery, fornication, and uncleanneſs, in the front; as that in Mark 7. 21. Rom. 1. 29. 1 Cor. 6. 9. Gal. 5. 19. Eph. 5. 3. 1 Theſ. 4. 3, 4, 5. Heb. 12. 16. Jam. 2. 11. 1 Pet. 2. 11. 2 Pet. 2. 10.

From this I gather that the ſin of uncleanneſs is a very predominant and maſter ſin, eaſy to overtake the ſinner, as being one of the firſt that is ready to offer itſelf at all occaſions to break the law of God.

Secondly, I obſerve, that this ſin is committed unawares to many, even ſo ſoon as a man hath but looked upon a woman. I ſay unto you, ſaith Chriſt, that whoſoever looketh on a woman to luſt or deſire after her, he hath already committed adultery with her in his heart, Mat. 5. 28.

This ſin of uncleanneſs, I ſay, is a very taking ſin, it is natural above all ſins to mankind; as it is moſt natural, ſo it wants not tempting occaſions, having objects for to look on in every corner: wherefore there is need of a double and treble watchfulneſs in the ſoul againſt it. It is better here to make a covenant with our eyes, like Job, (Job. 31. 1.) than to let them wander to God's diſhonour, and our own diſcomfort.

There are theſe three things which diſcover a man or woman too much inclining to the uncleanneſs of their own hearts.

The firſt is a wanton eye, or an eye that doth ſecretly affect itſelf with ſuch objects as are tickling of the heart with the thoughts of immodeſty and uncleanneſs. Iſaiah calls this a wanton eye; and Peter, an eye full of adultery, that cannot ceaſe from ſin, 2 Pet. 2. 14. Iſa. 3. 16. This is that alſo which Chriſt calleth an evil eye; and John, the luſt of the fleſh, and of the eyes, and doth defile thoſe who are not very watchful over their own hearts, Mark 7. 22. 1 John 2. 16.

This wanton eye, is that which the moſt holy ſaints ſhould take heed of becauſe it is apt to ſeize upon them alſo. When Paul bids Timothy beſeech the younger women to walk as becomes the goſpel, he bids him do it with all purity: as who ſhould ſay, Take heed that while thou inſtructeſt them to holineſs, thou thyſelf be not corrupted with the luſt of thy eye, 1 Tim 5. 1, 2. O how many ſouls in the day of God, will curſe the day that ever they gave way to a wanton eye!

2. The ſecond thing that diſcovereth one much inclining to the luſts of uncleanneſs, it is wanton and immodeſt talk: ſuch as that brazen-faced whore in the ſeventh of the Proverbs had, or ſuch as they in Peter, who allured, through the luſt of the fleſh, through much wantonneſs, thoſe who were clean eſcaped from them, who live in error, 2 Pet. 2. 18. Out of the abundance of the heart the mouth ſpeaketh: wherefore if we be ſaints, let us take heed, as of our eye, ſo of our tongue, and let not the luſt of uncleanneſs, or of adultery, be once named among us, named among us as becometh ſaints, Epheſ. 5. 3. Mark: Let it not be once named. This implies, that the luſts of uncleanneſs are deviliſhly taking; they will both take the heart with eyes and tongue: Let it not be once named among you, &c.

Thirdly, Another thing that beſpeaks a man or woman inclining to wantonneſs and uncleanneſs, it is an adorning themſelves in light and wanton apparel. The attire of an harlot is too frequently in our day the attire of profeſſors; a vile thing, and argueth much wantonneſs and vileneſs of affections. If thoſe that give way to a wanton eye, wanton words, and immodeſt apparel, be not whores, &c. in their hearts, I know not what to ſay. Doth a wanton eye argue ſhamefacedneſs? doth wanton talk argue chaſtity? and doth immodeſt apparel, with ſtretched-out necks, naked breaſts, a made ſpeech, and mincing gaits, &c. argue mortification of luſts?

If any ſay that theſe things may argue pride as well as carnal luſts. Well: but why are they proud? Is it not to trick up the body? And why do they with pride trick up the body, if it be not to provoke both themſelves and others to luſts; God knoweth their hearts without their outſides; and we know their hearts by their outſides.

My friends I am here treating of good works, and perſuading you to fly thoſe things that are hindrances to them; wherefore bear with my plainneſs when I ſpeak againſt ſin; I would ſtrike it through with every word, becauſe elſe it will ſtrike us through with many ſorrows.

I do not treat of good works as if the doing of them would ſave us, (For we are juſtified by his grace, according to the hope of eternal life;) yet our ſins and evil works will lay us obnoxious to the judgments both of God and man. He that walketh not uprightly, according to the truth of the goſpel, is like to have his peace aſſaulted often, both by the devil, the law, death, and hell; yea, and is like to have God hide his face from him alſo, for the iniquity of his covetouſneſs, Iſa. 57. 17.

How can he that carrieth himſelf baſely in the ſight of men, think he yet well-behaveth himſelf in the ſight of God? and if ſo dim a light as is in man, can juſtly count thee as a tranſgreſſor, how ſhall thy ſins be hid from him, whoſe eye-lids try the children of men?

'Tis true, Faith without works juſtifies us before God: yet that faith that is alone, will be found to leave us ſinners in the ſight both of God and man, Rom. 3. 28. and 4. 5. James 2. 18. And though thou addeſt nothing to that which ſaveth thee by what thou canſt do, yet thy righteouſneſs may profit the ſon of man; as alſo ſaith the text: but if thou ſhalt be ſo careleſs as to ſay, what care I for being righteous to profit others? I tell thee, that the love of God is not in thee, Job. 35. 18. 1 John 3. 17. 1 Cor. 13. 1, 2, 3.

Walk therefore in God's ways, and do them, for this is your wiſdom, and your underſtanding in the ſight of the nations, which ſhall hear of all theſe ſtatutes, and ſay, this great nation is a wiſe and underſtanding people, Deut. 4. 6.

Obſervat. 3. Every believer ſhould not only take heed that their works be good, and ſo for the preſent do them, but ſhould carefully ſtudy to maintain them; that is, to keep in a continual exerciſe of them.

It is an eaſier matter to begin to do good, than it is to continue therein; and the reaſon is, there is not ſo much of a chriſtian's croſs in the beginning of a work, as there is in a continual, hearty, conſcientious practice thereof. Therefore chriſtians have need, as to be preſſed to do good, ſo to continue the work: man by nature, is rather a hearer than a doer, Athenian like, continually liſtning after ſome new thing; ſeeing many things, but obſerving nothing, Acts 17. 20. Iſa. 42. 20. It is obſervable, that after Chriſt had divided his hearers into four parts, he condemned three of them for fruitleſs hearers, Luk. 8. 5, 6, 7, 8. O it is hard continuing believing, continuing loving, continuing reſiſting all that oppoſeth; we are ſubject to be weary of well-doing, Gal. 6. 9. To pluck out right eyes, to cut off right hands and feet, is no pleaſant thing to fleſh and blood; and yet none but theſe ſhall have the promiſe of life; becauſe none but theſe will be found to have the effectual work of God's grace in their ſouls: If ye continue in my word, then are you my diſciples [indeed] Mat. 18. 8, 9. and 24. 13. John 8. 31. And hence it is that you find ſo many Ifs in the ſcripture about men's happineſs; as, if you be ſons, then heirs, and if you continue in the faith; and if we hold the beginning of our confidence ſtedfaſt to the end, Rom. 8. 17. Col. 1. 23. Heb. 3. 14. Not that their continuing in the way of God, is the cauſe of the work being right; but the work being right; cauſeth the continuance therein. As John ſaith in another place, They went out from us, becauſe they were not of us; for had they been of us, [no doubt] ſaith he, they would have continued with us, 1 John 2. 19. But I ſay, where the work of God indeed is ſavingly begun, even there is fleſh, corruption, and the body of death to oppoſe it: Therefore ſhould chriſtians take heed, and look that againſt theſe oppoſites, they maintain a continual courſe of good works among men.

Beſides, as there is that in our own bowels that oppoſeth goodneſs, ſo there is the tempter, the wicked one, both to animate theſe luſts, and to join with them in every aſſault againſt every appearance of God in our ſouls. And hence it is, that he is called the devil, the enemy, the deſtroyer, and him that ſeeks continually to devour us, 1 Pet. 5. 8. I need ſay no more but this; he that will walk like a chriſtian indeed, as he ſhall find it is requiſite, that he continue in good works; ſo his continuing therein, will be oppos'd; if therefore he will continue therein, he muſt make it his buſineſs to ſtudy how to oppoſe thoſe that oppoſe ſuch a life, that he may continue therein. Now then to help in this, here fitly comes in the laſt obſervation: to wit,

That the beſt way both to provoke ourſelves and others to good works, it is to be often affirming to others, the doctrine of juſtification by grace, and to believe it ourſelves, this is a faithful ſaying; and theſe things I will that thou affirm conſtantly, that thoſe which have believed in God, might be careful to maintain good works.

I told you before, that good works muſt flow from faith: and now I tell you, that the beſt way to be fruitful in them, is to be much in the exerciſe of the doctrine of juſtification by grace; and they both agree; for as faith animates to good works, ſo the doctrine of grace animates faith: wherefore, the way to be rich in good works, it is to be rich in faith; and the way to be rich in faith, is to be conſcientiouſly affirming the doctrine of grace to others, and believing it ourſelves.

Firſt, To be conſtantly affirming it to others. Thus Paul tells Timothy, that if he put the brethren in mind of the truths of the goſpel, he himſelf ſhould not only be a good miniſter of Chriſt, but ſhould be nouriſhed up in the words of faith and of good doctrine, 1 Tim. 4. 6.

It is the ordinance of God, that chriſtians ſhould be often aſſerting the things of God each to others; and that by their ſo doing, they ſhould edify one another, Heb. 10. 24, 25.

The doctrine of the goſpel is like the dew and the ſmall rain that diſtilleth upon the tender graſs, wherewith it doth flouriſh, and is kept green, Deut. 32. 1.

Chriſtians are like the ſeveral flowers in a garden, that have upon each of them the dew of heaven, which being ſhaken with the wind, they let fall their dew at each others roots, whereby they are jointly nouriſhed, and become nouriſhers of one another; for chriſtians to commune ſavourly of God's matters one with another, it is as if they opened to each others noſtrils boxes of perfume. Saith Paul to the church at Rome, I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end you may be eſtabliſhed; that is, that I may be comforted together with you, by the mutual faith both of you and me, Rom. 1. 11, 12.

Chriſtians ſhould be often affirming the doctrine of grace, and juſtification by it, one to another.

Secondly, As they ſhould be thus doing, ſo they ſhould live in the power of it themſelves, they ſhould by faith ſuck and drink in this doctrine, as the good ground receiveth the rain; which being done, forthwith there is proclaimed good works. Paul to the Coloſſians, ſaith thus, we give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your faith in the Lord Jeſus, and love to all the ſaints; for the hope which is laid up in heaven for you, whereof ye heard before in the word of the truth of the goſpel, which is come unto you, as it is alſo in all the world, and bringeth forth fruit, as it doth alſo in you. But how long ago? Why, ſince the day ye heard it, ſaith he, and knew the grace of God in truth, Col. 1. 3, to 7.

Apples and flowers are not made by the gardiner; but are an effect of the planting and watering. Plant in the ſinner good doctrine, and let it be watered with the word of grace; and as the effect of that, there is the fruits of holineſs, and the end everlaſting life, Rom. 6. 22.

Good doctrine is the doctrine of the goſpel, which ſheweth to men, that God cloathed them with the righteouſneſs of his Son, freely, and maketh him with all his benefits over to them, ; by which free gift the ſinner is made righteous before God; and becauſe he is ſo, therefore there is infuſed a principle of grace into the heart, whereby it is both quickened, and bringing forth fruit, Rom. 3. 21, to 26. 1 Cor. 1. 30. 2 Cor. 5. 21. John 1. 16.

Now then, ſeeing good works do flow from faith, and ſeeing faith is nouriſhed by an affirming of the doctrine of the goſpel, &c. take here theſe few conſiderations from the doctrine of the goſpel, for the ſupport of thy faith, that thou mayeſt be indeed fruitful and rich in good works.

Firſt, The whole bible was given for this very end, that thou ſhouldeſt both believe this doctrine, and live in the comfort and ſweetneſs of it: For whatſoever things was written afore-time, was written for our learning, that we through patience and comfort of the ſcriptures might have hope.

Secondly, That therefore every promiſe in the bible is thine, to ſtrengthen, quicken, and encourage thy heart in believing.

Thirdly, Conſider that there is nothing that thou doſt, can ſo pleaſe God as believing: The Lord takes pleaſure in them that fear him, in them that hope in his mercy, Pſal. 147. 11.

They pleaſe him becauſe they embrace his righteouſneſs, &c.

Fourthly, Conſider that all the withdrawings of God from thee, are not for the weakening, but for the tryal of thy faith; and alſo, that whatever he ſuffers ſatan, or thy own heart to do, it is not to weaken faith.

Fifthly, Conſider, that believing is that which will keep in thy view the things of heaven and glory; and that at which the devil will be diſcouraged, ſin weakened, and thy heart quickened and ſweetened, Heb. 11. 27. Jam. 4. 7. 1 Pet. 5. 9. Eph. 6. 16. Rom. 15. 13.

Laſtly, By believing, the love of God is kept with warmth upon the heart, and that this will provoke thee continually to bleſs God for Chriſt, for grace, for faith, hope, and all theſe things, either in God, or thee, that doth accompany ſalvation, 2 Cor. 2. 14. Pſal. 103. 1, 2, 3, 4. The doctrine of the forgiveneſs of ſins received by faith, will make notable work in the heart of a ſinner, to bring forth good works.

But ſecondly, Foraſmuch as there is a body of death and ſin in every one that hath the grace of God in this world; and becauſe this body of death will be ever oppoſing that which is good, as the Apoſtle ſaith, Rom. 7. 21. therefore take theſe few particulars further, for the ſuppreſſing that which will hinder a fruitful life.

1. Keep a continual watch over the wretchedneſs of thy own heart (not to be diſcouraged at the ſight of thy vileneſs) but to prevent its wickedneſs; for that will

labour either to hinder thee from doing good works, or elſe will hinder thee in the doing thereof; for evil is preſent with thee for both theſe purpoſes; Take heed, then, that thou do not liſten to that at any time, but deny, though with much ſtruggling, the workings of ſin to the contrary.

2. Let this be continually before thy heart, that God's eye is upon thee, and ſeeth every ſecret turning of thy heart, either too or from him: All things are naked and bare before the eyes of him with whom we have to do, Heb. 4. 13.

3. If thou deny to do that good which thou oughteſt, with what thy God hath given thee; then conſider, that though he love thy ſoul, yet he can chaſtiſe; Firſt, Thy inward man with ſuch troubles, that thy life ſhall be reſtleſs and comfortleſs: Secondly, And can alſo ſo blow upon thy outward man, that all thou getteſt, ſhall be put in a bag with holes, Pſal. 89. 31, 32, 33. Hag. 1. 6. And ſet the caſe he ſhould licenſe but one thief among thy ſubſtance, or one ſpark of fire among thy barns, how quickly might that be ſpent ill, and againſt thy will, which thou ſhouldeſt have ſpent to God's glory, and with thy will? And I tell thee further, that if thou want a heart to do good when thou haſt about thee, thou mayeſt want comfort in ſuch things thy ſelf from others, when thine is taken from thee, See Judg. 1. 6, 7.

4. Conſider, that a life full of good works, is the only way, on thy part, to anſwer the mercy of God extended to thee; God hath had mercy on thee, and hath ſaved thee from all thy diſtreſſes; God hath not ſtuck to give thee his Son, his Spirit, and the kingdom of heaven: Saith Paul, I beſeech you therefore by the mercies of God, that you preſent your bodies a living ſacrifice to God, holy, acceptable, which is your reaſonable ſervice, Rom. 12. 1. See Mat. 18. 32, 33.

5. Conſider, that this is the way to convince all men, that the power of God's things hath taken hold of thy heart (I ſpeak to them that hold the head) and ſay what thou wilt, if thy faith be not accompanied with a holy life, thou ſhalt be judged a withered branch, a wording profeſſor, ſalt without ſavour, and as lifeleſs as a ſounding braſs, and a tinkling cymbal, Joh. 15. Mat. 13. 1 Cor. 13. 1, 2. For, ſay they, ſhew us your faith by your works, for we cannot ſee your hearts, Jam. 2. 18. But I ſay on the contrary, if thou walk as becomes thee who art ſaved by grace, then thou wilt witneſs in every man's conſcience, that thou art a good tree; now thou leaveſt guilt on the heart of the wicked, 2 Sam. 24. 16, 17. Now thou takeſt off occaſion from them that deſire occaſion, and now thou art clear from the blood of all men, 2 Cor. 11. 12. Acts 20. 26, 31, to 35. This is the man alſo that provoketh others to good works: The ear that heareth ſuch a man, ſhall bleſs him; and the eye that ſeeth him, ſhall bear witneſs to him. Surely, ſaith David, he ſhall never be moved: The righteous ſhall be had in everlaſting remembrance, Heb. 10. 24. Job 29. 11. Pſal. 112. 6.

6. Again, the heart that is fulleſt of good works, hath in it at leaſt room for ſatan's temptations: And this is the meaning of Peter, where he ſaith, be ſober, be vigilant; that is, be buſying thy ſelf in faith and holineſs, for the devil, your adverſary, goeth about like a roaring lion, ſeeking whom he may devour, 1 Pet. 5. 8. He that walketh uprightly, walketh ſafely; and they that add to faith, vertue; to virtue knowledge; to knowledge, temperance; to temperance, brotherly kindneſs; and to theſe charity, and that abounds therein, he ſhall neither be barren nor unfruitful; he ſhall never fall, but ſo an entrance ſhall be miniſtred to him abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

7. The man who is fulleſt of good works, he is fitteſt to live, and fitteſt to die: I am now (at any time) ready to be offered up, ſaith fruitful Paul, 2 Tim. 4. 6. Whereas he that is barren, he is neither fit to live, nor fit to die; To die, he himſelf is convinced he is not fit; and to live, God himſelf ſaith, he is not fit; cut him down, why doth he cumber the ground? Luke 13. 7.

Laſtly, Conſider, to provoke thee to good works, thou ſhalt have of God when thou comeſt to glory, a reward for every thing thou doſt for him on earth: Little do the people of God conſider, how richly God will reward, what from a right principle and to a right end, is done for him here; not a bit of bread to the poor, not a draught of water to the meaneſt of them that belong to Chriſt, or the loſs of a hair of your head, ſhall in that day go without its reward, Luke 14. 13, 14. Mat. 10. 42.

For this light affliction (and ſo all other pieces of ſelf-denial) which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory, 2 Cor. 4. 17. I tell the chriſtian, be but rich in good works, and thou ſhalt have more than ſalvation; thy ſalvation thou haſt freely by grace through Chriſt, without works, Epheſ. 2. 8, 9, 10. but now being juſtified and ſaved, and as the fruits hereof, reviewed by the Holy Ghoſt; after this, I ſay, thou ſhalt be rewarded for every work that proves good; for God is not unrighteous to forget your works and labour of love, which you have ſhewed to his name, in that you have miniſtred to his ſaints, and do miniſter. Heb. 6. 10. 1 Cor. 3. 14.

3. 14. Moſes counted the reward that he was to have, for a ſhort ſuffering with the people of God, of greater worth, than the treaſures of Egypt, the ſmiles of the king, or the honour of his kingdom. Heb. 11. 25, 26, 27.

In a word, Let the diſappointments that do, and ſhall moſt ſurely befal the fruitleſs profeſſors, provoke thee to look with all diligence to thy ſtanding. For

Firſt, Such a one is but deceived and diſappointed touching the work of grace he ſuppoſeth to be in his heart, he thinks he is a chriſtian, and hath grace, as faith, hope, and the like, in his ſoul, yet no fruits of theſe things manifeſt themſelves in him; indeed his tongue is tipt with a talk and tattle of religion: Poor man, poor empty man! Faith without works is dead; thy hope ſhall be as the giving up the ghoſt; thy gifts with which thy ſoul is poſſeſſed, are but ſuch as are common to reprobates; thou art therefore diſappointed, God reputes thee ſtill but wicked, though thou comeſt and goeſt to the place of the holy, Jam. 2. 19, 20. Job 11. 20. 1 Cor. 13. 1, 2, 3.

Secondly, Therefore all thy joy and comfort muſt needs fall ſhort of ſaving comfort, and ſo leave thee in the ſuds notwithſtanding; thy joy is the joy of the Phariſees, Joh. 5. 33. and thy gladneſs as that of Herod; Mark 6. 20. and the longeſt time it can laſt, it is but a ſcripture moment, Job 20. 5. Alas, in all thy gladneſs and content with thy religion, thou art but like the boy that plays with braſs inſtead of gold; and with counters inſtead of that which will go for current coin: Thus, If a man think himſelf to be ſomething when he is nothing, he deceivethor diſappoints himſelf, Gal. 6. 3.

Thirdly, This is not all, but look thou certainly for an eternal diſappointment in the day of God, for it muſt be; thy lamp will be out at the firſt ſound the trump of God ſhall make in thine ears; thou canſt not hold up at the appearance of the Son of God in his glory; his very looks will be to thy profeſſion, as a ſtrong wind is to a blinking candle, and thou ſhalt be left only to ſmoak.

Oh the alteration that will befal a fooliſh virgin! She thought ſhe was happy, and that ſhe ſhould have received happineſs with thoſe that were right at the heart; but behold the contrary, her lamp is going out, ſhe is now to ſeek for ſaving grace, when the time of grace is over! her heaven ſhe thought of, is proved a hell, and her God is proved a devil; God hath caſt her out of his preſence, and claps the door upon her; ſhe pleads her profeſſion, and the like, and ſhe hath for her anſwer repulſes from heaven: So are the paths of all that forget God; and the hypocrites hope ſhall periſh; whoſe hope ſhall be cut off, and whoſe truſt ſhall be the ſpiders web; though he lean upon his houſe, it ſhall not ſtand; he ſhall hold it faſt, but it ſhall not endure, Mat. 25. 1, to 10. Luke 13. 25, to 29. Job 8. 13, 14, 15.

Take heed therefore; thy ſoul, heaven, and eternity lies at ſtake; yea, they turn either to thee or from thee upon the hinge of thy faith: If it be right, all is thine; if wrong, then all is loſt, however thy hope and expectations are to the contrary; For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love: Let no man therefore deceive you with vain words, for becauſe of theſe things cometh the wrath of God upon the children of unbelief: For the earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God; but that which beareth briars and thorns, is [rejected] and is nigh unto curſing, whoſe end is to be burned, Gal. 5. 6. Eph. 5. 3, 4, 5, 6. Heb. 6. 7, 8.

Object. But what ſhall I do, who am ſo cold, ſlothful and heartleſs, that I cannot find any heart to do any work for God in this world? Indeed time was when his dew reſted all night upon my branches, and when I could with deſire, with earneſt deſire, be doing and working for God; but alas, now it is otherwiſe.

Anſwer. If this be true, thy caſe is ſad, thou art to be pitied; the Lord pity thee: And for thy recovery out of this condition, I would give thee no other counſel, than was given to Epheſus, when ſhe had loſt her firſt love: Remember, ſaith Chriſt, from whence thou art fallen, and repent, and do thy firſt works, &c.

Mark: Thy firſt work, is to enter into a ſerious conſidering, and remembrance from whence thou art fallen: Remember that thou haſt left thy God, the ſtay of thy ſoul, and him without whom there is no ſtay, comfort, or ſtrength, for thee either to do or ſuffer any thing in this world. Without me, ſaith he, you can do nothing, John 15. 5. A ſad condition; the remembrance of this, for certain, is the firſt ſtep to the recovering a back-ſliding heart; for the right remembrance of this, doth bring to mind what loſs that ſoul hath ſuſtained that is in this condition, how it hath loſt its former viſits, ſmiles, and conſolations of God: When thy conſcience was ſupplied with the blood of thy Saviour; when every ſtep thou tookeſt, was, as it were in honey and butter; and when thy heart could meditate terror with comfort, Job 29. 2, to 7. Iſa. 33. 14, to 19. Inſtead of which, thou feeleſt darkneſs, hardneſs of heart, and the thoughts of God are terrible to thee, Pſal. 77. 3. Now God never viſits thee; or if he doth, it is but as a wayfaring man, that tarrieth but for a night.

This alſo brings to mind, how the caſe is altered with thee, touching thy confidence in God for thy future happineſs, how uncertain thou now art of thy hopes for heaven, how much this life doth hang in doubt before thee, Deut. 28. 65, 66.

2. Remember therefore from whence thou art fallen, and repent.] Theſe are words well put together; for a ſolid conſidering of what I have loſt in my declining, will provoke in my heart a ſorrow, and godly heavineſs, whereby I ſhall be forced to bemoan my condition, and ſay, I will go and return to my firſt huſband, for then it was better with me than now, Hoſ. 2. 7.

And believe it, the reaſon of God's ſtanding off from giving thee comfortable communion with himſelf, it is, that thou mighteſt firſt ſee the difference between ſticking cloſe to God,] and forſaking of him; and next, that thou mighteſt indeed acknowledge thy offence, and ſeek his face, Hoſ. 5. 15. He taketh no pleaſure in thy forlorn condition; he had rather thou ſhouldeſt have him in thy boſom, only he will have it in his own way: He looketh down upon men, and if any ſay, I have ſinned, and perverted that which is right, and it profiteth me not; then he will deliver his ſoul from going down into the pit, and his life ſhall ſee the light, Job 33. 27, 28.

3. Remember from whence thou art fallen, and repent, and do thy firſt works.

As there ſhould be a remembring and a repenting; ſo there ſhould be a hearty doing our firſt works; a believing as before; a laying hold of the things of heaven and glory, as at the firſt; for now is God returned to thee, as before; Zech. 1. 16. And tho' thou maiſt thro' the loſs of thy locks, with Samſon, be weak at the firſt, yet, in ſhort time, thy hair will grow again; that is, thy former experience will in ſhort ſpace be as long, large and ſtrong as in the former times; indeed at the firſt thou wilt find all the wheels of thy ſoul ruſty, and all the ſtrings of thine heart out of tune; as alſo when thou firſt beginneſt to ſtir, the duſt and filth of thy heart, will, like ſmoak, trouble thee from that clear beholding the grace of thy God, and his love to thy ſoul; but yet wait, and go on, and though thou findeſt thyſelf as unable to do any thing as thou formerly couldeſt; yet I ſay, up, and be doing, and the Lord will be with thee; for he hath not deſpiſed the day of thy ſmall things, 1 Chron. 22. 16. Zech. 4. 10.

I know thou wilt be afflicted with a thouſand temptations, to drive thee to deſpair, that thy faith may be faint, &c. But againſt all them ſet thou the word of God, the promiſe of grace, the blood of Chriſt, and the examples of God's goodneſs to the back-ſliders, that are for thy encouragement recorded in the ſcriptures of truth; and remember, that turning to God after back-ſliding, is the greateſt piece of ſervice thou canſt do for him, and the greateſt honour thou canſt bring to the blood of Chriſt; and know farther, that God, to ſhew his willing reception of ſo unworthy a creature, ſaith, there ſhall be joy in heaven at thy converſion to him again, Luke 15. 7, 10.

To Conclude.

IF thou yet, notwithſtanding what hath been ſaid, doſt remain a back-ſlider,

Firſt, Then remember that thou muſt die; and remember alſo, that when the terrors of God, of death, and a back-ſlidden heart meet together, there will be ſad work in that ſoul; this is the man that hangeth tilting over the mouth of hell, while death is cutting the thread of his life.

Secondly, Remember, that though God doth ſometimes, yea, often, receive back-ſliders; yet it is not always ſo: Some draw back unto perdition; for becauſe they have flung up God, and would none of him, he in juſtice flings up them and their ſouls for ever, Prov. 1. 24, 25, 26, 27, 28.

I have obſerved that ſometimes God, as it were, in revenge for injury done him, doth ſnatch away ſouls in the very nick of their back-ſliding; as he ſerved Lot's wife, when he turned her into a pillar of ſalt, even while ſhe was looking over her ſhoulder to Sodom, Gen. 19. 26. An example that every back-ſlider ſhould remember with aſtoniſhment, Luke 17. 32.

Thus have I in few words, written to you, (before I die) a word to provoke you to faith and holineſs, becauſe I deſire that you may have the life that is laid up for all them that believe in the Lord Jeſus, and love one another when I am deceaſed; though there I ſhall reſt from my labours, and be in paradiſe, as though grace I comfortably believe; yet it is not there, but here, I muſt do you good; wherefore I not knowing the ſhortneſs of my life, nor the hindrance that hereafter I may have of ſerving my God and you, I have taken this opportunity to preſent theſe few lines unto you for your edification.

Conſider what hath been ſaid, and the Lord give you underſtanding in all things.

Farewel.

A Diſ-

A Diſcourſe touching PRAYER.

Wherein is briefly diſcovered,

I. What PRAYER is.
II. What it is to PRAY with the Spirit.
III. What it is to PRAY with the Spirit, and with the Underſtanding alſo.

But, we know not what we ſhould pray for as we ought; only the Spirit helpeth our Infirmities, Rom. xiv. 26.

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1 CORINTHIANS xiv. 15.

I will pray with the Spirit, and I will pray with the Underſtanding alſo.

PRAYER is an ordinance of God, and that to be uſed both in publick and private; yea, ſuch an ordinance, as brings thoſe that have the ſpirit of ſupplication, into great familiarity with God; and is alſo ſo prevalent an action, that it getteth of God, both for the perſon that prayeth, and for them that are prayed for, great things. It is the opener of the heart of God, and a means by which the ſoul though empty, is filled. By prayer, the chriſtian can open his heart to God, as to a friend, and obtain freſh teſtimony of God's friendſhip to him. I might ſpend many words in diſtinguiſhing between publick and private prayer; as alſo between that in the heart, and that with the vocal voice: Something alſo might be ſpoken to diſtinguiſh between the gifts and graces of prayers; but eſchewing this method, my buſineſs ſhall be at this time only to ſhew you the very heart of prayer, without which, all your lifting up, both of hands, and eyes, and voices, will be to no purpoſe at all, I will pray with the Spirit.

The method that I ſhall go in at this time, ſhall be, Firſt, To ſhew you what true prayer is. Secondly, To ſhew you, what it is to pray with the Spirit. Thirdly, What it is to pray with the Spirit, and underſtanding alſo. And ſo, fourthly, To make ſome ſhort uſe and application of what ſhall be ſpoken.

What Prayer is.

FOR the firſt, What prayer is.

Prayer is a ſincere, ſenſible, affectionate pouring out of the heart or ſoul to God, through Chriſt, in the ſtrength and aſſiſtance of the holy Spirit, for ſuch things as God hath promiſed, or according to the word, for the good of the church, with ſubmiſſion, in faith, to the will of God.

In this deſcription are theſe ſeven things.

1. It is a ſincere. 2. A ſenſible. 3. An affectionate pouring out of the ſoul to God, through Chriſt. 4. By the ſtrength or aſſiſtance of the Spirit. 5. For ſuch things as God hath promiſed, or, according to his word. 6. For the good of the church. 7. With ſubmiſſion in faith to the will of God.

For the firſt of theſe, It is a ſincere pouring out of the ſoul to God. Sincerity is ſuch a grace as runs through all the graces of God in us, and through all the actings of a chriſtian, and hath the ſway in them too, or elſe their actings are not any thing regarded of God, and ſo of and in prayer, of which particularly David ſpeaks, when he mentions prayer. I cried unto the Lord with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear my prayer. Part of the exerciſe of prayer is ſincerity, without which, God looks not upon it as prayer in a good ſenſe: Then ſhall you ſeek me and find me, when you ſhall ſearch for me with your whole heart, Jer. 29. 12, 13. The want of this made the Lord reject their prayers in Hoſea 7. 14. where he ſaith, They have not cried unto me with their heart, (that is in ſincerity) when they howled upon their beds But for a pretence, for a ſhew in hypocriſy, to be ſeen of men, and applauded for the ſame, they pray. Sincerity was that which Chriſt commended in Nathaniel, when he was under the fig-tree;

fig-tree; Behold an Iſraelite indeed, in whom there is no guile. Probably this good man was pouring out of his ſoul to God in prayer under the fig-tree, and that in a ſincere, and unfeigned ſpirit before the Lord. The prayer that hath this in it as one of the principal ingredients, is the prayer that God looks at. Thus, the prayer of the upright is his delight, Prov. 15. 8.

And why muſt ſincerity be one of the eſſentials of prayer, which is accepted of God, but becauſe ſincerity carries the ſoul in all ſimplicity to open its heart to God, and to tell him the caſe plainly without equivocation; to condemn itſelf plainly without diſſembling; to cry to God heartily, without complimenting. I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtized me, and I was chaſtized, as a bullock unaccuſtomed to the yoke. Sincerity is the ſame in a corner alone, as it is before the face of all the world. It knows not how to wear two vizards, one for an appearance before men, and another for a ſhort ſnatch in a corner; but it muſt have God, and be with him in the duty of prayer. It is not a lip-labour that it doth regard, for it is the heart that God looks at, and that which prayer comes from, if it be that prayer which is accompanied with ſincerity.

2. It is a ſincere and ſenſible pouring out of the heart or ſoul. It is not as many take it to be, even a few babling, prating, complimentory expreſſions, but a ſenſible feeling there is in the heart. Prayer hath in it a ſenſibleneſs of divers things: Sometimes ſenſe of ſin, ſometimes of mercy received, ſometimes of the readineſs of God to give mercy, &c.

Firſt a ſenſe of the want of mercy, by reaſon of the danger of ſin. The ſoul I ſay, feels, and from feeling ſighs, groans, and breaks at the heart. For right prayer bubbleth out of the heart when it is overpreſſed with grief and bitterneſs, as blood is forced out of the fleſh, by reaſon of ſome heavy burden that lieth upon it. David roars, cries, weep, faints at heart, fails at the eyes, loſeth his moiſture, &c. Hezekiah mourns like a dove. Ephraim bemoans himſelf. Peter weeps bitterly, Chriſt hath ſtrong cryings and tears, and all this from a ſenſe of the juſtice of God, the guilt of ſin, the pains of hell and deſtruction. The ſorrows of death compaſſed me about, the pains of hell got hold upon me, and I found trouble and ſorrow. Then cried I unto the Lord. And in another place, My ſore ran in the night. Again, I am bowed down greatly, I go mourning all the day long. In all theſe inſtances, and in hundreds more that might be named, you may ſee that prayer carrieth in it a ſenſible feeling diſpoſition, and that firſt from a ſenſe of ſin.

Secondly, Sometimes there is a ſweet ſenſe of mercy received; encouraging, comforting, ſtrengthening, enlivening, enlightening mercy, &c. Thus David pours out his ſoul to bleſs, and praiſe, and admire the great God for his loving kindneſs to ſuch poor vile wretches. Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name. Bleſs the Lord, O my ſoul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diſeaſes, and crowneth thee with loving-kindneſs and tender mercies; who redeemeth thy life from deſtruction, who ſatisfieth thy mouth with good things, ſo that thy youth is renewed as the eagles. And thus is the prayer of ſaints ſometimes turned into praiſe and thankſgiving, and yet are prayers ſtill. This is a myſtery, God's people pray with their praiſes, as it is written, Be careful for nothing, but in every thing by prayer with ſupplication and thankſgiving, let your requeſt be made known to God. A ſenſible thankſgiving for mercy received, is a mighty prayer in the ſight of God: it prevails with him unſpeakably.

Thirdly, In prayer, there is ſometimes in the ſoul, a ſenſe of mercy to be received. This again ſets the ſoul all on a flame. Thou, O Lord God, (ſaith David) haſt revealed to thy ſervant, ſaying, I will build thee an houſe; therefore hath thy ſervant found in his heart to pray unto thee. This provoked Jacob, David, Daniel, with others, even a ſenſe of mercies to be received; which cauſed them, not by fits and ſtarts, nor yet in a fooliſh, frothy way to babble over a few words written in a paper; but mightily, fervently, and continually, to groan out their conditions before the Lord, as being ſenſible; ſenſible, I ſay, of their wants, their miſery, and the willingneſs of God to ſhew mercy.

A good ſenſe of ſin, and the wrath of God, with ſome encouragement from God to come unto him, is a better Common-prayer-book than that which is taken out of the papiſtical maſs-book; being the ſcraps and fragments of the devices of ſome popes, ſome friars, and I wot not what.

3. Prayer is a ſincere, ſenſible, and an affectionate pouring out of the ſoul to God. O the heat, ſtrength, life, vigour, and affection that is in right prayer! As the hart panteth after the water-brooks, ſo longeth my ſoul after thee, O God. I have longed for thy precepts: I have longed after thy ſalvation. My ſoul longeth, yea, fainteth for the courts of the Lord; my heart and my fleſh crieth out for the living God. My ſoul breaketh for the longing that it hath unto thy judgments at all times. Mark ye here, My ſoul longeth, it longeth, &c. O what affection is here diſcovered in prayer! The like you have

in Daniel; O Lord hear; O Lord forgive; O Lord, hearken and do; defer not for thy name's ſake, O my God. Every ſyllable carrieth a mighty vehemency in it. This is called the fervent, or the working prayer, by James. And ſo again, Luke 22. 44. And being in an agony, he prayed more earneſtly, or had his affections more and more drawn out after God for his helping hand. O how wide are the moſt of men with their prayers from this prayer, that is prayer in God's account. Alas! the greateſt part of men make no conſcience at all of the duty; and as for them that do, it is to be feared that many of them are very great ſtrangers to a ſincere, ſenſible and affectionate pouring out their hearts or ſouls to God; but even content themſelves with a little lip-labour and bodily exerciſe, mumbling over a few imaginary prayers. When the affections are indeed engaged in prayer, then the whole man is engaged, and that in ſuch ſort, that the ſoul will ſpend itſelf to nothing, as it were, rather than it will go without that good deſired, even communion and ſolace with Chriſt. And hence it is that the ſaints have ſpent their ſtrengths, and loſt their lives, rather than go without the bleſſing, Pſal. 69. 3. and 38. 9, 10. Gen. 32. 24, to 26.

All this is too evident by the ignorance, prophaneneſs, and ſpirit of envy, that reigns in the hearts of thoſe men that are ſo hot for the forms, and not the power of praying: Scarce one of forty among them know what it is to be born again, to have communion with the Father through the Son; to feel the power of grace ſanctifying their hearts; but for all their prayers, they ſtill live curſed, drunken, whoriſh, and abominable lives, full of malice, envy, deceit, perſecuting of the dear children of God. O what a dreadful after-clap is coming upon them! which all their hypocritical aſſembling themſelves together, with all their prayers, ſhall never be able to help them againſt, or ſhelter them from.

Again, It is a pouring out of the heart or ſoul. There is in prayer an unboſoming of a man's ſelf, an opening of the heart to God, an affectionate pouring out of the ſoul in requeſts, ſighs, and groans. All my deſires are before thee (ſaith David) my groanings are not hid from thee. And again, My ſoul thirſteth for God, even for the living God: When ſhall I come and appear before God? When I remember theſe things, I pour out my ſoul in me, Pſal. 42. 2, 3. Mark, I pour out my ſoul: It is an expreſſion, ſignifying, that in prayer there goeth the very life and whole ſtrength to God. As in another place, Truſt in him at all times ye people; pour out your hearts before him. This is the prayer to which the promiſe is made, for the delivering of a poor creature out of captivity and thraldom: If from thence thou ſhalt ſeek the Lord, thou ſhalt find him, if thou ſeekeſt him with all thy heart, and with all thy ſoul, Deut. 4. 29.

Again, It is a pouring out of the heart or ſoul to God. This ſheweth alſo the excellency of the ſpirit of prayer: It is the great God to which it retires: When ſhall I come and appear before God? And it argueth that the ſoul that thus prayeth indeed, ſees an emptineſs in all things under heaven; that in God alone there is reſt and ſatisfaction for the ſoul. Now ſhe that is a widow, and deſolate, truſteth in God. So ſaith David, In thee, O Lord, do I put my truſt; let me never be put to confuſion: Deliver me in thy righteouſneſs, and cauſe me to eſcape; incline thine ear to me and ſave me: Be thou my ſtrong habitation, whereunto I may continually reſort. For thou art my rock and my fortreſs: deliver me, O God, out of the hand of the unrighteous and cruel man: For thou art my hope, O Lord my God, thou art my truſt from my youth. Many in a wording way ſpeak of God; but right prayer makes God his hope, ſtay, and all. Right prayer ſees nothing ſubſtantial, and worth the looking after, but God. And that (as I ſaid before) it doth in a ſincere, ſenſible, and affectionate way.

Again, It is a ſincere, ſenſible, affectionate pouring out of the heart or ſoul to God, through Chriſt. This through Chriſt muſt needs be added, or elſe it is to be queſtioned, whether it be prayer, tho' in appearance it be never ſo eminent and eloquent.

Chriſt is the way through whom the ſoul hath admittance to God, and without whom it is impoſſible, that ſo much as one deſire ſhould come into the ears of the Lord of ſabbath. If you aſk any thing in my name: Whatſoever you aſk the Father in my name, I will do it. This was Daniel's way in praying for the people of God, he did it in the name of Chriſt. Now therefore, O our God, hear the prayer of thy ſervant, and his ſupplications, and cauſe thy face to ſhine upon thy ſanctuary that is deſolate, for the Lord's ſake. And ſo David, For thy name ſake, (that is, for thy Chriſt's ſake) pardon mine iniquity; for it is great. But now, it is not every one that maketh mention of Chriſt's name in prayer, that doth indeed, and in truth effectually pray to God in the name of Chriſt, or through him. This coming to God through Chriſt, is the hardeſt part that is found in prayer. A man may more eaſily be ſenſible of his works, ay, and ſincerely too deſire mercy, and yet not be able to come to God by Chriſt. That man that comes to God by Chriſt, he muſt firſt have the knowledge of him. For he that comes to God, muſt believe that he is. And ſo he that comes to God through Chriſt, muſt be enabled to know Chriſt. Lord, (ſaith Moſes) ſhew me thy way, that I may know thee.

This Chriſt, none but the Father can reveal. And to come through Chriſt, is for the ſoul to be enabled of God to ſhroud itſelf under the ſhadow of the Lord Jeſus, as a man ſhroudeth himſelf under a thing for ſafeguard. Hence it is that David ſo often terms Chriſt his ſhield, buckler, tower, fortreſs, rock of defence, &c. Not only, becauſe by him he overcame his enemies; but, becauſe through him he found favour with God the Father. And ſo he ſaith to Abraham, Fear not, I am thy ſhield, &c. The man then that comes to God through Chriſt, muſt have faith, by which he puts on Chriſt, and in him appears before God. Now he that hath faith, is born of God, born again, and ſo becomes one of the ſons of God; by vertue of which he is joined to Chriſt, and made a member of him. And therefore, ſecondly, He as a member of Chriſt, comes to God; I ſay, as a member of him, ſo that God looks on that man as part of Chriſt, part of his body, fleſh, and bones, united to him by election, converſion, illumination, the Spirit being conveyed into the heart of that poor man by God. So that now be comes to God in Chriſt's merits, in his blood, righteouſneſs, victory, interceſſion, and ſo ſtands before him; being accepted in his beloved. And becauſe this poor creature is thus a member of the Lord Jeſus, and under this conſideration hath admittance to come to God: Therefore, by vertue of this union, alſo is the holy Spirit conveyed into him, whereby he is able to pour out himſelf, (to wit) his ſoul before God, with his audience. And this leads me to the next, or fourth particular.

4. Prayer is a ſincere, ſenſible, affectionate pouring out of the heart or ſoul to God through Chriſt, by the ſtrength or aſſiſtance of the Spirit. For theſe things do ſo depend one upon another, that it is impoſſible that it ſhould be prayer, without there be a joint concurrence of them; for though it be never ſo famous, yet without theſe things, it is only ſuch prayer as is rejected of God. For without a ſincere, ſenſible, affectionate pouring out of the heart to God, it is but lip-labour; and if it be not through Chriſt, it falleth far ſhort of ever ſounding well in the ears of God. So alſo, if it be not in the ſtrength and aſſiſtance of the Spirit, it is but like the ſons of Aaron, offering with ſtrange fire. But I ſhall ſpeak more to this under the ſecond head; and therefore in the mean time, That which is not petitioned through the teaching and aſſiſtance of the Spirit, it is not poſſible that it ſhould be according to the will of God.

5. Prayer is a ſincere, ſenſible, affectionate pouring out of the heart or ſoul to God through Chriſt, in the ſtrength, and aſſiſtance of the Spirit, for ſuch things as God hath promiſed, &c. Prayer it is, when it is within the compaſs of God's word; and it is blaſphemy, or at beſt, vain babbling, when the petition is beſide the book. David therefore ſtill, in his prayer, kept his eye on the word of God. My ſoul, ſaith he, cleaveth to the duſt; quicken me according to thy word. And again, My ſoul melteth for heavineſs: ſtrengthen me according to thy word. And, remember thy word unto thy ſervant, on which thou haſt cauſed me to hope. And indeed the Holy Ghoſt doth not immediately quicken and ſtir up the heart of the chriſtian without, but by, with, and through the word, by bringing that to the heart, and by opening of that, whereby the man is provoked to go to the Lord, and to tell him how it is with him; and alſo to argue, and ſupplicate, according to the word, Thus it was with Daniel that mighty prophet of the Lord. He underſtanding by books, that the captivity of the children of Iſrael was hard at an end; then according unto that word he maketh his prayer to God. I Daniel (ſaith he) underſtood by books, (viz. the writings of Jeremiah,) the number of the years whereof the word of the Lord came to Jeremiah, that he would accompliſh ſeventy years on the deſolation of Jeruſalem. And I ſet my face to the Lord God, to ſeek by prayer and ſupplication, with faſting, and ſackcloth and aſhes. So that I ſay, as the Spirit is the helper and the governor of the ſoul, when it prayeth according to the will of God; ſo it guideth by and according to the word of God, and his promiſe. Hence it is that our Lord Jeſus Chriſt himſelf did make a ſtop, although his life lay at ſtake for it; I could now pray to my Father, and he ſhould give me more than twelve legions of angels; but how then muſt the ſcripture be fulfilled, that thus it muſt be. As who ſhould ſay, were there but a word for it in ſcripture, I ſhould ſoon be out of the hands of mine enemies, I ſhould be help'd by angels; but the ſcripture will not warrant this kind of praying, for that ſaith otherwiſe. It is a praying then according to the word and promiſe. The Spirit by the word muſt direct, as well in the manner, as in the matter of prayer. I will pray with the Spirit, and I will pray with the underſtanding alſo. But there is no underſtanding without the word: For if they reject the word of the Lord, what wiſdom is in them?

6. For the good of the church. This clauſe reacheth in whatſoever tendeth either to the honour of God, Chriſt's advancement, or his people's benefit. For God, and Chriſt, and his people are ſo linked together, that if the good of one be

prayed for, to wit, the church, the glory of God, and advancement of Chriſt muſt needs be included. For as Chriſt is in the Father, ſo the ſaints are in Chriſt; and he that toucheth the ſaints, toucheth the apple of God's eye; and therefore pray for the peace of Jeruſalem, and you pray for all that is required of you. For Jeruſalem will never be in perfect peace until ſhe be in heaven; and there is nothing that Chriſt doth more deſire than to have her there. That alſo is the place that God through Chriſt hath given her. He then that prayeth for the peace and good of Sion, or the church, doth aſk that in prayer which Chriſt hath purchaſed with his blood; and alſo that which the Father hath given to him as the price thereof. Now he that prayeth for this, muſt pray for abundance of grace for the church, for help againſt all its temptations, that God would let nothing be too hard for it, that all things might work together for its good; that God would keep them blameleſs and harmleſs, the ſons of God, to his glory, in the midſt of a crooked and perverſe nation. And this is the ſubſtance of Chriſt's own prayer in John 17. And all Paul's prayers did run that way, as one of his prayers do eminently ſhew. And this I pray, that your love may abound yet more and more in all knowledge, and all judgment; that ye may approve things that are excellent; that ye may be ſincere, and without offence until the day of Chriſt. Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, to the glory and praiſe of God.

But a ſhort prayer you ſee, and yet full of good deſires for the church, from the beginning to the end; that it may ſtand and go on, and that in the moſt excellent frame of Spirit, even without blame, ſincere, and without offence until the day of Chriſt, let its temptations or perſecutions be what they will. And becauſe, as I ſaid, prayer doth ſubmit to the will of God, and ſay, Thy will be done, as Chriſt hath taught; therefore the people of the Lord in all humility are to lay themſelves and their prayers, and all that they have, at the foot of their God, to be diſpoſed of by him as he in his heavenly wiſdom ſeeth beſt Yet not doubting but God will anſwer the deſire of his people, that way that ſhall be moſt for their advantage, and his glory. When the ſaints therefore do pray with ſubmiſſion to the will of God, it doth not argue, that they are to doubt or queſtion God's love and kindneſs to them. But becauſe they at all times are not ſo wiſe, but that ſometimes ſatan may get advantage of them, as to tempt them to pray for that, which if they had it, would neither prove to God's glory, nor his peoples good; Yet, this is the confidence we have in him, that if we aſk any thing according to his will, he heareth us: And if we know, that heareth us, whatſoever we aſk, we know that we have the petition that we aſk of him; That is, we aſking in the Spirit of grace and ſupplication. For, as I ſaid before, that petition that is not put up in and through the Spirit, it is not to be anſwered, becauſe it is beſide the will of God. For the Spirit only knoweth that, and ſo conſequently knoweth how to pray according to that will of God. For what man knoweth the things of a man, ſave the ſpirit of a man that is in him; even ſo the things of God knoweth no man but the Spirit of God. But more of this hereafter.

Thus you ſee, firſt, what prayer is. Now to proceed:

II. I will pray with the Spirit.

Now to pray with the Spirit; for that's the praying man, and none elſe, ſo as to be accepted of God: It is for a man (as aforeſaid) ſincerely, and ſenſibly, with affection to come to God through Chriſt, &c. which ſincere, ſenſible, and affectionate coming, muſt be by the working of God's Spirit.

There is no man, nor church in the world, that can come to God in prayer, but by the aſſiſtance of the holy Spirit; For through Chriſt we all have acceſs by one Spirit unto the Father.

Wherefore Paul ſaith, We know not what we ſhould pray for as we ought; but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered. And he that ſearcheth the heart, knoweth the meaning of the Spirit, becauſe he maketh interceſſion for the ſaints according to the will of God. And becauſe there is in this ſcripture ſo full a diſcovery of the ſpirit of prayer, and of man's inability to pray without it; therefore I ſhall in a few words comment upon it.

For we] Conſider firſt, the perſon ſpeaking, even Paul, and in his perſon, all the apoſtles. We apoſtles, we extraordinary officers, the wiſe maſter-builders, that have ſome of us been caught up into paradiſe: We know not what we ſhould pray for.

Surely there is no man but will confeſs, that Paul and his companions were as able to have done any work for God, as any Pope or proud prelate in the church of Rome, and could as well have made a common-prayer-book, as thoſe who at firſt compoſed this; as being not a whit behind them, either in grace or gifts.

For we know not what we ſhould pray for.] We know not the matter of the things for which we ſhould pray, neither the object to whom we pray, nor the medium by, or through whom we pray; none of theſe things know we, but by the help and aſſiſtance of the Spirit. Should we pray for communion with God through Chriſt; ſhould we pray for faith, for juſtification by grace, and a truly ſanctified heart? none of theſe things know we. For, As no man knoweth the things of a man, ſave the ſpirit of a man that is in him; even ſo the things of God knows no man, but the ſpirit of God. But here, alas, the apoſtles ſpeak of inward and ſpiritual things, which the world knows not.

Again, As they know not the matter, &c. of prayer, without the help of the Spirit, ſo neither know they the manner thereof without the ſame; and therefore he adds: We know not what we ſhould pray for as we ought; but, the Spirit helpeth our infirmities, with ſighs and groans which cannot be uttered. Mark here, they could not ſo well and ſo fully come off in the manner of performing this duty, as theſe in our days think they can.

The apoſtles, when they were at the beſt, yea when the Holy Ghoſt aſſiſted them, yet then they were fain to come off with ſighs and groans, falling ſhort of expreſſing their mind, but with ſighs and groans which cannot be uttered.

But here now, the wiſe men of our days are ſo well ſkill'd, as that they have both the manner and matter of their prayers at their finger ends; ſetting ſuch a prayer for ſuch a day, and that twenty years before it comes. One for Chriſtmas, another for Eaſter, and ſix days after that. They have alſo bounded how many ſyllables muſt be ſaid in every one of them. For each ſaints day alſo, they have them ready for the generations yet unborn to ſay. They can tell you alſo, when you ſhall kneel, when you ſhall ſtand, when you ſhould abide in your ſeats, when you ſhould go up into the chancel, and what you ſhould do when you come there. All which the apoſtles came ſhort of, as not being able to compoſe ſo profound a manner. And that for this reaſon included in the ſcripture, becauſe the fear of God tied them to pray as they ought.

For we know not what we ſhould pray for as we ought.] Mark this; as we ought. For the not thinking of this word, or at leaſt, the not underſtanding it in the Spirit and truth of it; hath occaſioned theſe men to deviſe, as Jeroboam did, another way of worſhip, both for matter and manner, than is revealed in the word of God. But ſaith Paul, we muſt pray as we ought; and this we cannot do by all the art, ſkill, cunning, and device of men or angels. For we know not what we ſhould pray for as we ought: but the Spirit: nay farther, it muſt be the Spirit itſelf that helpeth our infirmities; not the Spirit and man's luſts, what man of his own brain may imagine and deviſe, is one thing, and what they are commanded, and ought to do, is another. Many aſk and have not, becauſe they aſk amiſs, Jam. 4. 3. and ſo are never the nearer the enjoying of thoſe things they petition for. It is not to pray at random, that will put off God, or cauſe him to anſwer. While prayer is making, God is ſearching the heart, to ſee from what root and ſpirit it doth ariſe. And he that ſearcheth the heart, knoweth, (that is, approveth only) the meaning of the Spirit, becauſe he maketh interceſſion for the ſaints according to the will of God. For in that which is according to his will only, he heareth us, and in nothing elſe. And it is the Spirit only that can teach us ſo to aſk: It only being able to ſearch out all things, even the deep things of God. Without which Spirit, though we had a thouſand common-prayer-books, yet we know not what we ſhould pray for as we ought, being accompanied with thoſe infirmities that make us abſolutely uncapable of ſuch a work. Which infirmities, although it is a hard thing to name them all, yet ſome of them are theſe that follow.

Firſt, Without the Spirit man is ſo infirm, that he cannot with all other means whatſoever, be enabled to think one right ſaving thought of God, of Chriſt, or of his bleſſed things; and therefore he ſaith of the wicked, God is not in all their thoughts, Pſal. 10. 4. Unleſs it be that they imagine him altogether ſuch a one as themſelves, Pſal. 50. 20. For every imagination of the thought of their heart is only evil, and that continually, Gen. 6. 5. Gen. 8. 21. They then, not being able to conceive aright of God to whom they pray, of Chriſt through whom they pray, nor of the things for which they pray, as is before ſhewed, how ſhall they be able to addreſs themſelves to God, without the Spirit help this infirmity? peradventure you will ſay, by the help of the common-prayer-book; but, that cannot do it unleſs it can open the eyes, and reveal to the ſoul all theſe things before touched. Which, that it cannot, it is evident; becauſe that is the work of the Spirit only: the Spirit itſelf is the revealer of theſe things to poor ſouls and that which doth give us to underſtand them; wherefore Chriſt tells his diſciples when he promiſed to ſend the Spirit, the comforter, He ſhall take of mine and ſhew unto you; as if he had ſaid, I know, you are naturally dark and ignorant, as to the underſtanding any of my things; though ye try this courſe and the other, yet your ignorance will ſtill remain; the vail is ſpread over your heart, and there is none can take away the ſame, nor give you ſpiritual underſtanding, but the Spirit. The common-prayer-book will not do it, neither can any man expect that it ſhould be inſtrumental that way, it being none of God's ordinances; but a thing ſince the ſcriptures were written, patched together one piece at one time, and another at that; a meer humane invention and inſtitution, which God is ſo far from owning of, that he expreſly forbids it, with any other ſuch like, and that by manifold ſayings in his moſt holy and bleſſed word. See Mark 7. verſ. 7, 8. and Col. 2. verſ. 16, to 24. Deut. 12. 30, 31, 32. Prov. 30. 6. Deut. 4. 2. Revel. 22. 18. For right prayer, muſt as well in the outward part of it, in the outward expreſſion, as in the inward intention, come from what the ſoul doth apprehend in the light of the Spirit; otherwiſe it is condemned as vain and an abomination, becauſe the heart and tongue do not go along jointly in the ſame; neither indeed can they, unleſs the Spirit help our infirmities. And this David knew full well, which did make him cry, Lord open thou my lips, and my mouth ſhall ſhew forth thy praiſe. I ſuppoſe, there is none can imagine, but that David could ſpeak, and expreſs himſelf as well as others, nay, as any in our generation, as is clearly manifeſted by his word, and his works. Nevertheleſs when this good man, this prophet, comes into God's worſhip then the Lord muſt help, or he can do nothing; Lord open thou my lips, and then my mouth ſhall ſhew forth thy praiſe. He could not ſpeak one right word, except the Spirit itſelf gave utterance: For we know not what we ſhould pray for as we ought, but the Spirit itſelf helpeth our infirmities, But,

Secondly, It muſt be praying with the Spirit, that is, the effectual praying; becauſe, without that, as men are ſenſeleſs, ſo hypocritical, cold, and unſeemly in their prayers; and ſo, they with their prayers are both rendered abominable to God. It is not the excellency of the voice, nor the ſeeming affection, and earneſtneſs of him that prayeth, that is any thing regarded of God without it. For man, as man, is ſo full of all manner of wickedneſs, that as he cannot keep a word, or thought, ſo much leſs a piece of prayer clean, and acceptable to God through Chriſt. And for this cauſe, the Phariſees, with their prayers, were rejected. No queſtion, but they were excellently able to expreſs themſelves in words, and alſo for length of time too they were very notable; but they had not the Spirit of Jeſus Chriſt to help them, and therefore they did what they did with their infirmities or weakneſſes only, and ſo fell ſhort of a ſincere, ſenſible, affectionate pouring out of their ſouls to God, through the ſtrength of the Spirit. That is the prayer that goeth to heaven, that is ſent thither in the ſtrength of the Spirit. For,

Thirdly, Nothing but the Spirit can ſhew a man clearly his miſery by nature, and ſo put a man into a poſture of prayer. Talk is but talk, as we uſe to ſay, and ſo it is but mouth-worſhip, if there be not a ſenſe of miſery, and that effectually too. O the curſed hypocriſy that is in moſt hearts, and that accompanieth many thouſands of praying men that would be ſo looked upon in this day, and all for want of a ſenſe of their miſery! But now the Spirit, that will ſweetly ſhew the ſoul its miſery, where it is, and what is like to become of it; alſo the intolerableneſs of that condition: for it is the Spirit that doth effectually convince of ſin and miſery, without the Lord Jeſus, and ſo puts the ſoul into a ſweet, ſerious, ſenſible, affectionate way of praying to God according to his word.

Fourthly, If men did ſee their ſins, yet without the help of the Spirit, they would not pray. For they would run away from God, with Cain and Judas, and utterly deſpair of mercy, were it not for the Spirit. When a man is indeed ſenſible of his ſin, and God's curſe, then it is an hard thing to perſuade him to pray; For ſaith his heart, There is no hope, It is in vain to ſeek God; I am ſo vile, ſo wretched, and ſo curſed a creature, that I ſhall never be regarded. Now here comes the Spirit, and ſtayeth the ſoul, helpeth it to hold up its face to God, by letting into the heart ſome ſmall ſenſe of mercy to encourage it to go to God; and hence it is called the Comforter.

Fifthly, It muſt be in, or with the Spirit; for without that, no man can know how he ſhould come to God the right way. Men may eaſily ſay, they come to God in his Son: but it is the hardeſt thing of a thouſand to come to God aright and in his own way, without the Spirit. It is the Spirit that ſearcheth all things, yea, the deep things of God. It is the Spirit, that muſt ſhew us the way of coming to God, and alſo what there is in God that makes him deſireable. I beſeech thee (ſaith Moſes) ſhew me thy way that I may know thee, Exod. 33. 13. And Joh. 16. 14. He ſhall take of mine, and ſhall ſhew it unto you.

Sixthly, Becauſe without the Spirit, though a man did ſee his miſery, and alſo the way to come to God; yet he would never be able to claim a ſhare in either God, Chriſt, or mercy, with God's approbation. O how great a taſk is it, for a poor ſoul that comes ſenſible of ſin and the wrath of God, to ſay in faith, but this one word, Father! I tell you, however hypocrites think, yet the chriſtian, that is ſo indeed, finds all the difficulty in this very thing, it cannot ſay, God is its Father. Oh! ſaith he, I dare not call him Father; and hence it is that the Spirit muſt be ſent into the hearts of God's people for this very thing, to cry Father; it being too great a work for any man to do knowingly, and believingly without it. When I ſay, knowingly, I mean, knowing

ing what it is to be a child of God and to be born again. And when I ſay believingly, I mean, for the ſoul to believe, and that from good experience, that the work of grace is wrought in him: This is the right calling of God Father: and not as many do, to ſay in a babling way, the Lord's prayer, (ſo called) by heart, as it lieth in the words of the book. No, here is the life of prayer, when in, or with the Spirit, a man being made ſenſible of ſin, and how to come to the Lord for mercy; he comes, I ſay, in the ſtrength of the Spirit, and crieth Father. That one word ſpoken in faith, is better than a thouſand prayers, as men call them, written and read, in a formal, cold, luke-warm way. O how far ſhort are the people of being ſenſible of this, who count it enough to teach themſelves and children, to ſay the Lord's prayer, the creed, with other ſayings; when as God knows, they are ſenſeleſs of themſelves, their miſery, or what it is to be brought to God through Chriſt! Ah poor ſoul! Study your miſery, and cry to God to ſhew you your confuſed blindneſs and ignorance, before you be too riſe in calling God your Father, or learning your children either ſo to ſay. And know, that to ſay, God is your Father, in a way of prayer, or conference, without an experiment of the work of grace on your ſouls, it is to ſay, you are Jews and are not, and ſo to lie. You ſay, Our Father, God ſaith you blaſpheme. You ſay, you are Jews, that is, true chriſtians: God ſaith, You lye. Behold I will make them of the ſynagogue of ſatan, which ſay they are Jews, and are not, but do lie. And I know the blaſphemy of them that ſay, they are Jews, and are not, but are the ſynagogue of ſatan. And ſo much the greater the ſin is, by how much the more the ſinner boaſts it with a pretended ſanctity, as the Jews did to Chriſt, in the 8th of John, which made Chriſt even in plain terms to tell them their doom, for all their hypocritical pretences. And yet forſooth, every curſed whore-maſter, thief, and drunkard, ſwearer, and perjured perſon, they that have not only been ſuch in times paſt, but are even ſo ſtill; theſe I ſay, by ſome muſt be counted the only honeſt men, and all becauſe with their blaſphemous throats, and hypocritical hearts, they will come to church and ſay Our Father. Nay further, theſe men though every time they ſay to God, Our Father, do moſt abominably blaſpheme, yet they muſt be compelled thus to do. And becauſe others that are of more ſober principles, ſcruple the truth of ſuch vain traditions; therefore they muſt be looked upon to be the only enemies of God and the nation; when as it is their own curſed ſuperſtition, that doth ſet the great God againſt them, and cauſe him to count them for his enemies. And yet juſt like to Bonner, That blood-red perſecutor, they commend (I ſay) theſe wretches, although never ſo vile (if they cloſe in with their traditions) to be good church-men, the honeſt ſubjects; while God's people are (as it hath always been) looked upon to be a turbulent, ſeditious, and factious people.

Therefore give me leave a little to reaſon with thee, thou poor, blind, ignorant ſot; It may be, thy great prayer is to ſay, Our Father which art in heaven &c. Doſt thou know the meaning of the very firſt words of this prayer? canſt thou indeed, with the reſt of the ſaints, cry, Our Father? art thou truly born again? haſt thou received the ſpirit of adoption? doſt thou ſee thyſelf in Chriſt, and canſt thou come to God as a member of him? Or, art thou ignorant of theſe things, and yet dareſt thou ſay, Our Father? Is not the devil thy father? and doſt thou not do the deeds of the fleſh? and yet dareſt thou ſay to God, Our Father? nay, art thou not a deſperate perſecuter of the children of God? haſt thou not curſed them in thine heart many a time? and yet doſt thou out of thy blaſphemous throat ſuffer theſe words to come, even Our Father? he is their father whom thou hateſt and perſecuteſt. But as the devil preſented himſelf amongſt the ſons of God, Job 1. when they were to preſent themſelves before the Father, even our Father; ſo it is now, becauſe the ſaints are commanded to ſay, Our Father; therefore all the blind, ignorant rabble in the world, they muſt alſo uſe the ſame words, Our Father.

Secondly, And doſt thou indeed ſay, hallowed be thy name, with thy heart? doſt thou ſtudy by all honeſt and lawful ways, to advance the name, holineſs and majeſty of God? doth thy heart and converſation agree with this paſſage? doſt thou ſtrive to imitate Chriſt in all the works of righteouſneſs, which God doth command of thee, and prompt thee forward to? It is ſo, if thou be one that can truly with God's allowance cry, Our Father. Or is it not the leaſt of thy thoughts all the day? and doſt thou not clearly make it appear, that thou art a curſed hypocrite, by condemning that with thy daily practice which thou pretendeſt in thy praying, with thy diſſembling tongue.

Thirdly, Wouldeſt thou have the kingdom of God come indeed, and alſo his will to be done in earth as it is in heaven? nay, notwithſtanding, thou, according to the form, ſayeſt, Thy kingdom come, yet would it not make thee ready to run mad, to hear the trumpet ſound, to ſee the dead ariſe, and thyſelf juſt now to go and appear before God, to reckon for all the deeds thou haſt done in the body? Nay, are not the very thoughts of it altogether diſpleaſing to thee? and if God's will ſhould be done on earth as it is in heaven, muſt it not be thy ruin? There is never a rebel in heaven, againſt God, and if he ſhould ſo deal on earth, muſt he not whirle thee down to hell? And ſo of the reſt of the petitions. Ah! How ſadly would even thoſe men look, and with what terrour would they walk up and down the world, if they did but know the lying and blaſpheming that proceedeth out of their mouth, even in their moſt pretended ſanctity? The Lord awaken you, and learn you, poor ſouls, in all humility, to take heed, that you be not raſh and unadviſed with your heart, and much more with your mouth; when you appear before God, (as the wiſe man ſaith) be not raſh with thy mouth, and let not thine heart be haſty to utter any thing; eſpecially to call God Father, without ſome bleſſed experience when thou comeſt before God. But I paſs this.

Seventhly, It muſt be a prayer with the Spirit if it be accepted, becauſe, there is nothing but the Spirit that can lift up the ſoul or heart to God in prayer. The preparation of the heart in man, and the anſwer of the tongue is from the Lord, Prov. 16. 1. That is, in every work for God (and eſpecially in prayer) if the heart run with the tongue, it muſt be prepared by the Spirit of God. Indeed the tongue is very apt (of it ſelf) to run without either fear or wiſdom. But when it is the anſwer of the heart, and that ſuch an heart as is prepared by the Spirit of God; then it ſpeaks ſo as God commands and doth deſire.

They are mighty words of David, where he ſaith, that he lifteth his heart, and his ſoul to God, Pſal. 25. 1. It is a great work for any man without the ſtrength of the Spirit, and therefore I conceive that this is one of the great reaſons why the Spirit of God is called, a Spirit of ſupplication, becauſe it is that which helpeth the heart when it ſupplicates indeed, to do it. And therefore ſaith Paul, praying with all prayer and ſupplication in the Spirit. And ſo in my text, I will pray with the Spirit, Epheſ. 6. 18.

Prayer, without the heart be in it, is like a ſound without life; and an heart, without it be lifted up of the Spirit, will never pray to God.

Eighthly, As the heart muſt be lifted up by the Spirit, if it pray aright, ſo alſo it muſt be held by the Spirit when it is up, if it continue to pray aright. I do not know what, or how, it is with others hearts, whether they be lifted up by the Spirit of God, and ſo continued, or no: But this I am ſure of;

First, That it is impoſſible that all the prayer-books that men have made in the world ſhould lift up, or prepare the heart; that is the work of the great God himſelf.

And in the ſecond place, I am ſure, that they are as far from keeping it up, when it is up. And indeed, here is the life of prayer, to have the heart kept with God in the duty. It was a great matter for Moſes to keep his hands lifted up to God in prayer; but how much more then to keep the heart in it.

The want of this is that which God complains of; that they draw nigh to him with their mouth, and know him with their lips, but their hearts were far from him (but chiefly) they that walk after the commandments and traditions of men, as the ſcope of Matth. 15. 8, 9. doth teſtify. And verily, may I but ſpeak my own experience, and from that tell you the difficulty of praying to God as I ought? it is enough to make you poor, blind, carnal men to entertain ſtrange thoughts of me. For, as for my heart, when I go to pray, I find it loth to go to God, and when it is with him, ſo loth to ſtay with him, that many times I am forced in my prayers, firſt, to beg of God that he would take mine heart, and ſet it on himſelf in Chriſt, and when it is there, that he would keep it there. Nay, many times I know not what to pray for, I am ſo blind, nor how to pray I am ſo ignorant; only bleſſed be grace, the Spirit helps our infirmities.

Oh, the ſtarting-holes, that the heart hath in the time of prayer; None knows how many by-ways the heart hath, and back-lanes to ſlip away from the preſence of God. How much pride alſo, if enabled with expreſſions? How much hypocriſy if before others? And how little conſcience is there made of prayer between God and the ſoul in ſecret, unleſs the Spirit of ſupplication be there to help.

When the Spirit gets into the heart, then there is prayer indeed, and not till then.

Ninthly, The ſoul that doth rightly pray, it muſt be in and with the help and ſtrength of the ſpirit; becauſe it is impoſſible that a man ſhould expreſs himſelf in prayer without it: When I ſay, it is impoſſible for a man to expreſs himſelf in prayer without it, I mean, that it is impoſſible, that the heart in a ſincere, and ſenſible, affectionate way, ſhould pour out itſelf before God, with thoſe groans and ſighs, that come from a truly praying heart, without the aſſiſtance of the ſpirit. It is not the mouth that is the main thing to be looked at in prayer, but whether the heart be ſo full of affection, and earneſtneſs in prayer with God, that it is impoſſible to expreſs their ſenſe and deſire. For then a man deſires indeed, when

6 3

when his deſires are ſo ſtrong, many, and mighty, that all the words, tears, and groans, that can come from the heart cannot utter them. The Spirit helps our infirmities, and makes interceſſion for us, with ſighs and groans that cannot be uttered.

That is but poor prayer, which is only diſcovered in ſo many words.

A man that truly prays one prayer, ſhall after that never be able to expreſs with his mouth or pen, the unutterable deſires, ſenſe, affection, and longing, that went to God in that prayer.

The beſt prayers have often more groans than words; and thoſe words that it hath, are but a lean and ſhallow repreſentation of the heart, life, and ſpirit of that prayer. You do not find any words of prayer that we read of, come out of the mouth of Moſes, when he was gone out of Egypt, and was followed by Pharoah, and yet he made heaven ring again with his cry: But it was the unexpreſſible and unſearchable groans and cryings of his ſoul, in and with the ſpirit. God is the God of ſpirits, and his eyes look further than at the outſide of any duty whatſoever. I doubt this is but little thought on by the moſt of them that would be looked upon as a praying people.

The nearer a man comes in any work that God commands him, to the doing of it according to his will; ſo much the more hard and difficult it is. And the reaſon is, becauſe man as man is not able to do it. But prayer (as aforeſaid) is not only a duty, but one of the moſt eminent duties; and therefore ſo much the more difficult. Therefore Paul knew what he ſaid, when he ſaid I will pray with the Spirit. He knew well it was not what others writ or ſaid, that could make him a praying perſon, nothing leſs than the Spirit could do it.

Tenthly, It muſt be with the Spirit, or elſe, as there will be a failing in the act it ſelf, ſo there will be a failing, yea, a fainting in the proſecution of the work. Prayer is an ordinance of God, that muſt continue with a ſoul, ſo long as it is on this ſide glory. But as I ſaid before, it is not poſſible for a man to get up his heart to God in prayer; ſo it is as difficult to keep it there, without the aſſiſtance of the Spirit. And if ſo, then for a man to continue from time to time in prayer with God, it muſt of neceſſity be with the Spirit.

Chriſt tells us, That men ought always to pray and not to faint, Luke 18. 1, 2. And again tells us, that this is one definition of an hypocrite, that either he will not continue in prayer, or elſe if he do it, it will not be in the power, (Job 27. 10.) that is, in the ſpirit of prayer, but in the form for a pretence only, Mat. 23. 14. It is the eaſieſt thing of an hundred, to fall from the power to the form; but it is the hardeſt thing of many, to keep in the life, ſpirit, and power of any one duty, eſpecially prayer: That is ſuch a work that a man without the help of the Spirit, cannot ſo much as pray once, much leſs continue, without it, in a ſweet praying frame, and in praying, ſo to pray, as to have his prayers aſcend into the ears of the Lord of ſabbaoth.

Jacob did not only begin, but held it: I will not let thee go, unleſs thou bleſs me, Gen. 32. So did the reſt of the godly, Hoſ. 12. 4. But this could not be without the ſpirit of prayer: It is through the Spirit that we have acceſs to the Father, Epheſ. 2. 18.

That ſame is a remarkable place in Jude, when he ſtirreth up the ſaints by the judgment of God upon the wicked, to ſtand faſt, and continue to hold out in the faith of the goſpel, as one excellent means thereto, without which he knew they would never be able to do it. Saith he, build up yourſelves in your moſt holy faith, praying in the Holy Ghoſt, Jude 20. As if he had ſaid, Brethren, as eternal life is laid up for the perſons that hold out only, ſo you cannot hold out unleſs you continue praying in the Spirit. The great cheat that the devil and antichriſt deludes the world withal, it is to make them continue in the form of any duty, the form of preaching, of hearing, of praying, &c. Theſe are they that have a form of godlineſs, but deny the power; from ſuch turn away, 2 Tim. 3. 5.

Here followeth the third thing; to wit,

What it is to pray with the Spirit, and with the Underſtanding.

And now to the next thing, what it is to pray with the Spirit, and to pray with the underſtanding alſo. For the Apoſtle puts a clear diſtinction between praying with the Spirit, and praying with the Spirit and underſtanding. Therefore when he ſaith he will pray with the Spirit, he adds, and will pray with the underſtanding [alſo]. This diſtinction was occaſioned through the Corinthians not obſerving, that it was their duty to do what they did to edification of themſelves and others too; whereas they did it for their own commendations: So I judge: For many of them having extraordinary gifts, as to ſpeak with divers tongues, &c. therefore they were more for thoſe mighty gifts, than they were for the edifying of their brethren; which was the cauſe that Paul wrote this chapter to them, to let them underſtand, that though extraordinary gifts were excellent, yet, to do what they did for the edification of the church was more excellent. For I will pray in an unknown tongue, my Spirit prayeth, but my underſtanding (and alſo the underſtanding of others) is unfruitful. Therefore, I will pray with the Spirit, and I will pray with the underſtanding alſo.

It is expedient then that the underſtanding ſhould be occupied in prayer, as well as the heart and mouth; I will pray with the Spirit, and I will pray with the underſtanding alſo. That which is done with underſtanding, is done more effectually, ſenſibly, and heartily, as I ſhall ſhew farther anon, than that which is done without it. Which made the Apoſtle pray for the Coloſſians, That God would fill them with the knowledge of his will, and in all wiſdom and ſpiritual underſtanding, Col. 1. 9. And for the Epheſians, That God would give unto them the ſpirit of wiſdom and revelation, in the knowledge of him, Eph. 1. 17. And ſo for the Philippians, That God would make them abound in knowledge, and in all judgment, Phil. 1. 9. A ſuitable underſtanding is good in every thing a man undertakes, either civil or ſpiritual; and therefore it muſt be deſired by all them that would be a praying people. In my ſpeaking to this, I ſhall ſhew you what it is to pray with underſtanding.

Underſtanding is to be taken both for ſpeaking in our mother-tongue, and alſo, experimentally.

I paſs the firſt, and treat only on the ſecond.

For the making of right prayers, it is to be required that there ſhould be a good or ſpiritual underſtanding in all them who pray to God.

Firſt, To pray with underſtanding, is to pray as being inſtructed by the Spirit, in the underſtanding of the want of thoſe things which the ſoul is to pray for. Though a man be in never ſo much need of pardon of ſin, and deliverance from wrath to come, yet if he underſtand not this, he will either not deſire them at all, or elſe be ſo cold and lukewarm in his deſires after them that God will even loath their frame of ſpirit in aſking for them. Thus it was with the church of the Laodiceans, they wanted knowledge of ſpiritual underſtanding: They knew not that they were poor, wretched, blind, and naked. The cauſe whereof made them, and all their ſervices, ſo loathſome to Chriſt, that he threatens to ſpue them out of his mouth, Rev. 3. 17. Men without underſtanding, may ſay the ſame words in prayer as others do; but if if there be an underſtanding in the one, and none in the other, there is, O there is a mighty difference in ſpeaking the very ſame words! The one ſpeaking from a ſpiritual underſtanding of thoſe things that he in words deſires, and the other words it only, and there is all.

Secondly, Spiritual underſtanding eſpieth in the heart of God a readineſs and willingneſs to give thoſe things to the ſoul that it ſtands in need of. David by this could gueſs at the very thoughts of God towards him, Pſal. 40. 5. And thus it was with the woman of Canaan, (Mat. 15. 22, to 29.) ſhe did by faith and a right underſtanding, diſcern, (beyond all the rough carriage of Chriſt) tenderneſs and willingneſs in his heart to ſave, which cauſed her to be vehement and earneſt, yea, reſtleſs until ſhe did enjoy the mercy ſhe ſtood in need of.

An underſtanding of the willingneſs that is in the heart of God to ſave ſinners, there is nothing will preſs the ſoul more to ſeek after God, and to cry for pardon, than it. If a man ſhould ſee a pearl, worth an hundred pounds lie in a ditch; yet, if he underſtood not the value of it, he would lightly paſs it by; but if he once get the knowledge of it, he would venture up to the neck for it. So it is with ſouls concerning the things of God: If a man once get an underſtanding of the worth of them, then his heart, nay the very ſtrength of his ſoul runs after them, and he will never leave crying till he have them. The two blind men in the goſpel, becauſe they did certainly know that Jeſus, who was going by them, was both able and willing to heal ſuch infirmities as they were afflicted with; therefore they cried, and the more they were rebuked, the more they cried, Mat. 20. 29, 30, 31.

Thirdly, The underſtanding being ſpiritually enlightned, hereby there is the way (as aforeſaid) diſcovered, through which the ſoul ſhould come unto God; which gives great encouragement unto it.

It is elſe with a poor ſoul, as with one who hath a work to do, and if it be not done, the danger is great; if it be done, ſo is the advantage: But he knows not how to begin, nor how to proceed; and ſo through diſcouragement, lets all alone, and runs the hazard.

Fourthly, The enlightned underſtanding ſees largeneſs enough in the promiſes to encourage it to pray; which ſtill adds to it ſtrength to ſtrength. As when men promiſe ſuch and ſuch things to all that will come for them, it is great encouragement, to thoſe that know what promiſes are made to come and aſk for them.

Fifthly, The underſtanding being enlightned, way is made for the ſoul to come to God with ſuitable arguments, ſometimes in a way of expoſtulation; as Jacob, Gen. 32. 9. Sometimes in way of ſupplication; yet not in a verbal way only, but even from the heart there is forced by the Spirit, through the underſtanding, ſuch effectual arguments, as moveth the heart of God. When Ephraim gets a right underſtanding of his own unſeemly carriages towards the Lord, then he begins to bemoan himſelf, Jer. 31. 18, 19, 20. And in bemoaning of himſelf, he uſed ſuch arguments with the Lord, that it affects his heart, draws out forgiveneſs, and makes Ephraim pleaſant in his eyes through Jeſus Chriſt our Lord. I have ſurely heard Ephraim bemoaning himſelf thus, (ſaith God) Thou haſt chaſtiſed me, and I was chaſtiſed; as a bullock unaccuſtomed to the yoke; turn thou me, and I ſhall be turned: for thou art the Lord my God. Surely after I was turned, I repented, and after I was inſtructed, (or had a right underſtanding of my ſelf) I ſmote upon my thigh, I was aſhamed; yea, even confounded; becauſe I did bear the reproach of my youth. Theſe be Ephraim's complaints and bemoanings of himſelf; at which the Lord breaks forth into theſe heart-melting expreſſions; ſaying, Is Ephraim my dear ſon? Is he a pleaſant child? For ſince I ſpake unto him, I do earneſtly remember him ſtill; therefore my bowel are troubled for him; I will ſurely have mercy upon him ſaith the Lord. Thus you ſee, that as it is required to pray with the Spirit, ſo it is to pray with the underſtanding alſo. And to illuſtrate what hath been ſpoken by a ſimilitude. Set the caſe, there ſhould come two a begging to your door, the one is a poor, lame, wounded, and almoſt ſtarved creature; the other is a healthful luſty perſon, theſe two uſe the ſome words in their begging; the one ſaith, he is almoſt ſtarved, ſo doth the other; but yet the man that is indeed the poor, lame, or maimed perſon, he ſpeaks with more ſenſe, feeling, and underſtanding of the miſery that is mentioned in their begging, than the other can do; and it is diſcovered more by his affectionate ſpeaking, his bemoaning himſelf: His pain and poverty makes him ſpeak more in a ſpirit of lamentation than the other, and he ſhall be pitied ſooner than the other, by all thoſe that have the leaſt dram of natural affection or pity, juſt thus it is with God, there are ſome who out of cuſtom and formality, go and pray; there are others who go in the bitterneſs of their ſpirits: The one he prays out of bare notion, and naked knowledge, the other hath his words forced from him by the anguiſh of his ſoul: Surely, that is the man that God will look at, even him that is of an humble and contrite ſpirit, and that trembleth at his words, Iſa. 66. 2.

Sixthly, An underſtanding well enlightned is of admirable uſe alſo, both as to the matter and manner of prayer. He that hath his underſtanding well exerciſed, to diſcern between good and evil, and in it placed a ſenſe, either of the miſery of man, or the mercy of God; that ſoul hath no need of the writings of other men, to teach him by forms of prayer: For as he that feels the pain, needs not to be learned to cry Oh! Even ſo he that hath his underſtanding opened by the Spirit, needs not ſo to be taught of other mens prayers, as that he cannot pray without them; the preſent ſenſe, feeling, and preſſure that lieth upon his ſpirit, provokes him to groan out his requeſt unto the Lord. When David had the pains of hell catching hold on him, and the ſorrows of hell compaſſing him about, he needs not a biſhop in a ſurplice, to learn him to ſay, O Lord I beſeech thee, deliver my ſoul, Pſal. 116. 3, 4. Or to look into a book, to teach him in a form to pour out his heart before God. It is the nature of the heart of ſick men, in their pain and ſickneſs to vent it ſelf for eaſe, by dolorous groans and complainings to them that ſtand by. Thus it was with David, in Pſal. 38 to the 12 verſe. And thus bleſſed be the Lord it is with them that are indued with the grace of God.

Seventhly, It is neceſſary that there be an enlightned underſtanding, to the end that the ſoul be kept in a continuation of the duty of prayer.

The people of God are not ignorant how many wiles, tricks, and temptations the devil hath to make a poor ſoul, who is truly willing to have the Lord Jeſus Chriſt, and that upon Chriſt's terms too; I ſay to tempt that ſoul to be weary of ſeeking the face of God, and to think that God is not willing to have mercy on ſuch a one as him. I ſaith ſatan, thou mayeſt pray indeed, but thou ſhalt not prevail. Thou ſeeſt thine heart is hard, cold, dull and dead, thou doſt not pray with the Spirit, thou doſt not pray in good earneſt, thy thoughts are running after other things, when thou pretendeſt to pray to God. Away hypocrite, go no further, it is but in vain to ſtrive any longer. Here now, if the ſoul be not well informed in its underſtanding, it will preſently cry out, the Lord hath forſaken me, and my God hath forgotten me. Whereas the ſoul rightly informed and enlightened, ſaith, Iſa. 45. 27. Well I will ſeek the Lord and wait; I will not leave off, though the Lord keep ſilence, and ſpeak not one word of comfort. He loved Jacob dearly, and yet he made him wreſtle before he had the bleſſing. Seeming delays in God are no tokens of his diſpleaſure; he may hide his face from his deareſt ſaints. He loves to keep his people praying, and to find them ever knocking at the gate of heaven; it may be, ſays the ſoul, the Lord tries me, or he loves to hear me groan out my condition before him.

The woman of Canaan would not take ſeeming denials for real ones; ſhe knew the Lord was gracious, and, the Lord will avenge his people, though he bear long with them. The Lord hath waited longer upon me, than I have waited on him; and thus it was with David; I waited patiently, ſaith he: That is, it was long before the Lord anſwered me, though at the laſt he inclined his ear unto me, and heard my cry, Pſ. 40. 1. And the moſt excellent remedy for this, is an underſtanding well informed and enlightened. Alas, how many poor ſouls are there in the world, that truly fear the Lord, who, becauſe they are not well informed in their underſtanding, are oft ready to give up all for loſt, upon almoſt every trick and temptation of ſatan. The Lord pity them, and help them to pray with the Spirit, and with the underſtanding alſo. Much of mine own experience could I here diſcover; when I have been in my fits of agonies of ſpirit, I have been ſtrongly perſuaded to leave off, and to ſeek the Lord no longer; but being made to underſtand, what great ſinners the Lord hath had mercy upon; and how large his promiſes were ſtill to ſinners; and that it was not the whole, but the ſick, not the righteous, but the ſinner, not the full, but the empty, that he extended his grace and mercy unto. This made me through the aſſiſtance of his holy Spirit, to cleave to him, to hang upon him, and yet to cry, though for the preſent he made no anſwer; and the Lord help all his poor, tempted and afflicted people to do the like, and to continue though it be long, according to the ſaying of the Prophet; and to help them (to that end) to pray, not by the inventions of men, and their ſtinted forms, but with the Spirit, and with underſtanding alſo.

And now to anſwer a query or two, and ſo to paſs on to the next thing.

Query 1. But what would you have us poor creatures to do, that cannot tell how to pray; the Lord knows I know not either how to pray, or what to pray for.

Anſw. Poor heart! thou canſt not (thou complaineſt) pray, canſt thou ſee thy miſery? Hath God ſhewed thee that thou art by nature under the curſe of his law? If ſo, do not miſtake, I know thou doſt groan, and that moſt bitterly. I am perſuaded, thou canſt ſcarcely be found doing any thing in thy calling but prayer breaketh from thy heart. Have not thy groans gone up to heaven from every corner of thy houſe; I know 'tis thus; and ſo alſo doth thine own ſorrowful heart, witneſs thy tears, thy forgetfulneſs of thy calling, &c. Is not thy heart ſo full of deſires after the things of another world, that many times thou doſt even forget the things of this world; prithee read this ſcripture, Job 23. 12.

Query 2. Yea, but when I go into ſecret, and intend to pour out my ſoul before God, I can ſcarce ſay any thing at all.

Anſw. Ah! Sweet ſoul! It is not thy words that God ſo much regards, as that he will not mind thee except thou comeſt before him with ſome eloquent oration. His eye is on the brokenneſs of thine heart; and that it is, that makes the very bowels of the Lord run over: A broken and a contrite heart, O God, thou wilt not deſpiſe, Pſal. 51. 17.

2. The ſtopping of thy words may ariſe from overmuch trouble in thy heart. David was ſo troubled ſometimes, that he could not ſpeak, Pſal. 77. 3, 4. But this may comfort all ſuch ſorrowful hearts as thou art, that though thou canſt not through the anguiſh of thy ſpirit, ſpeak much, yet the holy Spirit ſtirs up in thine heart groans and ſighs, ſo much the more vehement; when the mouth is hindred, yet the Spirit is not.

Moſes, as aforeſaid, made heaven ring again with his prayers, (that we read of) not one word came out of his mouth. But,

3. If thou wouldeſt more fully expreſs thy ſelf before the Lord; ſtudy, Firſt, Thy filthy eſtate. Secondly, God's promiſes. Thirdly, The heart of Chriſt. Which thou mayſt know or diſcern, 1. By his condeſcention and blood ſhed. 2. By the mercy he hath extended to great ſinners formerly, and plead thine own vileneſs, by way of bemoaning; Chriſt's blood, by way of expoſtulation; and in thy prayers, let the mercy that he hath extended to other great ſinners, together with his rich promiſes of grace, be much upon thy heart. Yet let me counſel thee; 1. Take heed that thou content not thy ſelf with words. 2. That thou do not think that God looks only at them neither. But, 3. However, whether thy words be few or many, let thine heart go with them; And then ſhalt thou ſeek him, and find him, when thou ſhalt ſeek him with thy whole heart, Jer. 29. 13.

Object. But though you have ſeemed to ſpeak againſt any other way of praying, but by the Spirit, yet here you yourſelf can give direction how to pray.

Anſw. We ought to prompt one another forward to prayer, though we ought not to make for each other forms of prayer.

To exhort to pray with chriſtian direction, is one thing, and to make ſtinted forms for the tying up the Spirit of God to them, is another thing.

The Apoſtle gives them no form to pray withal; yet directs to prayer, Epheſ. 6. 18. Rom. 15. 30, 31, 32.

Let no man therefore conclude, that becauſe we may with allowance give inſtructions and directions to pray; that therefore it is lawful to make for each other forms of prayer.

Object. But if we do not uſe forms of prayer, how ſhall we teach our children to pray?

Anſw. My judgment is, that men go the wrong way to learn their children to pray, in going about ſo ſoon to learn them any ſet company of words, as is the common uſe of poor creatures to do.

For to me it ſeems to be a better way for people betimes to tell their children what curſed creatures they are, and how they are under the wrath of God by reaſon of original and actual ſin; alſo to tell them the nature of God's wrath, and the duration of the miſery; which if they conſcientiouſly do, they would ſooner learn their children to pray than they do. The way that men learn to pray, it is by conviction for ſin; and this is the way to make our ſweet babes do ſo too. But the other way, namely, to be buſy in learning children forms of prayer, before they know any thing elſe, it is the next way to make them curſed hypocrites, and to puff them up with pride. Learn therefore your children to know their wretched ſtate and condition! tell them of hell fire, and their ſins, of damnation, and ſalvation; the way to eſcape the one, and to enjoy the other, (if you know yourſelves) and this will make tears run down your ſweet babes eyes, and hearty groans flow from their hearts; and then alſo you may tell them to whom they ſhould pray, and through whom they ſhould pray: you may tell them alſo of God's promiſes, and his former grace extended to ſinners, according to the word.

Ah! poor ſweet babes, the Lord open their eyes, and make them holy chriſtians. Saith David, come ye children, hearken unto me, I will teach you the fear of the Lord, Pſal. 34. 11.

He doth not ſay, I will muzzle you up in a form of prayer; but I will teach you the fear of the Lord: which is, to ſee their ſad ſtates by nature and to be inſtructed in the truth of the goſpel; which doth through the Spirit, beget prayer in every one that in truth learns it: And the more you learn them this, the more will their hearts run out to God in prayer.

God never did account Paul a praying man, until he was a convinced and converted man; no more will it be with any elſe, Acts 9. 11.

Object. But we find that the diſciples deſired that Chriſt would teach them to pray, as John alſo taught his diſciples; and that thereupon he taught them that form called the Lord's prayer.

Anſw. 1. To be taught by Chriſt, is that which not only they, but we deſire, and ſeeing he is not here in his perſon to teach us, the Lord teach us by his word and Spirit; for the Spirit it is which he hath ſaid he would ſend to ſupply in his room when he went away, as it is, John 14. 16. and 16. 7.

2. As to that called a form, I cannot think that Chriſt intended it as a ſtinted form of prayer.

Firſt, Becauſe he himſelf layeth it down diverſly, as is to be ſeen, if you compare, Mat. 6. Luke 11. Whereas if he intended it as a ſet form, it muſt not have been ſo laid down, for a ſet form is ſo many words and no more.

Secondly, We do not find that the Apoſtles did ever obſerve it as ſuch; neither did they admoniſh others ſo to do: Search all their epiſtles; yet ſurely they, both for knowledge to diſcern, and faithfulneſs to practiſe, were as eminent as any he ever ſince in the world which would impoſe it.

But in a word, Chriſt by thoſe words, Our Father, &c. doth inſtruct his people what rules they ſhould obſerve in their prayers to God.

1. That they ſhould pray in faith.

2. To God in the heavens.

3. For ſuch things as are according to his will, &c. Pray thus; or after this manner.

Object. But Chriſt bids, pray for the Spirit; this implieth that men without the Spirit, may notwithſtanding pray and be heard; See Luke 11. 9, to 14.

Anſw. 1. The ſpeech of Chriſt there is directed to his own, verſ. 1.

2. Chriſt is telling of them, that God would give his holy Spirit to them that aſk him, is to be underſtood of giving more of the holy Spirit; for ſtill they are the diſciples ſpoken to, which had a meaſure of the Spirit already; for he ſaith, when ye pray, ſay, Our Father, verſ. 2. I ſay unto you, verſ. 8. And, I ſay unto you, verſ. 9. If ye then being evil, know how to give good things to your children, how much more ſhall your heavenly Father give the holy Spirit to them that aſk him. Chriſtians ought to pray for the Spirit, that is, more of it, though God hath endued them with it already.

Queſt. Then would you have none pray, but thoſe that know they are diſciples of Chriſt. Anſw. Yes.

1. Let every ſoul that would be ſaved, pour out it ſelf to God, though it cannot through temptation, conclude it ſelf a child of God. And,

2. I know if the grace of God be in thee, it will be as natural to thee to groan out thy condition, as it is for a ſucking child, to cry for the breaſt. Prayer is one of the firſt things that diſcovers a man to be a chriſtian, Acts 9. 12. But yet if it be right it is ſuch a prayer as followeth.

Firſt, To deſire God in Chriſt, for himſelf, for his holineſs, love, wiſdom, and glory. For right prayer, as it runs on to God through Chriſt, ſo it centers in him, and in him alone, whom have I in heaven but thee? And there is none in earth that I deſire (long for, or ſeek after) beſides thee, Pſal. 73. 25.

Secondly, That the ſoul might enjoy continually communion with him, both here and hereafter. I ſhall be ſatisfied, when I awake with thine image, or in thine likeneſs, Pſal. 17. 15. For in this we groan earneſtly, &c. 2 Cor. 5. 2.

Thirdly, Right prayer is accompanied with a continual labour after that which is prayed for; my ſoul waiteth for the Lord, more than they that watch for the morning, Pſal. 130. 6. I will ariſe now, and ſeek him whom my ſoul loveth, Cant. 3. 2. For mark I beſeech you, there is two things that provoke to prayer: The one is a deteſtation to ſin, and the things of this life; the other is a longing deſire after communion with God, in an holy and undefiled ſtate and inheritance. Compare but this one thing with moſt of the prayers that are made by men, and you ſhall find them but mock prayers, and the breathings of an abominable ſpirit; for even the moſt of men, either not pray at all, or elſe only endeavour to mock God and the world, by ſo doing; for do but compare their prayer and the courſe of their lives together, and you may eaſily ſee, that the thing included in their prayer is the leaſt looked after by their lives. O ſad hypocrites!

Thus have I briefly ſhewed you, 1. What Prayer is. 2. What it is to pray with the Spirit. 3. What it is to pray with the Spirit, and with the underſtanding alſo.

I ſhall now ſpeak a word or two of application, and ſo conclude with, 1. A word of Information. 2. A word of encouragement. 3. A word of rebuke.

USE I.

A Word of Information.

FOR the firſt to inform you; as prayer is the duty of every one of the children of God, and carried on by the Spirit of Chriſt in the ſoul: So every one that doth but offer to take upon him to pray to the Lord, had need to be very wary, and go about that work eſpecially, with the dread of God, as well as with hopes of the mercy of God through Jeſus Chriſt.

Prayer is an ordinance of God, in which a man draws very near to God; and therefore, it calleth for ſo much the more of the aſſiſtance of the grace of God, to help a ſoul to pray, as becomes one that is in the preſence of him. It is a ſhame for a man to behave himſelf irreverently before a king, but a ſin to do ſo before God. And as a king (if wiſe) is not pleaſed with an oration made up with unſeemly words and geſtures; ſo God takes no pleaſure in the ſacrifice of fools, Eccleſ. 5. 1, 4. It is not long diſcourſes, nor eloquent tongues, that are the things which are pleaſing in the ears of the Lord; but a humble, broken, and contrite heart; that is, ſweet in the noſtrils of the heavenly majeſty. Therefore for information, know that there are theſe five things that are obſtructions to prayer, and even make void the requeſts of the creature.

Firſt, When men regard iniquity in their hearts, at the time of their prayers before God. If I regard iniquity in my heart, the Lord will not hear my prayer, Pſal. 66. 18. When there is a ſecret love to that very thing, which thou with thy diſſembling lips, doſt aſk for ſtrength againſt. For this is the wickedneſs of man's heart, that it will even love, and hold faſt that which with the mouth it prays againſt; and of this ſort are they, that honour God with their mouth, but their heart is far from him, Ezek. 33. 31. O how ugly would it be in our eyes, if we ſhould ſee a beggar aſk an alms, with intention to throw it to the dogs; or, that ſhould ſay with one breath, pray beſtow this upon me; and with the next, I beſeech you give it me not. And yet thus it is with theſe kind of perſons; with their mouth they ſay, thy will be done; and with their hearts nothing leſs. With their mouth ſay, hallowed be thy name; and with their hearts and lives, they delight to diſhonour him all the day long. Theſe be the prayers that become ſin, Pſal. 109. 7. and though they put them often, yet the Lord will never anſwer them, 2 Sam. 22. 42.

Secondly, When men pray for ſhew, to be heard, and thought ſome body in religion, and the like.

Theſe prayers alſo fall ſhort of God's approbation, and are never like to be anſwered, in reference to eternal life.

There are two ſorts of men that pray to this end.

1. Your trencher chaplains, that thruſt themſelves into great men families, pretending the worſhip of God, when in truth, the great buſineſs is, their own bellies; and were notably painted out by Ahab's prophets, and alſo Nebuchadnezzar's; who, though they pretended great devotion, yet their luſts and their bellies were the great things aimed at by them in all their pieces of devotion.

2. Them alſo that ſeek repute and applauſe for their eloquent terms, and ſeek more to tickle the ears and heads of their hearers, than any elſe. Theſe be they that pray to be heard of men, and have all their reward already, Mat. 6. 5.

Theſe perſons are diſcovered thus; 1. They eye only their auditory in their expreſſions. 2. They look for commendation when they have done. 3. Their hearts either riſe or fall according to their praiſe or enlargement. 4. The length of their prayer pleaſeth them; and that it might be long, they will vainly repeat things over and over; they ſtudy for enlargements; but look not from what heart they come: They look for returns; but it is the windy applauſe of men: And therefore they love not to be in their chamber, but among company; and if at any time conſcience thruſts them into their cloſet, yet hypocriſy will cauſe them to be heard in the ſtreets; and when their mouths have done going, their prayers are ended; for they wait not to hearken what the Lord will ſay, Pſal. 85. 8.

Thirdly, A third ſort of prayer that will not be accepted of God, it is, when either they pray for wrong things, or if for right things, yet that the things prayed for, might be ſpent upon their luſts, and laid out to wrong ends: Some have not, becauſe they aſk not, ſaith James; and others aſk and have not, becauſe they aſk amiſs, that they may conſume it on their luſts, Jam. 4. 2, 3, 4. Ends contrary to God's will, is a great argument with God, to fruſtrate the petitions preſented before him. Hence it is that ſo many pray for this, and that, and yet receive it not. God anſwers them only with ſilence; they have their words for their labour; that is all.

Object. But God hears ſome perſons though their hearts be not right with him, as he did Iſrael, in giving quails, though they ſpent them on their luſts.

Anſw. If he doth, it is in judgment, not in mercy; he gave them their deſire indeed; but they had better have been without; for he ſent leanneſs into their ſouls. Wo be to that man that God anſwereth thus.

Fourthly, Another ſort of prayers there are that are not anſwered, and thoſe are ſuch as are made by men, and preſented to God in their own perſons only, without their appearing in the Lord Jeſus. For though God hath appointed prayer, and promiſed to hear the prayer of the creature, yet not the prayer of any creature that comes not in Chriſt, If you aſk any thing in my name. And whether ye eat or drink, or whatſoever ye do, do all in the name of the Lord Jeſus Chriſt. If you aſk any thing in my name, &c. Though you be never be ſo devout, zealous, earneſt, and conſtant in prayer, yet, it is in Chriſt only that you muſt be heard and accepted. But alas, the moſt of men know not what it is to come to him in the name of our Lord Jeſus, which is the reaſon they either live wicked, pray wicked, and alſo die wicked. Or elſe, 2. That they attain to nothing elſe but what a mere natural man may attain unto, as to be exact in word and deed, betwixt man and man, and only with the righteouſneſs of the law, to appear before God.

Fifthly, The laſt thing that hindereth prayer, is, the form of it, without the power. It is an eaſy thing for men to be very hot for ſuch things, as forms of prayer, as they are written in a book; but yet they are altogether forgetful to enquire with themſelves, whether they have the Spirit and power of prayer; theſe men are like a painted man, and their prayers like a falſe voice: They in perſon appear as hypocrites, and their prayers are an abomination. When they ſay they have been pouring out their ſouls to God, he ſaith, they have been howling like dogs, Hoſ. 7. 14.

When therefore thou intendeſt, or art minded to pray to the Lord of heaven and earth, conſider theſe following particulars.

1. Conſider ſeriouſly what thou wanteſt: do not as many, who in their words only beat the air, and aſk for ſuch things, as indeed they do not deſire, nor ſee that they ſtand in need thereof.

2. When thou ſeeſt what thou wanteſt, keep to that, and take thou heed thou pray ſenſibly.

Object. But I have a ſenſe of nothing; then, by your argument, I muſt not pray at all.

Anſw. Firſt, If thou findeſt thy ſelf ſenſeleſs in ſome ſad meaſure, yet thou canſt not complain of that ſenſeleſneſs, but by being ſenſible. There is a ſenſe of ſenſeleſneſs; according to thy ſenſe then, that thou haſt of the need of any thing, ſo pray (Luke 8. 9.) and if thou art ſenſible of thy ſenſeleſneſs, pray the Lord to make thee ſenſible of whatever thou findeſt thy heart ſenſeleſs of. This was the uſual practice of the holy men of God; Lord, make me to know my end, Pſal. 39. 4. Lord open to us this parable, ſaid the diſciples, Luke 8. 9.

And to this is annexed the promiſe, Call upon me, and I will hear thee, and ſhew thee great and mighty things that thou knoweſt not, Jer. 33. 3. that thou art not ſenſible of. But,

Secondly, Take heed that thine heart go to God as well as thy mouth; let not thy mouth go any further than thou ſtriveſt to draw thine heart along with it. David would lift his heart and ſoul to the Lord, and good reaſon: For ſo far as a man's mouth goeth along with his heart, ſo far it is but lip-labour only; and tho' God calls for, and accepteth the calves of the lips, yet the lips without the heart argueth, not only ſenſeleſneſs, but our being without ſenſe of our ſenſeleſneſs, and therefore if thou haſt a mind to enlarge in prayer before God, ſee that it be with thy heart.

Thirdly, Take heed of affecting expreſſions, and ſo to pleaſe thy ſelf with the uſe of them, that thou forget not the life of prayer.

I ſhall conclude this uſe with a caution or two.

And the firſt is, Take heed thou do not throw off prayer, through ſudden perſwaſions that thou haſt not the Spirit, neither prayeſt thereby. It is the great work of the devil to do his beſt, or rather worſt, againſt the beſt prayers. He will flatter your falſe diſſembling hypocrites, and feed them with a thouſand fancies of well-doing, when their very duties of prayer, and all other, ſtink in the noſtrils of God; when he ſtands at a poor Joſhua's hand to reſiſt him, that is, to perſuade him, that neither his perſon nor performances are accepted of God. Take heed therefore of ſuch falſe concluſions and groundleſs diſcouragements; and tho' ſuch perſuaſions do come in upon thy Spirit, be ſo far from being diſcouraged by them, that thou uſe them to put thee upon further ſincerity and reſtleſneſs of Spirit, in thy approaching to God.

Secondly, As ſuch ſudden temptations ſhould not ſtop thee from prayer, and pouring out thy ſoul to God; ſo neither ſhould thine own heart's corruption hinder thee. It may be thou mayſt find in thee all thoſe things beforementioned, and that they will be endeavouring to put forth themſelves in thy praying to him: thy buſineſs then is to judge them, to pray againſt them, and and lay thyſelf ſo much the more at the foot of God, in a ſenſe of thy own vileneſs, and rather make an argument from thy vileneſs and corruption of heart, to plead with God for juſtifying and ſanctifying grace, than an argument of diſcouragement and deſpair. David went this way, O Lord (ſaith he) pardon mine iniquity, for it is great, Pſal. 25.

USE II.

A Word of Encouragement.

AND therefore ſecondly, to ſpeak a word by way of encouragement (to the poor tempted and caſt-down ſoul) to pray to God through Chriſt. Though all prayer that is accepted of God in reference to eternal life muſt be in the Spirit; for that only maketh interceſſion for us according to the will of God; yet becauſe many a poor ſoul may have the Holy Spirit working on them, and ſtirring of them to groan unto the Lord for mercy, though through unbelief they do not, nor, for the preſent, cannot believe that they are the people of God, ſuch as he delights in; yet foraſmuch as the truth of grace may be in them, therefore I ſhall to encourage them, lay down further theſe few particulars.

1. That ſcripture in Luke 11. 8. is very encouraging to any poor ſoul that doth hunger after Chriſt Jeſus. In the 5th, 6th and 7th verſes, he ſpeaketh a parable of a man that went to his friend to borrow three loaves, who, becauſe he was in bed denied him, yet for his importunity ſake he did ariſe and give him; clearly ſignifying, that though poor ſouls, through the weakneſs of their faith, cannot ſee that they are the friends of God, yet they ſhould never leave aſking, and knocking at God's door for mercy. Mark, ſaith Chriſt, I ſay unto you, although he will not ariſe and give him becauſe he is his friend, yet becauſe of his importunity, (or reſtleſs deſires) he will ariſe, and give him as many as he needeth. Poor heart! Thou crieſt out that God will not regard thee, thou doſt not find that thou art a friend to him, but rather an enemy in thine heart by wicked works; and thou art as though thou didſt hear the Lord ſaying to thee, Trouble me not, I cannot give unto thee; as he in the parable? yet, I ſay, continue knocking, crying, moaning, and bewailing thyſelf: I tell thee, though he will not ariſe and give thee, becauſe thou art his friend; yet becauſe of thy importunity, he will ariſe and give thee as many as thou needeſt. The ſame in effect, you have diſcovered, Luke 18, in the parable of the unjuſt judge, and the poor widow; her importunity prevailed with him. And verily mine own experience tells me, that there is nothing that doth more prevail with God than importunity. Is it not ſo with you in reſpect of your beggars that come to your door? Though you have no heart to give them any thing at their firſt aſking, yet if they follow you, bemoaning themſelves, and will take no nay without an alms, you will give them; for their continual begging overcometh you. Is there bowels in you that are wicked, and will they be wrought upon by an importuning beggar? go thou and do the like. It is a prevailing motive, and that by experience; he will ariſe and give thee as many as thou needeſt.

2. Another encouragement for a poor trembling convinced ſoul, is, to conſider the place, throne, or ſeat, on which the great God hath placed himſelf to hear the petitions and prayers of poor creatures; and that is a throne of grace, Heb. 4. 16. The mercy-ſeat, Exod. 25. 21. which ſignifieth, that in the days of the goſpel, God hath taken up his ſeat, his abiding-place in mercy and forgiveneſs; and from thence he doth intend to hear the ſinner, and to commune with him, as he ſaith, Exod. 25. 22. (ſpeaking before of the mercy-ſeat) And there will I meet with thee, Mark, it is upon the mercy-ſeat; There will I meet with thee, and there will I commune with thee, from above the mercy-ſeat. Poor ſouls! They are very apt to entertain ſtrange thoughts of God, and his carriage

63

riage towards them, and ſuddenly conclude, that God will have no regard unto them; when yet he is upon the mercy-ſeat, and hath taken up his place on purpoſe there, to the end he may hear and regard the prayers of poor creatures. If he had ſaid, I will commune with thee from my throne of judgment; then indeed, you might have trembled and fled from the face of the great and glorious majeſty. But when he ſaith he will hear and commune with ſouls upon the throne of grace, or from the mercy-ſeat; this ſhould encourage thee, and cauſe thee to hope nay, to come boldly to the throne of grace, that thou mayeſt obtain mercy, and find grace to help in time of need Heb. 4. 16.

3. There is yet another encouragement to continue in prayer with God, and that is this.

As there is a mercy-ſeat, from whence God is willing to commune with poor ſinners; ſo there is alſo by this mercy-ſeat, Jeſus Chriſt who continually beſprinkleth it with his blood. Hence it is called, The blood of ſprinkling, Hebr. 12. 14. When the High Prieſt under the law was to go into the holieſt, where the mercy-ſeat was, he might not go in without blood, Heb. 9. 7.

Why ſo? Becauſe, though God was upon the mercy-ſeat, yet he was perfectly juſt as well as merciful. Now the blood was to ſtop juſtice from running out upon the perſons concerned in the interceſſion of the High Prieſt, as in Levit. 16. 13, to 17. To ſignify, that all thine unworthineſs that thou feareſt, ſhould not hinder thee from coming to God in Chriſt for mercy. Thou crieſt out that thou art vile, and therefore God will not regard thy prayer; 'tis true, if thou delight in thy vileneſs, and come to God out of a meer pretence. But if from a ſenſe of thy vileneſs, thou do pour out thy heart to God, deſiring to be ſaved from the guilt, and cleanſed from the filth, with all thy heart; fear not, thy vileneſs will not cauſe the Lord to ſtop his ear from hearing of thee. The value of the blood of Chriſt which is ſprinkled upon the mercy-ſeat, ſtops the courſe of juſtice, and opens a flood-gate for the mercy of the Lord to be extended unto thee. Thou haſt therefore, as aforeſaid, boldneſs to enter into the holieſt, by the blood of Jeſus, that hath made a new and living way for thee, thou ſhalt not die, Heb. 10. 19, 20.

Beſides Jeſus is there, not only to ſprinkle the mercy-ſeat with his blood; but he ſpeaks, and his blood ſpeaks; he hath audience; and his blood hath audience; inſomuch, that God ſaith, when he doth but ſee the blood, he will paſs over you, and the plague ſhall not be upon you, &c.

I ſhall not detain you any longer. Be ſober and humble; go to the Father in the name of the Son, and tell him your caſe, in the aſſiſtance of the Spirit, and you will then feel the benefit of praying with the Spirit and the underſtanding alſo.

USE III.

A Word of Reproof.

THIS ſpeaks ſadly to you who never pray at all.

I will pray, ſaith the Apoſtle, and ſo ſaith the heart of them that are chriſtians. Thou then art not a chriſtian that art not a praying perſon. The promiſe is, That every one that is righteous ſhall pray, Pſal. 32. 6. Thou then art a wicked wretch that prayeſt not. Jacob got the name of Iſrael by wreſtling with God, Gen. 32. And all his children bare that name with him, Gal. 6. But the people that forget prayer, that call not on the name of the Lord, they have prayer made for them, but it is ſuch as this, Pour out thy fury upon the heathen, O Lord, and upon the people that call not upon thy name, Jer. 10. 25. How likeſt thou this, O thou that art ſo far off from pouring out thine heart before God, that thou goeſt to bed like a dog, and riſeſt like an hog, or a ſot, and forgetteſt to call upon him? what wilt thou do when thou ſhalt be damned in hell, becauſe thou couldeſt not find in thine heart to aſk for heaven? who will grieve for thy ſorrow, that didſt not count mercy worth aſking for? I tell thee, the ravens, the dogs, &c. ſhall riſe up in judgment againſt thee, for they will according to their kind make ſigns, and a noiſe for ſomething to refreſh them when they want it; but thou haſt not the heart to aſk for heaven, though thou muſt eternally periſh in hell, if thou haſt it not.

2. This rebukes you that make it your buſineſs to ſlight, mock at, and undervalue the Spirit, and praying by that. What will you do, when God ſhall come to reckon for theſe things? you count it high treaſon to ſpeak but a word againſt the king. Nay, you tremble at the thoughts of it; and yet in the mean time you will blaſpheme the Spirit of the Lord. Is God indeed to be dallied with, and will the end be pleaſant unto you? did God ſend his Holy Spirit into the hearts of his people, to that end that you ſhould taunt at it? is this to ſerve God? and doth this demonſtrate the reformation of your church? nay, is it not the mark of implacable reprobates? O fearful! Can you not be content to be damned for your ſins againſt the law, but you muſt ſin againſt the Holy Ghoſt?

Muſt the holy, harmleſs, and undefiled Spirit of grace; the nature of God, the promiſe of Chriſt, the Comforter of his children; that without which, no man can do any ſervice acceptable to the Father: muſt this, I ſay, be the burthen of your ſong, to taunt, deride, and mock at? If God ſent Corah and his company headlong to hell, for ſpeaking againſt Moſes and Aaron, Numb. 16. do you that mock at the Spirit of Chriſt, think to eſcape unpuniſhed? Heb. 10. 29. Did you never read what God did to Ananias and Zaphira, for telling but one lie againſt it? Acts 5. 1, to 8. Alſo to Simon Magus, for but undervaluing of it, Acts 8. 18, to 22. And will thy ſin be a vertue, or go unrewarded with vengeance, that makeſt it thy buſineſs to rage againſt, and oppoſe its office, ſervice, and help, that it giveth to the children of God? it is a fearful thing to do deſpite unto the Spirit of grace: compare Mat. 12. 31. with Mark 3. 30.

3. As this is the doom of thoſe who do openly blaſpheme the Holy Ghoſt, in a way of diſdain and reproach to its office and ſervice: ſo alſo it is ſad for you, who reſiſt this Spirit of Prayer, by a form of man's inventing. A very juggle of the devil; that the traditions of men ſhould be of better eſteem, and more to be owned, than the ſpirit of prayer. What is this leſs than that accurſed abomination of Jereboam, which kept many from going to Jeruſalem, the place and way of God's appointment to worſhip; and by that means brought ſuch diſpleaſure from God upon them, as to this day is not appeaſed? One would think that God's judgments of old upon the hypocrites of that day ſhould make them that have heard of ſuch things, take heed and fear to do ſo. Yet the doctors of our day are ſo far from taking of warning by the puniſhment of others, that they do moſt deſperately ruſh into the ſame tranſgreſſion, (viz.) To ſet up an inſtitution of man, neither commanded nor commended of God: and whoſoever will not obey herein, they muſt be driven either out of the land or the world.

Hath God required theſe things at your hands? if he hath, ſhew us where. If not (as I am ſure he hath not) then what curſed preſumption is it in any pope, biſhop, or other to command that in the worſhip of God which he hath not required? nay, further: it is not that part only of the form, which is ſeveral texts of ſcripture, that we are commanded to ſay; but even all muſt be confeſſed as the divine worſhip of God, notwithſtanding thoſe abſurdities contained therein, which becauſe they are at large diſcovered by others, I omit the rehearſal of them. Again, though a man be willing to live never ſo peaceably; yet becauſe he cannot for conſcience ſake own that, for one of the moſt eminent parts of God's worſhip, which he never commanded: therefore muſt that man be looked upon as factious, ſeditious, erroneous, heretical; a diſparagement to the church, a ſeducer of the people, and what not? Lord, what will be the fruit of theſe things! when for the doctrine of God there is impoſed (that is more than taught) the traditions of men? thus is the Spirit of prayer, diſowned, and the form impoſed; the Spirit debaſed, and the form extolled: they that pray with the Spirit, though never ſo humble and holy, counted phanaticks; and they that pray with the form, though with that only, counted the vertuous. And how will the favourites of ſuch a practice anſwer that ſcripture, which commandeth, that the church ſhould turn away from ſuch as have a form of godlineſs, and deny the power thereof? And if I ſhould ſay, that men that do theſe things aforeſaid, do advance a form of prayer of other men's making, above the Spirit of prayer, it would not take long time to prove it? For, he that advanceth the book of common prayer above the Spirit of prayer, he doth advance a form of men's making above it. But this do all thoſe who baniſh, or deſire to baniſh them that pray with the Spirit of prayer; while they hug and embrace them that pray by that form only, and that becauſe they do it. Therefore they love and advance the form of their own or others inventing, before the Spirit of prayer, which is God's ſpecial and gracious appointment.

If you deſire the clearing of the minor, look into the goals in England, and into the ale-houſes of the ſame; and I trow, you will find thoſe that plead for the Spirit of prayer in the goal, and them that look after the form of men's inventions only, in the ale-houſe. It is evident alſo by the ſilencing of God's dear miniſters, though never ſo powerfully enabled by the Spirit of prayer? if they in conſcience, cannot admit of that form of common-prayer. If this be not an exalting the common-prayer book above either praying by the Spirit, or preaching the word, I have taken my mark amiſs. It is not pleaſant for me to dwell on this; the Lord in mercy turn the hears of the people to ſeek more after the Spirit of prayer; and in the ſtrength of that, to pour out their ſouls before the Lord. Only let me ſay, it is a ſad ſign, that that which is one of the moſt eminent parts of the pretended worſhip of God, is antichriſtian; when it hath nothing but the tradition of men, and the ſtrength of perſecution to uphold, or plead for it.

The CONCLUSION.

I ſhall conclude this Diſcourſe with this Word of Advice to all God's People.

1. Believe that as ſure as you are in the way of God, you muſt meet with temptations.
2. The firſt day therefore that thou doſt enter Chriſt's congregation, look for them.
3. When they do come, beg of God to carry thee thorough them.
4. Be jealous of thine own heart, that it deceive thee not in thy evidences for heaven, nor in thy walking with God in this world.
5. Take heed of the flatteries of falſe brethren.
6. Keep in the life and power of truth.
7. Look moſt at the things which are not ſeen.
8. Take heed of little ſins.
9. Keep the promiſe warm upon thy heart.
10. Renew thy acts of faith in the blood of Chriſt.
11. Conſider the work of thy regeneration.
12. Count to run with the foremoſt therein.

Grace be with you.

THE
STRAIT GATE:
OR,
Great Difficulty of going to HEAVEN.

Plainly proving by the Scriptures,

That not only the Rude and Prophane, but many great Profeſſors will come ſhort of that Kingdom.

Enter ye in at the Strait Gate, for wide is the Gate, and broad is the Way that leadeth to deſtruction, and many there be that go in thereat. Becauſe ſtrait is the gate, and narrow is the Way that leadeth unto Life, and few there be that find it, Mat. 7. 13, 14.

To the READER.

Courteous Reader,

GOD (I hope) hath put it into my heart to write unto thee another time, and that about matters of the greateſt moment (for now we diſcourſe not about things controverted among the godly, but directly about the ſaving or damning of the ſoul, yea, moreover this diſcourſe is about the fewneſs of them that ſhall be ſaved, and it proves, that many an high profeſſor will come ſhort of eternal life;) wherefore the matter muſt needs be ſharp, and ſo diſliked by ſome, but let it not be rejected by thee. The text calls for ſharpneſs, ſo do the times, yea, the faithful diſcharge of my duty towards thee, hath put me upon it.

I do not now pipe but mourn, and 'twill be well for thee, if thou canſt graciouſly lament, Mat. 11. 17. Some (ſay they) make the gate of heaven too wide, and ſome make it too narrow; For my part I have here preſented thee with as true a meaſure of it as by the word of God I can: Read me therefore, yea, read me, and compare me with the bible, and if thou findeſt my doctrine, and that book of God concur; embrace it, as thou wilt anſwer the contrary in the day of judgment: this awakening work (if God will make it ſo) was prepared for thee: if there be need and it wounds, get healing by blood: if it diſquiets get peace by blood: If it takes away all thou haſt becauſe 'twas naught, (for this book is not prepared to take away true grace from any) then buy of Chriſt gold tried in the fire, that thou mayeſt be rich, and white raiment that thou mayeſt be cloathed, and that the ſhame of thy nakedneſs doth not appear, and anoint thine eyes with eye-ſalve, that thou mayeſt ſee, Rev. 3. 18. Self-flatteries, ſelf-deceivings are eaſy and pleaſant, but damnable! The Lord give thee an heart to judge right of thy ſelf, right of this book, and ſo prepare for eternity, that thou mayeſt not only expect entrance, but be received into the kingdom of Chriſt, and of God, Amen.

So prays thy Friend,

J. BUNYAN.

LUKE XIII. Ver. 24.

Strive to Enter in at the Strait Gate, for many, I ſay unto you, ſeek to enter in, and ſhall not be able.

THESE are the words of our Lord Jeſus Chriſt, and are therefore in eſpecial manner to be heeded; beſides, the ſubject matter of the words, is the moſt weighty, to wit, how we ſhould attain ſalvation, and therefore alſo to be heeded.

The occaſion of the words, was a queſtion which one that was at this time in the company of the diſciples, put to Jeſus Chriſt; the queſtion was this, Lord are there few that be ſaved? ver. 23. A ſerious queſtion, not ſuch as tended to the ſubverſion of the hearers, as too many now a-days do; but ſuch as in its own nature tended to the awakening of the company to good, and that called for ſuch an anſwer that might profit the people alſo: This queſtion alſo, well pleaſed Jeſus Chriſt, and he prepareth, and giveth ſuch an anſwer, as was without the leaſt retort, or ſhew of diſtaſte, ſuch an anſwer I ſay, as carried in it the moſt full reſolve to the queſtion it ſelf, and help to the perſons queſtioning: And he ſaid unto them, ſtrive to enter in, &c. The words are an anſwer, and an inſtruction alſo.

1. An anſwer, and that in the affirmative, the gate is ſtrait, many that ſeek will not be able, therefore but few ſhall be ſaved.

2. The anſwer, is an inſtruction alſo, ſtrive to enter in, &c good counſel, and inſtruction; pray God help me, and my reader, and all that love their own ſalvation to take it.

My manner of handling the words will be, firſt by way of explication, and then by way of obſervation.

By way of Explication.

1. The words are to be conſidered, with reference to their general ſcope.

2. And then with reference to their ſeveral phraſes.

1. The general ſcope of the text is to be conſidered, and that is that great thing ſalvation; for theſe words do immediately look at, point to, and give directions about ſalvation. Are there few that be ſaved? ſtrive to enter in at the ſtrait gate.

The words, I ſay, are to direct us, not only to talk of, or to wiſh for, but to underſtand how we ſhall, and to ſeek that we may be effectually ſaved; and therefore of the greateſt importance. To be ſaved! what is like being ſaved? To be ſaved from ſin, from hell, from the wrath of God, from eternal damnation, what is like it? To be made an heir of God! of his grace! Of his kingdom and eternal glory! What is like it? and yet all this is included in this word, ſaved, and in the anſwer to that queſtion, are there few that be ſaved? indeed this word, ſaved, is but of little uſe in the world, ſave to them that are heartily afraid of damning. This word lies in the bible, as excellent ſalves lie in ſome men's houſes, thruſt into a hole, and not thought on for many months, becauſe the houſhold people have no wounds nor ſores: In time of ſickneſs, what ſo ſet by, as the doctor's glaſſes, and gally-pots full of his excellent things; but when the perſon is grown well, the reſt is thrown to the dunghill. Oh! when men are ſick of ſin, and afraid of damning, what a text is that, where this word ſaved is found? Yea, what a word of worth and goodneſs and bleſſedneſs is it to him that lies continually upon the wrath of a guilty conſcience? But the whole need not the phyſician: He therefore, and he only knows what ſaved means, that knows, what hell and death and damnation means: What ſhall I do to be ſaved? Is the language of the trembling ſinner; Lord ſave me, is the language of the ſinking ſinner; and none admire the glory that is in that word ſaved, but ſuch as ſee without being ſaved, all things in heaven and earth are emptineſs to them; they alſo that believe themſelves priviledged in all the bleſſedneſs that are wrapped up in that word, bleſs and admire God that hath ſaved them: Wherefore, ſince the thing intended both in the queſtion and the anſwer is no leſs than the ſalvation of the ſoul, I beſeech you to give the more earneſt heed, Heb. 21.

But to come to the particular phraſes in the words, and to handle them orderly; in the words I find four things.

1. An intimation of the kingdom of heaven.

2. A deſcription of the entrance into it.

3. An exhortation to enter into it; and,

4. A motive to enforce that exhortation.

Firſt, An intimation of the kingdom of heaven, for when he ſaith, ſtrive to enter in; and in ſuch phraſes there is ſuppoſed a place or ſtate or both to be enjoyed; enter in, enter into what, or whether but into a ſtate or place or both; and therefore when you read this word, enter in, you muſt ſay there is certainly included in the text that good thing that yet is not expreſſed; enter in, into heaven, that's the meaning, where the ſaved are, and ſhall be, into heaven, that place, that glorious place, where God, and Chriſt, and angels are, and the ſouls or ſpirits of juſt men made perfect: Enter in; that thing included, tho' not expreſſed in the words, is called in another place, the Mount Sion, the heavenly Jeruſalem, the general aſſembly and church of the firſt-born which are written in heaven, Heb. 12. And therefore the words ſignify unto us, that there is a ſtate moſt glorious, and that when this world is ended; and that this place and ſtate is likewiſe to be enjoyed, and inherited by a generation of men for ever. Beſides, this word, enter in, ſignifieth that ſalvation to the full is to be enjoyed only there, and that there only is eternal ſafety; all other places and conditions are hazardous, dangerous, full of ſnares, imperfections, temptations and afflictions, but there all is well; there is no devil to tempt, no deſperately wicked heart to deliver us up, no deceitful luſt to entangle, nor any enchanting world to bewitch us: there all ſhall be well to all eternity. Further all the parts of, and circumſtances that attend ſalvation, are only there to be enjoyed: there only is immortality and eternal life; there is the glory and fulneſs of Joy, and the everlaſting pleaſures; there is God and Chriſt to be enjoyed by open viſion, and more; there are the angels, and the ſaints; further, there is no death, nor ſickneſs, no ſorrow, nor ſighing, for ever: there is no pain, nor perſecutor, nor darkneſs to eclipſe our glory. O this Mount Sion, O this heavenly Jeruſalem! 2 Cor. 5. 1, to 5. Pſal. 16. 11. Luke 20. 35, 36. Heb. 12. 12, 13, 14.

Behold therefore what a great thing the Lord Jeſus hath included by this little word, in. In this word is wrapt up an whole heaven, and eternal life; even as there is alſo by other little words in the holy ſcriptures of truth; as where he ſaith, knock and it ſhall be opened unto you, and the elect have obtained it. This ſhould teach us, not only to read, but to attend in reading; not only to read, but to lift up our hearts to God in reading; for if we be not heedful, if he gives us not light and underſtanding; we may eaſily paſs over without any great regard, ſuch a word as may have a glorious kingdom and eternal ſalvation in the bowels of it: Yea ſometimes, as here, a whole heaven is intimated, where it is not at all expreſſed. The Apoſtles of old, did uſe to fetch great things out of the ſcriptures, even out of the very order and timing of the ſeveral things contained therein, ſee Rom. 4. 9, 10, 11. Gal. 3. 16, 17. Heb. 8. 13. But,

Secondly, As we have here an intimation of the kingdom of heaven, ſo we have a deſcription of the entrance into it, and that by a double ſimilitude.

1. It is called a gate.

2. A ſtrait gate: ſtrive to enter in at the ſtrait gate.

1. It is ſet forth by the ſimilitude of a gate. A gate, you know, is of a double uſe, it is to open and ſhut, and ſo conſequently, to let in, or to keep out; and to do both theſe at the ſeaſon; as he ſaid, let not the gates of Jeruſalem be opened till the ſun be hot; and again, I commanded that the gate ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: Neh. 7. 3. ch. 13. 19, 20. And ſo you find of this gate of heaven, when the five wiſe virgins came, the gate was opened, but afterwards came the other virgins, and the door was ſhut, Matt. 11. So then, the entrance into heaven, is called a gate; to ſhew, there is a time when there may be entrance, and there will come a time when there ſhall be none; and indeed this is a chief truth contained in the text; ſtrive to enter in at the ſtrait gate, for many I ſay unto you will ſeek to enter in and ſhall not be able. I read in the ſcriptures of two gates or doors, through which they that go to heaven muſt enter.

1. There is the door of faith, the door which the grace of God hath opened to the Gentiles; this door is Jeſus Chriſt, as alſo himſelf doth teſtify, ſaying, I am the door, &c. Acts 14. 27. Joh. 10. 9. By this door men enter into God's favour, and mercy, and find forgiveneſs through faith in his blood, and live in hope of eternal life; and therefore himſelf alſo ſaid, I am the door, by me if any man enter in, he ſhall be ſaved, that is, received to mercy and inherit eternal life: But,

2. There is another door, or gate; (for that which is called in the text, a gate, is twice in the next verſe, called, a door) there is, I ſay, another gate, and that is the paſſage into the very heaven it ſelf; the entrance into the celeſtial manſion-houſe, and that is the gate mentioned in the text, and the door mentioned twice in the verſe that follows. And thus

Jacob called it, when he ſaid Bethel was the houſe of God, and this is the gate of heaven, that is, the entrance, for he ſaw the entrance into heaven. One end of Jacob's ladder ſtands in Bethel, God's houſe, and the other end reacheth up to the gate of heaven, Gen. 28. 10, to 18. Jacob's ladder was the figure of Chriſt, which ladder was not the gate of heaven, but the way from the church to that gate which he ſaw above at the top of the ladder, Gen. 28. 12. and John 1. 51. But again that the gate in the text, is the gate, or entrance into heaven, conſider,

1. It is that gate that letteth men into, or ſhutteth men out of that place or kingdom where Abraham, and Iſaac, and Jacob is, which place is that paradiſe where Chriſt promiſed the thief, that he ſhould be that day, that he aſked to be with him in his kingdom; it is that place into which Paul ſaid, he was caught, when he heard words unlawful or impoſſible for a man to utter, Luke 13. 20. chap. 23. 24. 2 Cor. 12. 1, to 6.

Queſt. But is not Chriſt the gate or entrance into this heavenly place?

Anſw. He is he without whom no man can get thither, becauſe by his merits men obtain that world, and alſo becauſe he (as the Father) is the donor and diſpoſer of that kingdom to whom he will; farther, this place is called his houſe, and himſelf the maſter of it (when once the maſter of the houſe is riſen up, and hath ſhut too the door, ver. 25.) But we uſe to ſay, that the maſter of the houſe, is not the door: Men enter into heaven, then by him, not as he is the gate or door, or entrance into the celeſtial manſion-houſe, but as he is the giver and diſpoſer of that kingdom to them who he ſhall count worthy, becauſe he hath obtained it for them.

2. That this gate is the very paſſage into heaven, conſider the text hath ſpecial reference to the day of judgment, when Chriſt will have laid aſide his mediatory office, which before he exerciſed for the bringing to the faith his own elect; and will then act, not as one that juſtifies the ungodly, but as one that judgeth ſinners; he will now be riſen up from the throne of grace, and ſhut up the door againſt all the impenitent, and will be ſet upon the throne of judgment, from thence to proceed with ungodly ſinners.

Object. But Chriſt bids ſtrive, ſtrive now to enter in at the ſtrait gate, but if that gate be as you ſay, the gate or entrance into heaven, then it ſhould ſeem, that we ſhould not ſtrive till the day of judgment, for we ſhall not come at that gate till then.

Anſwer. Chriſt, by this exhortation, ſtrive, &c. doth not at all admit of, or countenance delays, or that a man ſhould neglect his own ſalvation, but putteth poor creatures upon preparing for the judgment, and counſelleth them now to get thoſe things that will then give them entrance into glory. This exhortation is much like theſe, be ye therefore ready alſo, for at ſuch an hour as you think not, the ſon of man cometh: And they that were ready went in with him to the marriage, and the door was ſhut, Mat. 24. 44. and 25. 10.

So that when he ſaith, ſtrive to enter in, it is as much as if he ſhould ſay, Bleſſed are they that ſhall be admitted another day to enter into the kingdom of heaven, but they that ſhall be accounted worthy of ſo unſpeakable a favour, muſt be well prepared and fitted for it before hand: Now the time to be fitted is not the day of judgment but the day of grace; not then, but now: Therefore ſtrive now for thoſe things that will then give you entrance into the heavenly kingdom. But,

Secondly, As it is called a gate, ſo it is called a ſtrait gate. Strive to enter in at the ſtrait gate.

The ſtraitneſs of this gate is not to be underſtood carnally, but myſtically: You are not to underſtand it, as if the entrance into heaven was ſome little pinching wicket, no, the ſtraitneſs of this gate is quite another thing. This gate is wide enough, for all them that are the truly gracious and ſincere lovers of Jeſus Chriſt, but ſo ſtrait, as that not one of the other can by any means enter in: Open to me the gates of righteouſneſs, I will go into them, and I will praiſe the Lord, this gate of the Lord into which the righteous ſhall enter, Pſal. 118. 19, 20. By this word therefore Chriſt Jeſus hath ſhewed unto us, that without due qualifications there is no poſſibility of entering into heaven; the ſtrait gate will keep all others out. When Chriſt ſpake this parable he had doubtleſs his eye upon ſome paſſage or paſſages of the old teſtament, with which the Jews were well acquainted. I will mention two, and ſo go on.

1. The place by which God turned Adam and his wife out of paradiſe: Poſſibly our Lord might have his eye upon that, for though that was wide enough for them to come out at, yet it was too ſtrait for them to go in at. But what ſhould be the reaſon of that? Why, they had ſinned, and therefore God ſet at the eaſt of that garden cherubims, and a flaming ſword, turning every way, to keep the way of the tree of life, Gen. 3. 24. The cherubims and this flaming ſword, they made the enterance too ſtrait for them to enter in. Souls, there are cherubims and a flaming ſword at the gates of heaven to keep the way of the tree of life, therefore none but them that are duly fitted for heaven can enter in at this ſtrait gate, the flaming

ſword will keep all others out. Know you not that the unrighteous ſhall not inherit the kingdom of God; be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God, 1 Cor. 6. 9.

2. Perhaps our Lord might have his eye upon the gates of the temple, when he ſpoke this word unto the people, for though the gates of the temple were ſix cubits wide, yet they were ſo ſtrait, that none that were unclean in any thing might enter in thereat, Ezek. 40. 48. becauſe there were placed at them gates, porters, whoſe office was to look that none but thoſe that had right to enter, might go in thither: And ſo it is written, Jehoiadah ſet porters at the gates of the houſe of the Lord, that none that were unclean in any thing might enter in, 2 Chron 23. 19. Souls, God hath porters at the gates of the temple, at the gate of heaven, porters, I ſay, placed there by God, to look that none that are unclean in any thing may come in thither. In at the gate of the church, none may enter now, that are open profane and ſcandalous to religion; no, though they plead they are beloved of God; What hath my beloved to do in mine houſe, (ſaith the Lord) ſeeing ſhe hath wrought lewdneſs with many, Jer. 11. 15.

I ſay, I am very apt to believe that our Lord Jeſus Chriſt had his thoughts upon theſe two texts, when he ſaid the gate is ſtrait; and that which confirms me the more in the thing is this, a little below the text he ſaith, there ſhall be weeping and gnaſhing of teeth, when you ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of heaven, and you yourſelves thruſt out. verſ. 28. Thruſt out, which ſignifieth a violent act, reſiſting with ſtriving; thoſe that would (though unqualified) enter: The porters of the temple were, for this very thing, to wear arms if need were, and to be men of courage and ſtrength, leſt the unſanctified or unprepared ſhould by ſome means enter in. We read in the book of Revelations, of the holy city, and that it had twelve gates, and at the gates twelve angels, but what did they do there? Why amongſt the reſt of their ſervice, this was one thing, that there might in no wiſe enter in any thing that defileth, or worketh abomination, and that maketh a lie, Rev. 21. 12, 21. But more particularly to ſhew what it is, that maketh this gate ſo ſtrait: There are three things that maketh it ſtrait. 1. There is ſin. 2. There is the word of the law. 3. There are the angels of God. Firſt, There is ſin, the ſin of the profane, and the ſin of the profeſſor.

1. The ſin of the profane; but this needs not be enlarged upon, becauſe it is concluded upon at all hands, where there is the common belief of the being of God, and the judgment to come, that the wicked ſhall be turned into hell, and all the nations that forget God, Pſal. 9. 17.

2. But there is the ſin of profeſſors, or take it rather thus, there is a profeſſion that will ſtand with an unſanctified heart and life; the ſin of ſuch will over-poiſe the ſalvation of their ſouls, the ſin end being the heavieſt end of the ſcale: I ſay, that being the heavieſt end which hath ſin in it, they tilt over, and ſo are, notwithſtanding their glorious profeſſion, drowned in perdition and deſtruction: For none ſuch hath any inheritance in the kingdom of Chriſt and of God; therefore let no man deceive you with vain words, for becauſe of theſe things, comes the wrath of God upon the children of diſobedience; neither will a profeſſion be able to excuſe them, Eph. 5. 3, 4, 5, 6. The gate will be too ſtrait for ſuch as theſe to enter in thereat. A man may partake of ſalvation in part, but not of ſalvation in whole. God ſaved the children of Iſrael out of Egypt, but overthrew them in the wilderneſs. I will therefore put you in remembrance, though you once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterwards deſtroyed them that believed not: So we ſee (that notwithſtanding their beginning) they could not enter in, becauſe of unbelief, Jude 5. Heb. 3. 19.

Secondly, There is the word of the law, and that will make the gate ſtrait alſo: None muſt go in thereat but thoſe that can go in by the leave of the law, for though no man be, or can be, juſtified by the works of the law, yet unleſs the righteouſneſs and holineſs by which they attempt to enter into this kingdom, be juſtified by the law, 'tis in vain once to think of entering in at this ſtrait gate. Now the law juſtifieth not, but upon the account of Chriſt's righteouſneſs; if therefore thou be not indeed found in that righteouſneſs, thou wilt find the law lye juſt in the paſſage into heaven to keep thee out; every man's work muſt be tried by fire, that it may be manifeſt of what ſort it is. There are two errors in the world about the law, one is, when men think to enter in at the ſtrait gate, by the righteouſneſs of the law: The other is, when men think they may enter into heaven, without the leave of the law. Both theſe, I ſay, are errors: For as by the works of the law no fleſh ſhall be juſtified, ſo without the conſent of the law no fleſh ſhall be ſaved: Heaven and earth ſhall paſs away, before one jot or tittle of the law ſhall fail, till all be fulfilled. He therefore muſt be damned, that cannot be ſaved by the conſent of the law: And indeed this law is the flaming ſword that turneth every way; yea, that lieth to this day in the way to heaven, for a bar to all unbelievers and unſanctified profeſſors; for it is taken out of the way for the truly gracious only: It will be found as a roaring lion to devour all others: Becauſe of the law, therefore the gate will be found too ſtrait for the unſanctified to enter in. When the Apoſtle had told the Corinthians that the unrighteous ſhould not inherit the kingdom of God, and that ſuch were ſome of them, he adds, But ye are waſhed, but ye are ſanctified, but ye are juſtified, in the name of the Lord Jeſus, and by the Spirit of our God, 1 Cor. 6. 9, 10, 11. cloſely concluding, that had they not been waſhed and ſanctified, and juſtified, in the name of the Lord Jeſus, the law, for their tranſgreſſions, would have kept them out; it would have made the gate too ſtrait for them to enter in.

Thirdly, There are alſo the angels of God, and by reaſon of them the gate is ſtrait. The Lord Jeſus calleth the end of the world, his harveſt; and ſaith moreover, that the angels are his reapers; theſe angels are therefore to gather his wheat into his barn, but to gather the ungodly into bundles to burn them, Mat. 13. 39, 41, 49. unleſs therefore, the man that is unſanctified can maſter the law, and conquer angels; unleſs he can, as I may ſay, pull them out of the gate-way of heaven, himſelf is not to come thither forever. No man goeth to heaven but by the help of the angels, I mean at the day of judgment, For the Son of man ſhall ſend forth his angels, with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other. If thoſe that ſhall enter in at the ſtrait gate, ſhall only enter in thither by the conduct of the holy angels; pray when do you think thoſe men will enter in thither, concerning whom the angels are commanded, to gather them, to bind them in bundles to burn them. This therefore is a third difficulty: The angels will make this entrance ſtrait; yea, too ſtrait for the unjuſtified and unſanctified to enter in thither.

I come now to the exhortation, which is to ſtrive to enter in; ſtrive to enter in at the ſtrait gate. Theſe words are fitly added, for ſince the gate is ſtrait, it follows, that they who will enter in muſt ſtrive. Strive, this word ſtrive ſuppoſeth that great idleneſs is natural to profeſſors, they think to get to heaven by lying as it were on their elbows. 2dly, It alſo ſuggeſteth, that many will be the difficulties that profeſſors will meet with before they get to heaven. 3dly, It alſo concludeth, that only the labouring chriſtian, man or woman, will get in thither. Strive, &c. Three queſtions I will propound upon the word, an anſwer to which may give us light into the meaning of it.

1. Queſt. What doth the word Strive import?

2. Queſt. How ſhould we ſtrive?

3. Queſt. Why ſhould we ſtrive?

Firſt. What doth this word Strive import?

Anſ. When he ſaith ſtrive, it is as much as to ſay, bend yourſelves to the work with all your might: Whatſoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt, Eccleſ. 9. 10. Thus Sampſon did, when he ſet himſelf to deſtroy the Philiſtines, he bowed himſelf with all his might, Judges 16. 30. Thus David did alſo, when he made proviſion for the building and beautifying of the temple of God, 1 Chron. 29. 2. And thus muſt thou do if ever thou entereſt into heaven.

2dly. When he ſaith ſtrive, he calleth for the mind and will, that they ſhould be on his ſide, and on the ſide of the things of his kingdom; for none ſtrive indeed, but ſuch as have given the Son of God their heart, of which the mind and will are a principal part; for ſaving converſion lieth more in the turning of the mind and will to Chriſt, and to the love of his heavenly things, than in all knowledge and judgment: And this the Apoſtle confirmeth when he ſaith, Stand faſt in one Spirit, with one mind, ſtriving, &c. Phil. 1. 27.

Thirdly, And more particularly, this word Strive, is expreſſed by ſeveral other terms, as, 1. It is expreſſed by that word, ſo run that you may obtain, 1 Cor. 9. 24, 25. 2. It is expreſſed by that word, Fight the good fight of faith, lay hold of eternal life, 1 Tim. 6. 12. 3. It is expreſſed by that word, Labour not for the meat that periſheth, but for that meat that endureth to everlaſting life, John 6. 27. 4. It is expreſſed by that word, We wreſtle with principalities and powers, and the rulers of the darkneſs of this world, Epheſ. 6. 12. Therefore when he ſaith, Strive, it is as much as to ſay, Run for heaven; Fight for heaven; Labour for heaven; Wreſtle for heaven, or you are like to go without it.

Secondly, The ſecond queſtion is, How ſhould we ſtrive?

Anſ. 1. The anſwer in general, is, Thou muſt ſtrive lawfully; And if a man alſo ſtrive for the maſtery, yet is he not crowned, except he ſtrive lawfully, 2 Tim.6.

But you will ſay, What is it to ſtrive lawfully?

Anſ. 1. To ſtrive againſt the things which are abhorred by the Lord Jeſus; yea, to reſiſt to the ſpilling of your blood, ſtriving againſt ſin, Heb. 12. 4. To have all thoſe things that are condemned by the word; yea, though they be thine own right hand, right eye, or right foot, in abomination; and to ſeek by all godly means the utter ſuppreſſing of them, Mar. 9. 43, 45, 47.

2. To ſtrive lawfully, is to ſtrive for thoſe things that are commended in the word. But thou, O man of God, fly the world, and follow after, that is, ſtrive for righteouſneſs, godlineſs, faith, love, patience, meekneſs, fight the good fight of faith, lay hold on eternal life, &c. 1 Tim. 6. 11, 12.

3. He that ſtriveth lawfully, muſt be therefore very temperate in all the good and lawful things of this life. And every one that ſtriveth for the maſtery, is temperate in all things; now they do it to obtain a corruptible crown; but we an incorruptible, 1 Cor. 9. 25. Moſt profeſſors give leave to the world, and vanity of their hearts, to cloſe with them, and to hang about their necks, and make their ſtriving to ſtand rather in an outcry of words than a hearty labour againſt the luſts and love of the world, and their own corruptions; but this kind of ſtriving is but a beating of the air, and will come to juſt nothing at laſt, 1 Cor. 9. 26.

4. He that ſtriveth lawfully, muſt take God and Chriſt along with him to the work, otherwiſe he will certainly be undone: Whereunto, ſaid Paul, I alſo labour ſtriving according to his working, which worketh in me mightily, Col. 1. 29. And for the right performing of this, he muſt obſerve theſe following particulars.

1. He muſt take heed, that he doth not ſtrive about things, or words to no profit; for God will not then be with him: Of theſe things, ſaith the Apoſtle, put them in remembrance; charging them before the Lord, that they ſtrive not about words to no profit, but to the ſubverting of the hearers, 1 Tim. 2. 14. But alas! How many profeſſors in our days are guilty of this tranſgreſſion, whoſe religion ſtands chiefly, if not only in a few unprofitable queſtions, and vain wranglings, about words and things to no profit, but to the deſtruction of the hearers.

2. He muſt take heed, that whilſt he ſtrives againſt one ſin, he does not harbour and ſhelter another, or that whilſt he cries out againſt other mens ſins, he does not countenance his own.

3. In the ſtriving, ſtrive to believe, ſtrive for the faith of the goſpel; for the more we believe the goſpel, and the reality of the things of the world to come, with the more ſtomach and courage ſhall we labour to poſſeſs the bleſſedneſs, Phil. 1. 27. Heb. 4. Let us labour therefore to enter into that reſt, leſt any man fall after the ſame example of unbelief.

4. As we ſhould ſtrive for, and by faith, ſo we ſhould ſtrive by prayer, Rom. 15. 30. by fervent and effectual prayers; O the ſwarms of our prayerleſs profeſſors! What do they think of themſelves? Surely the gate of heaven was heretofore as wide as in theſe our days; but what ſtriving by prayer was there then among chriſtians for the thing that gives admittance into this kingdom, over there is in theſe latter days?

5. We ſhould alſo ſtrive by mortifying our members that are upon the earth: I therefore ſo run, ſaid Paul, ſo fight I, not as one that beats the air, but I keep under my body, and bring it into ſubjection, leſt that by any means when I have preached the goſpel to others, I myſelf ſhould be a caſt-away, 1 Cor. 9. 27. But all this is ſpoken principally to profeſſors, ſo I would be underſtood.

I come now to the third queſtion, namely, But why ſhould we ſtrive?

Anſ. 1. Becauſe the thing for which you are here exhorted to ſtrive, it is worth the ſtriving for: it is for no leſs than for a whole heaven, and an eternity of felicity there; how will men that have before them a little honour, a little profit, a little pleaſure, ſtrive? I ſay again, how will they ſtrive for this? Now they do it for a corruptible crown; but we an incorruptible. Methinks this word heaven, and this eternal life, what is there again either in heaven or earth like them to provoke a man to ſtrive.

2. Strive, becauſe otherwiſe the devil, and hell will aſſuredly have thee. He goes about like a roaring lion, ſeeking whom he may devour, 1 Pet. 5. 8. Theſe fallen angels, they are always watchful, diligent, unwearied; they are alſo mighty, ſubtle, and malicious, ſeeking nothing more than the damnation of thy ſoul; O thou that art like the heartleſs dove, ſtrive.

3. Strive, becauſe every luſt ſtrives and wars, againſt thy ſoul: The fleſh luſteth againſt the Spirit: Dearly beloved, I beſeech you, ſaid Peter, as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul, Gal. 5. 17. It is a rare thing to ſee or find out a chriſtian, that indeed can bridle his luſts; but no ſtrange thing to ſee ſuch profeſſors that are not only bridled, but ſaddled too, yea, and ridden from luſt to ſin, from one vanity to another, by the very devil himſelf, and the corruptions of their hearts.

4. Strive, Becauſe thou haſt a whole world againſt thee: the world hateth thee if thou beeſt a chriſtian; the men of the world hate thee; the things of the world are ſnares for thee, even thy bed and table, thy wife and huſband, yea, thy moſt lawful enjoyments have that in them that will certainly ſink thy ſoul to hell, if thou doſt not ſtrive againſt the ſnares that are in them, Rom. 11. 9.

The world will ſeek to keep thee out of heaven, with mocks, flouts, taunts, threatenings, goals, gibbets, halters, burnings, and a thouſand deaths; therefore ſtrive. Again, if it cannot overcome thee with theſe, it will flatter, promiſe, allure, entice, entreat, and uſe a thouſand tricks on this hand, to deſtroy thee; and obſerve, many that have been ſtout againſt the threats of the world, have yet been overcome with the bewitching flatteries of the ſame. There ever was enmity between the devil and the church, and betwixt his ſeed and her ſeed too; Michael and his angels, and the dragon and his angels, theſe make war continually, Gen. 3. Rev. 12. There hath been great deſires and endeavours among men, to reconcile theſe two in one, to wit, the ſeed of the ſerpent, and the ſeed of the woman; but it could never yet be accompliſhed: The world ſays, They will never come over to us; and we again ſay, by God's grace, we will never come over to them; but the buſineſs hath not ended in words, both they and we have alſo added our endeavours to make each other ſubmit; but endeavours have proved ineffectual too: They for their part, have deviſed all manner of cruel torments to make us ſubmit; as, ſlaying with the ſword, ſtoning, ſawing aſunder, flames, wild beaſts, baniſhments, hunger, and a thouſand miſeries: we again on the other ſide, have laboured by prayers and tears, by patience, and long-ſuffering, by gentleneſs and love, by ſound doctrine, and faithful witneſs-bearing againſt their enormities, to bring them over to us; but yet the enmity remains; ſo that they muſt conquer us, or we muſt conquer them: one ſide muſt be overcome; but the weapons of our warfare are not carnal, but mighty through God.

5. Strive, becauſe there is nothing of chriſtianity got by idleneſs; idleneſs cloaths a man with rags, and the vineyard of the ſlothful is grown over with nettles, Prov. 23. 21. chap. 24. 30, 31, 32. Profeſſion that is not attended with ſpiritual labour, cannot bring the ſoul to heaven: The fathers before us, were not ſlothful in buſineſs, but fervent in ſpirit, ſerving the Lord. Therefore be not ſlothful; but followers of them who through faith and patience inherit the promiſes, Rom. 12. 11. Heb. 6. 12.

Strive to enter in.

Methinks the words at the firſt reading, do intimate to us, that the chriſtian in all that ever he does in this world, ſhould carefully heed and regard his ſoul, I ſay, in all that ever he does: Many are for their ſouls by fits and ſtarts; but a chriſtian indeed, in all his doing and deſigns which he contriveth and manageth in this world, ſhould have a ſpecial eye to his own future and everlaſting good, in all his labours he ſhould ſtrive to enter in. Wiſdom (Chriſt) is the principal thing; therefore get wiſdom, and in all thy gettings get underſtanding, Prov. 4. 7. Get nothing, if thou canſt not get Chriſt and grace, and further hopes of heaven, in that getting; get nothing with a bad conſcience, with the hazard of thy peace with God, and that in getting it, thou weakeneſt thy graces which God hath given thee; for this is not to ſtrive to enter in: Add grace to grace, both by religious and worldly duties; for ſo an entrance ſhall be miniſtered unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt, 2 Pet. 1. 8, to 12. Religious duties are not the only ſtriving times; he that thinks ſo, is out: Thou mayeſt help thy faith and thy hope, in the godly management of thy calling, and mayſt get farther footing in eternal life, by ſtudying the glory of God in all thy worldly employment. I am ſpeaking now to chriſtians that are juſtified freely by grace; and am encouraging, or rather counſelling them to ſtrive to enter in; for there is an entering in by faith and good conſcience now, as well as our entering in body and ſoul hereafter; and I muſt add, that the more common it is to thy ſoul to enter in now by faith, the more ſtedfaſt hope ſhalt thou have of entering in hereafter in body and ſoul.

Strive to enter in.

By theſe words alſo the Lord Jeſus giveth ſharp rebuke to thoſe profeſſors that have not eternal glory, but other temporal things in their eye, by all the buſtle that they make in the world about religion: Some there be, what a ſtir they make, what a noiſe and clamour, with their notions and forms, and yet perhaps all is for the loaves; becauſe they have eaten of the loaves, and are filled, John 6. 26. Theſe ſtrive indeed to enter, but it is not into heaven: They find religion hath a good trade at the end of it; or, they find that it is the way to credit, repute, preferment, and the like; and therefore they ſtrive to enter into theſe: But theſe have not the ſtrait gate in their eye, nor yet in themſelves have they love to their poor and periſhing ſouls; wherefore this exhortation nippeth ſuch, by predicting of their damnation.

Strive to enter in.

Theſe words alſo ſharply rebuke them who content themſelves as the angel of the church of Sardis did, to wit, To have a name to live, and be dead, Rev. 3. 1. or as they of the Laodiceans, who took their religion upon truſt, and was content with a poor, wretched, lukewarm profeſſion: For ſuch as theſe do altogether unlike to the exhortation in the text, that ſays, Strive; and they ſit and ſleep; that ſays, Strive to enter in, and they content them-

themſelves with a profeſſion that is never like to bring them thither.

Strive to enter in.

Further, Theſe words put us upon proving the truth of our graces now; I ſay, they put us upon the proof of the truth of them now; for if the ſtrait gate be the gate of heaven, and yet we are to ſtrive to enter into it now, even while we live, and before we come thither, then, doubtleſs Chriſt means by this exhortation, that we ſhould uſe all lawful means to prove our graces in this world, whether they will ſtand in the judgment or no: Strive to enter in, get thoſe graces now, that will prove true graces then; and therefore try them you have; and if upon trial, they prove not right, caſt them away, and cry for better, leſt they caſt thee away, when better are not to be had. Buy of me gold tried in the fire: Mark that, Rev. 13. 23. Buy of me faith and grace that will ſtand in the judgment; ſtrive for that faith, buy of me that grace, and alſo white raiment, that thou mayeſt be cloathed, that the ſhame of thy wickedneſs doth not appear, and anoint thine eyes with eye-ſalve, that thou mayeſt ſee. Mind you this advice, this is right ſtriving to enter in.

But you will ſay, How ſhould we try our graces? Would you have us run into temptation to try if they be ſound or rotten?

Anſ. You need not run into trials; God hath ordained that enough of them ſhall overtake thee to prove thy graces either rotten or ſound before the day of thy death: Sufficient to the day is the evil thereof, if thou haſt but a ſufficiency of grace to withſtand. I ſay, thou ſhalt have trials enough overtake thee, to prove thy graces ſound or rotten. Thou mayſt therefore if God ſhall help thee, ſee how it is like to go with thee before thou goeſt out of this world, to wit, whether thy graces be ſuch as will carry thee in at the gates of heaven or no.

But how ſhould we try our graces now?

Anſ. How doſt thou find them in outward trials? See Heb. 11. 15, 16. How doſt thou find thyſelf in the inward workings of ſin: (Rom. 7. 24.) How doſt thou find thyſelf under the moſt high enjoyment of grace in this world? Phil. 3. 14.

But what do you mean by theſe three queſtions?

Anſ. I mean graces ſhew themſelves at theſe their ſeaſons whether they be rotten or ſound.

How do they ſhew themſelves to be true under the firſt of theſe?

Anſ. By miſtruſting our own ſufficiency, by crying to God for help, by deſiring rather to die than to bring any diſhonour to the name of God, and by counting that if God be honoured in the trial, thou haſt gained more than all the world could give thee, 2 Chron. 20. 12. chap. 14. 11. Acts 4. Acts 20. 22. 2 Cor. 4. 17, 18. Heb. 11. 24, 25.

How do they ſhew themſelves to be true under the ſecond?

Anſ. By mourning and confeſſing, and ſtriving, and praying againſt them; by not being content, ſhouldeſt thou have heaven if they live, and defile thee, and by counting of holineſs the greateſt beauty in the world, and by flying to Jeſus Chriſt for life, Zech. 12. 10. John 19. Heb. 12. 4. Pſal. 19. 12.

How do they ſhew themſelves to be true under the third?

Anſ. By prizing the true graces above all the world, by praying heartily that God will give thee more, by not being content with all the grace thou canſt be capable of enjoying on this ſide heaven and glory, Pſal. 84. 10. Luke 17. 5. Philip 3.

Strive to enter in.

The reaſon why Chriſt addeth theſe words, to enter in, is obvious; to wit, becauſe there is no true and laſting happineſs on this ſide heaven; I ſay, none that is both true and laſting; I mean, as to our ſenſe and feeling, as there ſhall; for here have we no continuing city, but we ſeek one to come, Heb. 13. 14. The heaven is within; ſtrive therefore to enter in: The glory is within: ſtrive therefore to enter: The Mount Zion is within; ſtrive therefore to enter in: The heavenly Jeruſalem is within; ſtrive therefore to enter in: Angels and ſaints are within; ſtrive therefore to enter in; and to make up all, the God and Father of our Lord Jeſus Chriſt, and that glorious Redeemer is within; ſtrive therefore to enter in.

Strive to enter in;

For without are dogs, ſorcerers, and whoremongers, and murtherers, and idolaters, and whoſoever loveth and maketh a lie: Without are alſo the devils, and hell, and death, and all damned ſouls; without is howling, weeping, wailing, and gnaſhing of teeth; yea, without are all the miſeries, ſorrows, and plagues that an infinite God can in juſtice and power inflict upon an evil and wicked generation: Strive therefore to enter in at the ſtrait gate, Rev. 22. 15. Matt. 25. 41. Rev. 12. 9. Iſa. 65. 13, 14. Matt. 22. 13. Deut. 29. 18, 19, 20.

Strive to enter in at the ſtrait gate, [for many] I ſay unto you, will ſeek to enter in, and ſhall not be able.

We are now come to the motive which our Lord urges to inforce his exhortation. He told us before, That the gate was ſtrait; he alſo exhorted us to ſtrive to enter in thereat, or to get thoſe things now that will further our entrance then, and to ſet ourſelves againſt thoſe things that will hinder our entering in.

In this motive there are five things to be minded.

1. That there will be a diſappointment to ſome at the day of judgment, they will ſeek to enter in, and ſhall not be able.

2. That not a few, but many, will meet with this diſappointment; for [many] will ſeek to enter in, and ſhall not be able.

3. This doctrine of the miſcarriage of many, then, it ſtandeth upon the validity of the word of Chriſt; for many [I ſay] will ſeek to enter in, and ſhall not be able.

4. Profeſſors ſhall make a great heap among the many that ſhall fall ſhort of heaven, for many I ſay [unto you] will ſeek to enter in, and ſhall not be able.

5. Where grace and ſtriving are wanting now, ſeeking and contending to enter in, will be unprofitable then; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

But I will proceed in my former method, to wit, to open the words unto you.

For many, &c.

If he had ſaid, for [ſome] will fall ſhort, it had been a ſentence to be minded: If he had ſaid, for ſome that ſeek, will fall ſhort, it had been very awakening; but when he ſaith, Many, many will fall ſhort, yea, many among profeſſors will fall ſhort; this is not only awakening, but dreadful.

For many, &c.

I find this word Many, variouſly applied in ſcripture.

1. Sometimes, it intendeth the open profane, the wicked and ungodly world, as where Chriſt ſaith, wide is the gate and broad is the way that leadeth to deſtruction, and many there be that go in thereat, Mat. 7. 13. I ſay by the many here, he intends thoſe chiefly, that go on in the broad way of ſin, and prophaneneſs, bearing the tokens of their damnation in their foreheads, thoſe whoſe daily practice proclaims, that their feet go down to death, and their ſteps take hold of hell, Job 21. 29, 30. Iſa. 3. 9. Pro. 55.

2. Sometimes this word, Many, intendeth thoſe that cleave to the people of God deceitfully, and in hypocriſy; or as Daniel hath it, many ſhall cleave unto the church with flatteries, Dan. 11. 34. The word many, in this text, includeth all thoſe who feign themſelves better than they are in religion; it includeth I ſay thoſe that have religion only, for an holiday-ſaint to ſet them out at certain times and when they come among ſuitable company.

3. Sometimes this word Many, intendeth them that apoſtatize from Chriſt, ſuch as for a-while believe, and in time of temptation fall away, as John ſaith of ſome of Chriſt's diſciples, From that time many of his diſciples went back and walked no more with him, John 6. 65.

4. Sometimes this word Many, intendeth them that make a great noiſe, and do many great things in the church, and yet want ſaving grace: Many, ſaith Chriſt, will ſay unto me in that day, Lord, Lord, have we not propheſied in thy name, and in thy name caſt out devils, and in thy name done many wonderful works: Mark there will be many of theſe.

5. Sometimes this word Many, intendeth thoſe poor ignorant deluded ſouls that are led away with every wind of doctrine: thoſe who are caught with the cunning and crafty deceiver, who lieth in wait to beguile unſtable ſouls. And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of, 2 Pet. 2. 2.

6. Sometimes this word Many, includeth all the world, good and bad. And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to everlaſting ſhame and contempt, Dan. 12. 2. compare with John 5. 28, 29.

7. Laſtly, Sometimes this word Many, intendeth the good only, even them that ſhall be ſaved, Luke 1. 10. chap. 2. 34.

Since then that the word is ſo variouſly applied, let us inquire how it muſt be taken in the text, and,

1. It muſt not be applied to the ſincerely godly, for they ſhall never periſh, John 10. 27, 28.

2. It cannot be applied to all the world, for then no fleſh ſhould be ſaved.

3. Neither is it to be applied to the open prophane only, for then the hypocrite is by it excluded.

4. But by the Many in the text our Lord intendeth in ſpecial the profeſſor, the profeſſor I ſay, how high ſoever he ſeems to be now, that ſhall be found without ſaving grace in the day of judgment.

Now that the profeſſor, is in ſpecial intended in this text, conſider, ſo ſoon as the Lord had ſaid, Many will ſeek to enter in, and ſhall not be able, he pointeth, as with his finger, at the many that then he in ſpecial intendeth, to wit, them among whom he had taught; them that had eat and drunken in his preſence; them that had propheſied, and caſt out devils in his name, and in his name had done many wonderful works, Luke 23. 26. Mat. 7. 27. Theſe are the many intended by the Lord in this text, though others are alſo included under the ſentence of damnation by his word in other places. For Many, &c. Matthew ſaith concerning this ſtrait gate, That there are but few that find it. But it ſeems the caſt-aways in my text, did find it, for you read that they knocked at it, and cried, Lord open unto us: ſo then, the meaning may ſeem to be this, many of the few that find it, will ſeek to enter in, and ſhall not be able. I find [at the day of judgment, ſome will be crying to the rocks to cover them, and ſome at the gates of heaven for entrance: Suppoſe that thoſe that cry to the rocks to cover them, are they whoſe conſcience will not ſuffer them once to look God in the face, becauſe they are fallen under preſent guilt, and the dreadful fears of the wrath of the lamb, Rev. 6. 16. And that thoſe that ſtand crying at the gate of heaven, are thoſe whoſe confidence holds out to the laſt, even thoſe whoſe boldneſs will enable them to contend even with Jeſus Chriſt for entrance. Them I ſay, that will have profeſſion, caſting out of devils, and many wonderful works to plead: Of this ſort are the many in my text; For many I ſay unto you will ſeek to enter in and ſhalt not be able. For many, &c. Could we compare the profeſſors of the times with the everlaſting word of God, this doctrine would more eaſily appear to the children of men. How few among the many, yea, among the ſwarms of profeſſors have heart to make conſcience of walking before God, in this world, and to ſtudy his glory among the children of men: How few, I ſay, have his name lie nearer their hearts, then their own carnal concerns, nay, do not many make his word, and his name, and his ways a ſtalking-horſe, to their own worldly advantages: God calls for faith, good conſcience, moderation, ſelf-denial, humility, heavenly mindneſs, love to ſaints, to enemies, and for conformity in heart, in word, and life to his will, but where is it? Mark 11. 22. Pet. 3. 16. Heb. 13. 5. Phil. 4. 5. Mat. 10. 37, 38, 39. Col. 3. 1, 2, 3, 4. Mich. 6. 8. Revel. 2. 10. John 15. 17. 1 John 4. 21. Mat. 5. 44. Prov. 23. 26. Col. 4. 6.

For many [I ſay unto you].

Theſe latter words carry in them a double argument to prove the truth aſſerted before. Firſt, in that he directly pointeth at his followers. I ſay unto [you]: many I ſay unto you, even to you that are my diſciples, to you that have eat and drank in my preſence. I know that ſome times Chriſt hath directed his ſpeech to his diſciples, not ſo much upon their accounts, as upon the accounts of others: but here it is not ſo: the I ſay unto you in this place, it immediately concerned ſome of themſelves. I ſay unto you, ye ſhall begin to ſtand without, and to knock, ſaying, Lord, Lord, open to us, and he ſhall anſwer and ſay unto you, I know you not, whence you are; then ſhall ye begin to ſay, We have eat and drank in thy preſence, and thou haſt taught in our ſtreets: But he ſhall ſay, I tell you, I know you not whence you are, depart from me, all ye workers of iniquity, it is you, you, you, that I mean. I ſay unto you. It is common with a profeſſing people, when they hear a ſmart and thundering ſermon to ſay, Now has the preacher paid off the drunkard, the ſwearer, the liar, the covetous, and adulterer; forgetting that theſe ſins may be committed in a ſpiritual and myſtical way. There is ſpiritual drunkenneſs, ſpiritual adultery, and a man may be a liar that calls God his Father when he is not; or that calls himſelf a chriſtian, and is not. Wherefore perhaps all theſe thunders and lightenings in this terrible ſermon, may more concern thee than thou art aware of: I ſay unto you: unto you profeſſors, may be the application of all this thunder, Rev. 2. 9. chap. 3. 9. I ſay unto you,

Had not the Lord Jeſus deſigned by theſe words, to ſhew what an overthrow will one day be made among profeſſors, he needed not have you'd it at this rate, as in the text, and afterwards he has done, the ſentence had run intelligible enough without it; I ſay, without his ſaying, I ſay unto you; but the truth is, the profeſſor is in danger; the preacher and the hearer, the workers of miracles, and workers of wonders, may be all in danger of damning, notwithſtanding all their attainments. And to awaken us all about this truth therefore, the text muſt run thus: For many, I ſay unto you, ſhall ſeek to enter in, and ſhall not be able.

See you not yet that the profeſſor is in danger, and that theſe words, I ſay unto you, are a propheſy of the everlaſting perdition of ſome that are famous in the congregation of ſaints: I ſay, if you do not ſee it, pray God your eyes may be opened, and beware that thy portion be not as the portion of one of thoſe that are wrapped up in the 28th verſe of the chapter. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of heaven, and you yourſelves thruſt out.

For many [I ſay] unto you.

Theſe words, I told you, carry in them a double argument for confirmation of the truth aſſerted before: Firſt, That profeſſors are here particularly pointed at: And ſecondly, It is the ſaying of the truth himſelf: For theſe words I ſay, are words full of authority; I ſay it, I ſay unto you, ſays Chriſt, as he ſaith in another place, It is I that ſpeak; behold it is I. The perſon whoſe words we have now under conſideration, was no blundering raw-headed preacher, but the very wiſdom of God, his Son, and him that hath lain in his boſom from everlaſting, and conſequently, had the moſt perfect knowledge of his Father's will, and how it would fare with profeſſors at the end of this world. And now hearken what himſelf doth ſay of the words which he hath ſpoken: Heaven and earth ſhall paſs away, but my word ſhall not paſs away, Matt. 24. 35. [I ſay] unto you.

The prophets uſed not to ſpeak after this manner, nor yet the holy apoſtles; for thus to ſpeak, is to preſs things to be received upon their own authority. They uſed to ſay, Thus ſaith the Lord, or Paul, or Peter, an apoſtle, or a ſervant of God. But now we are dealing with the words of the Son of God; it is he that hath ſaid it; wherefore we find the truth of the periſhing of many profeſſors aſſerted, and confirmed by Chriſt's own mouth. This conſideration carrieth great awakening in it; but into ſuch a faſt ſleep are many now-a-days fallen, that nothing will awaken them, but that ſhrill and terrible cry, Behold the bridegroom comes, go ye out to meet him. I ſay unto you.

There are two things upon which this aſſertion may be grounded. 1. There is in the world a thing like grace, that is not. 2. There is a ſin called the ſin againſt the Holy Ghoſt, from which there is no redemption. And both theſe things befal profeſſors.

Firſt, There is in the world a thing like grace, that is not. This is evident, becauſe we read that there are ſome that not only make a fair ſhew in the fleſh, that glory in appearance, that appear beautiful outward, that do as God's people, but have not the grace of God's people, Gal. 6. 12. 2 Cor. 5. 12. Mat. 23. 27. Iſa. 57. 2. 2. It is evident alſo from thoſe frequent cautions that are every where in the ſcriptures given us about this thing: Be not deceived: Let a man examine himſelf: Examine your ſelves, whether you be in the faith, Gal. 6. 7. 1 Cor. 11. 28. 2 Cor. 13. 3. All theſe expreſſions intimate to us, that there may be a ſhew of, or a thing like grace, where there is no grace indeed. 3. This is evident from the concluſion made by the Holy Ghoſt upon this very thing: For if a man thinketh himſelf to be ſomething when he is nothing, he deceiveth himſelf, Gal. 6. 3. The Holy Ghoſt here concludeth, that a man may think himſelf to be ſomething, may think he hath grace when he hath none, may think himſelf ſomething for heaven and another world, when indeed he is juſt nothing at all with reference thereto; the Holy Ghoſt alſo determines upon this point, to wit, that they do ſo deceive themſelves: For if a man thinketh himſelf to be ſomething when he is nothing, he deceiveth himſelf; he deceiveth his own ſoul; he deceiveth himſelf of heaven and ſalvation: So again, Let no man beguile you of your reward, Col. 2. 18. 4. It is manifeſt from the text, For many I ſay unto you, will ſeek to enter in, and ſhall not be able. Alas! Great light, great parts, great works, and great confidence of heaven, may be where there is no faith of God's elect, no love of the Spirit, no repentance unto ſalvation, no ſanctification of the Spirit, and ſo conſequently, no ſaving grace. But,

Secondly, As there is a thing like grace, which is not, ſo there is a ſin, called the ſin againſt the Holy Ghoſt, from which there is no redemption, and this ſin doth more than ordinarily befal profeſſors.

1. There is a ſin called the ſin againſt the Holy Ghoſt, from which there is no redemption: This is evident both from Matthew and Mark: But whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, noither in the world to come. But he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation, Mat. 12. 32. Mark 3. 29. Wherefore when we know that a man hath ſinned this ſin, we are not to pray for him, or to have compaſſion on him, 1 John 15. 16. Judges 22.

1ſt, This ſin doth moſt ordinarily befal profeſſors, for there are few, if any, that are not profeſſors, that are at preſent capable of ſinning this ſin. They which were once enlightened, and have taſted the heavenly gift, that were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the power of the world to come, Heb. 6. 4, 5. Of this ſort are they that commit this ſin; Peter alſo deſcribes them to be ſuch, that ſin the unpardonable ſin. For if after they have eſcaped the pollution of the world, through the knowledge of our Lord and Saviour Jeſus Chriſt, they are again intangled therein and overcome, the latter end is worſe with them than the beginning, 2 Pet. 2. 2. The other paſſage in the 10th of the Hebrews holdeth forth the ſame thing: For if we ſin wilfully, after we have received the knowledge of the truth, there remaineth no more ſacrifice for ſin, but a certain fearful looking for of judgment, and fiery indignation, that ſhall devour the adverſaries, Heb. 10. 26, 27. Theſe therefore are the perſons that are the prey for this ſin: This ſin feedeth upon profeſſors, and they that are ſuch, do very often fall into the mouth of this eater. Some fall into the mouth of this ſin, by deluſions and doctrines of devils; and ſome fall into the mouth of it, by returning with the dog to his own vomit again, and with the ſow that was waſhed, to her wallowing in the mire, 1 Pet. 2. 22. I ſhall not here give you a particular deſcription of this ſin, that I have done elſewhere; but ſuch a ſin there is, and they that commit it ſhall never have forgiveneſs: And I ſay again, there be profeſſors that commit this unpardonable ſin, yea, more than moſt are aware of: Let all therefore look about them: The Lord awaken them that they may ſo do: For what with a profeſſion without grace, and by the venom of the ſin againſt the Holy

Ghoſt, many will ſeek to enter in, and ſhall not be able. Will ſeek to enter in.

This kingdom, at the gate of which the reprobate will be ſtopt, will be at the laſt judgment the deſire of all the world, and they, eſpecially they in my text, will ſeek to enter in: For then they will ſee that the bleſſedneſs is to thoſe that ſhall get into this kingdom, according to that which is written, Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, Rev. 22. 14. To prove that they will ſeek, although I have done it already, yet read theſe texts at your leiſure, Mat. 25. 11. and 7. 22. Luke 13. 28. And in a word, to give you the reaſon why they will ſeek to enter in.

1. Now they will ſee what a kingdom it is, what glory there is in it, and now they ſhall alſo ſee the bleſſedneſs which they ſhall have, that ſhall then be counted worthy to enter in: The reaſon why this kingdom is ſo little regarded, it is becauſe it is not ſeen, the glory of it is hid from the eyes of the world: Their eye hath not ſeen, nor their ear heard, &c. I, but then they ſhall hear and ſee too, and when this comes to paſs, then, even then he that now moſt ſeldom thinks thereof, will ſeek to enter in.

2. They will now ſee what hell is, and what damnation in hell is, more clear than ever: They will alſo ſee how the breath of the Lord, like a ſtream of brimſtone doth kindle it: O the ſight of the burning fiery furnace which is prepared for the devil and his angels: This, this will make work in the ſouls of caſt-aways at that day of God Almighty, and then they will ſeek to enter in.

3. Now they will ſee what the meaning of ſuch words as theſe are, hell, fire, everlaſting fire, devouring fire, fire that never ſhall be quenched: Now they will ſee what for ever, means: What eternity means: Now they will ſee what this word means, the bottomleſs pit: Now they will hear roaring of ſinners in this place, howling in that, ſome crying to the mountains to fall upon them, and others to the rocks to cover them; now they will ſee bleſſedneſs is no where but within.

4. Now they will ſee what glory the godly are poſſeſſed with, how they reſt in Abraham's boſom, how they enjoy eternal glory, how they walk in their white robes, and are equal to the angels. O the favour, and bleſſedneſs, and unſpeakable happineſs that now God's people ſhall have, and this ſhall be ſeen by them that are ſhut out, by them that God hath rejected for ever, and this will make them ſeek to enter in, Luke 16. 22, 23. 13. 28. Will ſeek to enter in.

Queſt. But ſome may ſay, How will they ſeek to enter in?

Anſ. They will put on all the confidence they can, they will trick and trim up their profeſſion, and adorn it with what bravery they can. Thus the fooliſh virgins ſought to enter in, they did trim up their lamps, made themſelves as fine as they could, they made ſhift to make their lamps to ſhine a-while, but the Son of God, diſcovering himſelf, their confidence failed, their lamps went out, the door was ſhut upon them, and they were kept out.

2. They will ſeek to enter in, by crouding themſelves in among the godly. Thus the man without the wedding garment, ſought to enter in, he goes to the wedding, gets into the wedding-chamber, ſits cloſe among the gueſts, and then without doubt concluded, he ſhould eſcape damnation. But you know, one black ſheep is ſoon ſeen, though it be among an hundred white ones, why even thus it fared with this poor man; and when the king came in to ſee the gueſts, he ſaw there a man that had not on a wedding garment. He ſpied him preſently, and before one word was ſpoken to any of the other, he had this dreadful ſalutation, Friend, how cameſt thou in hither, not having on a wedding garment? And he was ſpeechleſs, though he could ſwagger it out amongſt the gueſts, yet the maſter of the feaſt, at firſt coming in, ſtrikes him dumb, and having nothing to ſay for himſelf, the king had ſomething to ſay againſt him: Then ſaid the king to the ſervants (the angels) bind him hand and foot, and take him away, and caſt him into utter darkneſs, there ſhall be weeping and gnaſhing of teeth.

3. They will ſeek to enter in by pleading their profeſſion and admittance to the Lord's ordinances, when they were in the world, Lord we have eat and drank in thy preſence, and thou haſt taught in our ſtreets, we ſat at thy table, and uſed to frequent ſermons and chriſtian aſſemblies; we were well thought of by thy ſaints, and were admitted into thy churches, we profeſſed the ſame faith as they did, Lord, Lord, open unto us.

4. They will ſeek to enter in, by pleading their virtues, how they ſubjected to his miniſtry, how they wrought for him, what good they did in the world, and the like, Mat. 7. 22. but neither will this help them; the ſame anſwer that the two former had, the ſame have theſe: Depart from me ye workers of iniquity.

5. They will ſeek to enter in, by pleading excuſes, when they cannot evade conviction. The ſlothful ſervant went this way to work, when he was called to account for not improving his Lord's money. Lord (ſays he) I knew thou waſt an hard man, reaping where thou haſt not ſowed, and gathering where thou haſt not ſtrewed, and I was afraid, &c. (either that I ſhould not pleaſe in laying out thy money, or

that I ſhould put it into hands, out of which I ſhould not get it again at thy need) and I went and hid thy talent in the earth, lo, there thou haſt that is thine, and if he had ſaid, true Lord, I have not improved, I have not got, but conſider alſo, I have not embezzled, I have not ſpent, nor loſt thy money, lo there thou haſt what is thine, Mat. 25. 24, to 28. There are but few will be able to ſay theſe laſt words at the day of judgment; the moſt of profeſſors are for embezzling, miſpending and ſlothing away their time, their talents, their opportunities to do good in; but, I ſay, if he that can make ſo good an excuſe as to ſay, lo, there thou haſt what is thine: I ſay, if ſuch an one ſhall be called a wicked and ſlothful ſervant, if ſuch an one ſhall be put to ſhame at the day of judgment, yea, if ſuch an one, ſhall, notwithſtanding this care to ſave his Lord's money, be caſt as unprofitable into utter darkneſs, where ſhall be weeping and gnaſhing of teeth, what will they do that have neither took care to lay out, nor care to keep what was committed to their truſt?

6. They will ſeek to enter in by pleading, that ignorance was the ground of their miſcarrying in the things wherein they offended; wherefore when Chriſt charges them with want of love to him, and with want of thoſe fruits that ſhould prove their love to be true, as, that they did not feed him, did not give him drink, did not take him in, did not cloath him, viſit him, come unto him, and the like: They readily reply, Lord, when ſaw we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee, Mat. 25. 41, to 45. As who ſhould ſay, Lord, we are not conſcious to ourſelves, that this charge is worthily laid at our door. God forbid that we ſhould have been ſuch ſinners, but Lord, give an inſtance; when was it, or where? True, there was a company of poor ſorry people in the world very inconſiderable, ſet by with no body, but for thy ſelf we profeſſed thee, we loved thee, and hadſt thou been with us in the world, wouldeſt thou have worn gold, wouldeſt thou have eaten the ſweeteſt of the world, we would have provided it for thee; and therefore, Lord, Lord open to us. But will this plea do? No, then ſhall he anſwer them, inaſmuch as you did it not to one of the leaſt of theſe my brethren, ye did it not to me. This plea then, though grounded upon ignorance, which is one of the ſtrangeſt pleas for neglect of duty, would not give them admittance into the kingdom. Theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal.

I might add other things by which 'twill appear how they will ſeek to enter in; as,

1. They will make a ſtop at this gate, this beautiful gate of heaven, they will begin to ſtand without at the gate, as being loath to go any further: Never did malefactor ſo unwillingly turn off the ladder, when the rope was about his neck, as theſe will turn away, in that day, from the gates of heaven to hell.

2. They will not only make a ſtop at the gate; but there they will knock and call, this alſo argueth them willing to enter: They will begin to ſtand without and to knock at the gate, ſaying, Lord, Lord open to us. This word, Lord, being doubled, ſhews the vehemency of their deſires: Lord, Lord open to us. The devils are coming; Lord, Lord, the pit opens her mouth upon us: Lord, Lord there is nothing but hell and damnation left us, if Lord, Lord thou haſt not mercy upon us; Lord, Lord open to us.

3. Their laſt argument for entrance is their tears, when groundleſs confidence, pleading of vertues, excuſes, and ignorance, will not do; when ſtanding at the gate, knocking and calling Lord, Lord open to us, will not do, then they betake themſelves to their tears: Tears are ſometimes the moſt powerful arguments, but they are nothing worth here: Eſau alſo ſought it carefully, with tears, but it helped him nothing at all, Heb. 12. 15, 16. There ſhall be weeping and gnaſhing of teeth, for the gate is ſhut for ever, mercy is gone for ever, Chriſt hath rejected them for ever: All their pleas, excuſes, and tears, will not make them able to enter into this kingdom.

For many, I ſay unto you, will ſeek to enter in and ſhall not be able.

I come now to the latter part of the words which cloſely ſhews us the reaſon of the rejection of theſe many that muſt be damned, they will ſeek to enter in, and ſhall not be able.

An hypocrite, a falſe profeſſor may go a great way, they may paſs through the firſt and ſecond watch, to wit, may be approved of chriſtians and churches, but what will they do when they come at this iron gate that leadeth into the city? There the workers of iniquity will fall, be caſt down, and ſhall not be able to riſe.

And ſhall not be able.

The time, as I have already hinted, which my text reſpecteth, it is the day of judgment, a day when all maſks and vizzards ſhall be taken off from all faces: It is a day wherein God will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart, 1 Cor. 4. 5. It is alſo the day of his wrath, the day in which he will pay vengeance, even a recompenſe to his adverſaries.

At this day thoſe things that now theſe many count ſound and good, will then ſhake like a quagmire, even all their naked knowledge, their feigned faith, pretended love, glorious ſhews of gravity in the face, their holiday words, and ſpecious carriages will ſtand them in little ſtead: I call them holiday ones, for I perceive that ſome profeſſors do with religion, juſt as people do with their beſt apparel, hang it againſt the wall all the week, and put them on on ſundays: For as ſome ſcarce ever put on a ſuit, but when they go to a fair or a market, ſo little houſe-religion will do with ſome; they ſave religion till they go to a meeting, or till they meet with a godly chapman: O poor religion! O poor profeſſor! What wilt thou do at this day, and the day of thy trial and judgment? Cover thy ſelf thou canſt not; go for a chriſtian thou canſt not; ſtand againſt the judge thou canſt not; What wilt thou do? The ungodly ſhall not ſtand in judgment, nor ſinners in the congregation of the righteous.

And ſhall not be able.

The ability here intended, is not that which ſtandeth in carnal power of fleſhly ſubtilty, but in the truth and ſimplicity of thoſe things, for the ſake of which God giveth the kingdom of heaven to his people.

There are five things, for the want of which, this people will not be able to enter.

Firſt, This kingdom belongs to the elect, to thoſe for whom it was prepared from the foundation of the world, Mat. 25. Hence Chriſt ſaith, when he comes, he will ſend forth his angels with a great ſound of a trumpet, and they ſhall gather together his elect, from the four winds, from one end of heaven to another, Mat. 24. And hence he ſaith again, I will bring forth a ſeed out of Jacob, and out of Judah, an inheritor of my mountains, and mine elect ſhall inherit it, and my ſervants ſhall dwell there. They ſhall deceive, if it were poſſible, the very elect. But the elect hath obtained it, and the reſt were blinded, Rom. 11. 7.

Secondly, They will not be able to enter, becauſe they will want the birth-right; the kingdom of heaven is for the heirs, and if children, then heirs; if born again, then heirs: Wherefore it is ſaid expreſly, except a man be born again, he cannot ſee the kingdom of God: By this one word, down goes all carnal privilege of being born of fleſh and blood, and of the will of man. Canſt thou produce the birth-right, but art thou ſure thou canſt? For it will little profit thee to think of the bleſſed kingdom of heaven, if thou wanteſt a birth-right to give thee inheritance there. Eſau did deſpiſe his birth-right, ſaying, what good will this birth-right do me? And there are many in the world of his mind to this day. Tuſh, ſay they, they talk of being born again, what good ſhall a man get by that? They ſay, no going to heaven without being born again: But God is merciful; Chriſt died for ſinners; and we will turn when we can tend it, and doubt not but all will be well at laſt. But I will anſwer thee, thou child of Eſau, that the birth-right and bleſſing go together, miſs of one and thou ſhalt never have the other; Eſau found this true, for having firſt deſpiſed the birth-right, when he would afterwards have inherited the bleſſing he was rejected, for he found no place of repentance, though he ſought it carefully with tears, Gen. 25. Heb. 12. 14, 15, 16.

Thirdly, They ſhall not be able to enter in, who have not believed with the faith of God's operation; the faith that is moſt holy, even the faith of God's elect. He that believeth on the Son of God, hath everlaſting life; he that believeth not the Son ſhall not ſee life, but the wrath of God abideth on him, John 3. But now, this faith is the effect of electing love, and of a new birth, John 11. 12. Therefore all the profeſſors that have not that faith which floweth from being born of God, will ſeek to enter in, and ſhall not be able.

Fourthly, They ſhall not be able to enter in, that have not goſpel holineſs; holineſs that is the effect of faith, is that which admits into the preſence of God, and into his kingdom too. Bleſſed and holy are they that have part in the firſt reſurrection, on ſuch the ſecond death (which is hell and eternal damnation, Rev. 20. 14.) have no power, Rev. 20. 6. Bleſſed and holy, with the holineſs that flows from faith which is in Chriſt, for to theſe the inheritance belongs. That they may receive forgiveneſs of ſins, and inheritance among them that are ſanctified by faith (ſaid Chriſt, which is in me, Acts 26. 18. This holineſs which is the natural effect of faith in the Son of God, Chriſt Jeſus the Lord, will at this day of judgment diſtinguiſh from all other ſhews of holineſs and ſanctity, be they what they will, and will admit the ſoul that hath this holineſs into his kingdom, when the reſt will ſeek to enter in, and ſhall not be able.

Fifthly, They ſhall not be able to enter in, that do not perſevere in this bleſſed faith and holineſs, not that they that have them indeed, can finally fall away, and everlaſtingly periſh; but it hath pleaſed Jeſus Chriſt to bid them that have the right, to hold faſt that they have; to endure to the end; and then tells them they ſhall be ſaved: Though 'tis as true, that none is of power to keep himſelf; but God worketh together with his children, and they are kept by the power of God, through faith, unto ſalvation, which is alſo laid up in heaven for them, 1 Pet. 1. 3, 4, 5.

The fooliſh ſhall not ſtand in thy ſight, thou hateſt the workers of iniquity. The fooliſh are the unholy ones, that neither have faith nor holineſs, nor preſeverance in godlineſs, and yet lay claim to the kingdom of heaven: but better is a little with righteouſneſs, than great revenues without right, Pſal. 55. Prov. 16. 8. what is it for me to claim a houſe, or a farm without right? or to ſay, all this is mine, but have nothing to ſhew for it: his eſtate lieth in his conceit; he hath nothing by birth-right, and law, and therefore ſhall not be able to inherit the poſſeſſion; for many I ſay unto you will ſeek to enter in, and ſhall not be able.

Thus you ſee, that the non-elect, ſhall not be able to enter, that he that is not born again, ſhall not be able to enter, that he that hath not ſaving faith, with holineſs and perſeverance flowing therefrom, ſhall not be able to enter: wherefore conſider of what I have ſaid.

I come now to give you ſome obſervations from the words, and they may be three.

Firſt, When men have put in all the claim they can for heaven, but few will have it for their inheritance; for many I ſay unto you, will ſeek to enter in, and ſhall not be able.

Secondly, Great therefore will be the diſappointment that many will meet with at the day of judgment; for many will ſeek to enter in, and ſhall not be able.

Thirdly, Going to heaven therefore will be no trivial buſineſs; ſalvation is not got by a dream; they that would then have that kingdom, muſt now ſtrive lawfully to enter: for many I ſay unto you will ſeek to enter in, and ſhall not be able.

I ſhall ſpeak chiefly, and yet but briefly to the firſt of theſe obſervations, to wit,

That when men have put in all the claim they can to the kingdom of heaven, but few will have it for their inheritance: The obſervation ſtandeth of two parts.

Firſt, That the time is coming, when every man will put in whatever claim they can to the kingdom of heaven.

Secondly, There will be but few of them that put in claim thereto, that ſhall enjoy it for their inheritance.

I ſhall ſpeak but a word or two, to the firſt part of the obſervation, becauſe I have prevented my enlargement thereon, by my explication upon the words; but you find in the 25th of Matthew, that all they on the left hand of the judge did put in all the claim they could for this bleſſed kingdom of heaven: If you ſhall take them on the left hand, as moſt do, for all the ſinners that ſhall be damned, then that compleatly proveth the firſt part of the obſervation, for it is expreſly ſaid, then ſhall they (all of them jointly, and every one apart) alſo anſwer him ſaying, Lord, when ſaw we thee thus and thus, and did not miniſter unto thee, Mat. 25. 44. I could here bring you in the plea of the ſlothful ſervant, the cry of the fooliſh virgins; I could alſo here enlarge upon that paſſage: Lord, Lord, have we not eat and drank in thy preſence, and thou haſt taught in our ſtreets, but theſe things are handled already, in the handling of which this firſt part of the obſervation is proved; wherefore without more words, I will, God aſſiſting by his grace, deſcend to the ſecond part thereof, to wit,

There will be but few of them that put in claim thereto, that will enjoy it for their inheritance.

I ſhall ſpeak diſtinctly to this part of the obſervation, and ſhall firſt confirm it by a ſcripture or two.

Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it, Mat. 7. 13, 14.

Fear not, little flock, it is your Father's good pleaſure to give you the kingdom, Luke 12. 32. By theſe two texts, and by many more that will be urged anon, you may ſee the truth of what I have ſaid. To enlarge therefore upon the truth; and, Firſt, more generally. Secondly, more particularly.

Firſt, More generally, I ſhall prove that in all ages, but few have been ſaved.

Secondly, More particularly, I ſhall prove but few of them that profeſs have been ſaved.

Firſt, In the old world, when it was moſt populous, even in the days of Noah, we read but of eight perſons that were ſaved out of it; well therefore might Peter call them but few, but how few? Why but eight ſouls; wherein few, that is, eight ſouls were ſaved by water, 1 Pet. 3. 20. He touches a ſecond time upon this truth, ſaying, he ſpared not the old world, but ſaved Noah the eighth perſon, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly: Mark, all the reſt are called the ungodly, and there were alſo a world of them, 2 Pet. 2. 5. Theſe are alſo taken notice of in Job, and go there alſo by the name of wicked men, haſt thou marked the old way, which wicked men have trodden, which were cut down out of time, whoſe foundation was overflown with a flood, which ſaid unto God, depart from us, and what can the Almighty do for them? Job 22. 15, to 19.

There were therefore but eight perſons that eſcaped the wrath of God, in the day that the flood came upon the earth, the reſt were ungodly; there was alſo a world of them, and they are to this day in the priſon of hell, Heb. 11. 6. 1 Pet. 3. 19, 20.

Nay, I muſt correct my pen, there were but ſeven of the eight that were good, for Ham, though he eſcaped the judgment of the water, yet the curſe of God overtook him to his damnation.

Secondly, When the world began again to be repleniſhed, and people began to multiply therein: How few even in all ages do we read of that were ſaved from the damnation of the world?

1. One Abraham and his wife, God called out of the land of the Chaldeans, I called (ſaid God) Abraham alone, Iſa. 51. 1, 2.

2. One Lot out of Sodom and Gomorrah, out of Adma and Zeboim, one Lot out of four cities; indeed his wife and two daughters, went out of Sodom with him, but they all three proved naught, as you may ſee in the nineteenth of Geneſis: Wherefore Peter obſerves, that Lot only was ſaved: He turned the cities of Sodom and Gomorrah into aſhes, condemning them with an overthrow, making them an example unto thoſe that after ſhould live ungodly, and delivered juſt Lot, that righteous man; read 2 Pet. 2. 6, 7, 8.

Jude ſays, that in this condemnation, God over-threw, not only Sodom and Gomorrah, but the cities about them alſo, and yet you find none but Lot could be found that was righteous either in Sodom or Gomorrah, or the cities about them, wherefore they, all of them, ſuffer the vengance of eternal fire, verſ. 7.

Thirdly, Come we now to the time of the judges, how few then were the godly, even then when the inhabitants of the villages ceaſed, they ceaſed in Iſrael, the high-ways (of God) were the unoccupied, Judg. 5. 6, 7.

Fourthly, There were but few in the days of David: Help Lord, ſays he, for the godly man ceaſeth, for the faithful fail, from among the children of men, Pſal. 12. 1.

Fifthly, In Iſaiah's time the ſaved were come to ſuch a few, that he poſitively ſays, but that there were a very ſmall number left, God had made them like Sodom, and they had been like unto Gomorrah, Iſa. 1. 8, 9.

Sixthly, It was cryed unto them in the time of Jeremiah, that they ſhould run to and fro through the ſtreets of Jeruſalem, and ſee, and know, and ſeek in the broad places thereof, if he can find a man, if there be any that executeth judgment, that ſeeketh the truth, and I will pardon it, Jer. 5. 1.

Seventhly, God ſhewed his ſervant Ezekiel how few there would be ſaved in his day, by the viſion of a few hairs, ſaved out of the midſt of a few hairs; for the ſaved were a few ſaved out of a few, Ezek. 5. 3, 4, 5.

Eighthly, You find in the time of the prophet Micah, how the godly complain, that as to number, they then were ſo few, that he compares them to thoſe that are left behind, when they had gathered the ſummer-fruit, Mic. 7. 1.

Ninthly, When Chriſt was come, how did he confirm this truth, that but few of them that put in claim for heaven, will have it for their inheritance. But the common people could not hear it, and therefore upon a time when he did but a little hint at this truth, the people, even all in the ſynagogue where he preached it, were filled with wrath, roſe up, thruſt him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might caſt him down headlong, Luke 4. 24, to 30.

Tenthly, John, who was after Chriſt, ſaith, the whole world lies in wickedneſs, that all the world wandered after the beaſt, and that power was given to the beaſt, over all kindreds, tongues and nations; power to do what? Why to cauſe all, both great and ſmall, rich and poor, bond and free, to receive his mark, and to be branded for him: John 5. 10. Rev. 13. 3, 8, 16.

Eleventhly, Should we come to obſervation and experience, the ſhew of the countenance, of the bulk of men, doth witneſs againſt them, they declare their ſin like Sodom, they hide it not, Iſa. 3. 9. where is the man that maketh the Almighty God his delight, and that deſigneth his glory in the world: Do not even almoſt all, purſue this world, their luſts and pleaſures? And ſo, conſequently, ſay unto God, depart from us, for we deſire not the knowledge of thy ways, or what's the Almighty that we ſhould ſerve him? It's in vain to ſerve God, &c.

So that without doubt, it will appear a truth in the day of God, that but few of them, that ſhall put in their claim to heaven, will have it for their inheritance.

Before I paſs this head, I will ſhew you to what the ſaved are compared in the ſcriptures.

Firſt, They are compared to an handful, there ſhall be an handful of corn in the earth upon the top of the mountains, &c. Pſal. 27. 16. this corn is nothing elſe but them that ſhall be ſaved, Matt. 3. 12. chap. 13. 30. But mark, there ſhall be an handful; what's an handful when compared with the whole heap, or what's an handful out of the reſt of the world.

Secondly, As they are compared to an handful, ſo they are compared to a lilly, among the thorns, Song. 2. 2. which is rare, and not ſo commonly ſeen. As the lilly among thorns, ſaith Chriſt, ſo is my beloved among the daughters. By thorns, we underſtand, the worſt and beſt of men, even all that are deſtitute of the grace of God, for the beſt of them is as a briar, and the moſt upright of them as a thorn-hedge, Mich. 7. 4. 2 Sam. 23. 6. 2. I know that ſhe may be called a lilly amongſt thorns,

thorns alſo, becauſe ſhe meets with the pricks of perſecution, Ezek. 2. 6. chap. 29. 24. 3. She may alſo be thus termed, to ſhew the diſparity that is betwixt hypocrites and the church, Luke 8. 14. Heb. 8. But this is not all, the ſaved are compared to a lilly among thorns, to ſhew you, that they are but few in the world; to ſhew you that they are few and rare; for as Chriſt compares her to a lilly among thorns, ſo ſhe compares him to an apple-tree among the trees of the wood, which is rare and ſcarce, not common.

Thirdly, They that are ſaved, are called but one of many, for though there be threeſcore queens, and fourſcore concubines, and virgins without number, yet my love, ſaith Chriſt, is but one, my undefiled is but one, Song. 6. 8, 9. according to that of Jeremiah, I will take you, one of a city, Jer. 3. That ſaying of Paul is much like this, know you not, that they which run in a race run all, but one receiveth the prize, 1 Cor. 9. 24. but one, that is, few of many, few of them that run, for he is not here comparing them that run with them that ſit ſtill, but with them that run, ſome run and loſe, ſome run and win; they that run and win, are few in compariſon of them that run and loſe: They that run in a race run all, but one receives the prize; let there then be threeſcore queens, and fourſcore concubines, and virgins without number, yet the ſaved are but few.

Fourthly, They that are ſaved, are compared to the gleaning after the vintage is in: Wo is me, ſaid the church, for I am as when they have gathered the ſummer-fruit, as the grape gleanings after the vintage is in, Mich. 7. 1. The gleanings! What's the gleanings to the whole crop? and yet you here ſee, to the gleanings are the ſaved compared; 'tis the devil and ſin that carry away the cart-loads, while Chriſt and his miniſters come after a gleaning: But the gleaning of the grapes of Ephraim, are better than the vintage of Abiezer, Jud. 8. 2. Them that Chriſt and his miniſters glean up and bind up in the bundle of life, are better than the loads that go the other way: you know it is often the cry of the poor in harveſt, poor gleaning, poor gleaning: and the miniſters of the goſpel, they alſo cry, Lord who hath believed our report? And to whom is the arm of the Lord revealed? Iſa. 53. 1. When the prophet ſpeaks of the ſaved under this metaphor of gleaning, how doth he amplify the matter? Gleaning grapes ſhall be left, ſays he, two or three berries in the top of the uppermoſt bough, four or five, in the outmoſt fruitful branches thereof, ſaith the Lord, Iſa. 17. 6. Thus you ſee what gleaning is left in the vineyard, after the vintage is in, two or three here, four or five there. Alas! They that ſhall be ſaved, when the devil and hell have had their due, they will be but as the gleaning, they will be but few, they that go to hell, go thither in cluſters, but the ſaved go not ſo to heaven, Matt. 13. 30. Mich. 7. wherefore when the prophet ſpeaketh of the ſaved, he ſaith, there is no cluſter, but when he ſpeaketh of the damned, he ſaith, they are gathered by cluſters, Revel. 14. 18, 19. O ſinners, but few will be ſaved. O Profeſſors, but few will be ſaved!

Fifthly, They that ſhall be ſaved, are compared to jewels; And they ſhall be mine, ſaith the Lord, in the day that I make up my jewels. Malachi 3. 13. Jewels, you know, are rare things, things that are not found in every houſe: jewels will lie in little room, being few and ſmall; though lumber takes up much; in almoſt every houſe, you may find braſs, and iron, and lead; and in every place you may find hypocritical profeſſors, but the ſaved are not theſe common things: They are God's peculiar treaſure, Pſal. 35. 4. Wherefore Paul diſtinguiſheth betwixt the lumber, and the treaſure in the houſe; there is, ſaith he, in a great houſe, not only veſſels of gold and ſilver, but alſo of wood, and of earth, and ſome to honour, and ſome to diſhonour, 2 Tim. 2. 20. here is a word for wooden and earthy profeſſors, the jewels and treaſure are veſſels to honour, they of wood and earth, are veſſels of diſhonour, that is, veſſels for deſtruction, Rom. 9. 21.

Sixthly, They that ſhall be ſaved, are compared to a remnant; except the Lord had left in us a very ſmall remnant, we ſhould have been as Sodom, and ſhould have been like unto Gomorrah, Iſa. 1. 9. A remnant, a ſmall remnant, a very ſmall remnant: O how doth the Holy Ghoſt word it? And all to ſhew you how few ſhall be ſaved: every one knows what a remnant is, but this is a ſmall remnant, a very ſmall remnant. So again, ſing with gladneſs for Jacob, and ſhout among the chief of the nations, publiſh ye, praiſe ye, and ſay, O Lord ſave thy people, the remnant of Iſrael. Jer. 31. 7. What ſhall I ſay? The ſaved are often in ſcripture called, a remnant, Ezek. 9. 8, 14. Iſa. 10. 20, 21, 22. and 11. 11, 16. Jer. 23. 3. Joel 2. 32. But what's a remnant to the whole piece? what's a remnant of people to the whole kingdom? or what's a remnant of wheat to the whole harveſt?

Seventhly, The ſaved are compared to the tythe or tenth part, wherefore when God ſendeth the prophet to make the hearts of the people fat, their ears dull, and to ſhut their eyes: The prophet aſketh, How long? To which God anſwereth, Until the cities be waſted without inhabitant, and the houſes without man, and the land be utterly deſolate, and the Lord have removed man far away, and there be a great forſaking in the midſt of the land: But yet, (as God ſaith in another place, I will not make a full end) in it ſhall be a tenth, ſo the holy ſeed ſhall be the ſubſtance thereof, Iſa. 6. 10, 11, 12, 13. But what's a tenth? what's one in ten? And yet ſo ſpeaks the Holy Ghoſt, when he ſpeaks of the Holy Seed, of thoſe that was to be reſerved from the judgment; and obſerve it, the fatning and blinding of the reſt, it was to their everlaſting deſtruction; and ſo both Chriſt and Paul expounds it often in the new teſtament, Mat. 13. 14, 15. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8. So that thoſe that are reſerved from them that periſh, will be very few, one in ten. A tenth ſhall return, ſo the Holy Seed ſhall be the ſubſtance thereof.

I ſhall not add more generals at this time, I pray God that the world be not offended at theſe: but without doubt, But few of them that ſhall put in their claim for heaven will have it for their inheritance; which will yet farther appear in the reading of that which follows.

Secondly, Therefore I come more particularly to ſhew you, that but few will be ſaved, I ſay, but few of profeſſors themſelves will be ſaved. For that is the truth that the text doth more directly look at and defend. Give me therefore thy hand, good reader, and let us ſoberly walk through the reſt of what ſhall be ſaid, and let us compare as we go each particular with the holy ſcripture.

Firſt, 'Tis ſaid, The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a beſieged city, Iſa. 18. The vineyard was the church of Iſrael, Iſa. 5. 1. the cottage in that vineyard was the daughter of Zion, or the truly gracious amongſt, or in that church: a cottage, God had but a cottage there, but a little habitation in the church, a very few that were truly gracious amongſt that great multitude that profeſſed; and had it not been for theſe, for this cottage, the reſt had been ruined as Sodom: Except the Lord of hoſts had left in us, in the church, a very few, they had been as Sodom, v. 9. Wherefore among the multitude of them that ſhall be damned, profeſſors will make a conſiderable party.

Secondly, For though thy people Iſrael, be as the ſand of the ſea, a remnant ſhall return, a remnant ſhall be ſaved, Iſa. 10. 22. Rom. 9. 27. For though thy people Iſrael, whom thou broughteſt out of Egypt, to whom thou haſt given church conſtitution, holy laws, holy ordinances, holy prophets, and holy covenants: thy people by ſeperation from all people, and thy people by profeſſion: though this thy people be as the ſand of the ſea, a remnant ſhall be ſaved; wherefore among the multitude of them that ſhall be damned, profeſſors will make a conſiderable party.

Thirdly, Reprobate ſilver ſhall men call them becauſe the Lord hath rejected them, Jer. 6. 30. the people here under conſideration, are called in verſe 27. God's people, his people by profeſſion. I have ſet thee for a tower and a fortreſs among my people, that thou mayeſt know, and try their way. What follows? They are all grievous revolters, walking with ſlanders, reprobate ſilver; the Lord hath rejected them. In Chap. 7. ver. 29. they are called alſo the generation of his wrath. For the Lord hath rejected and forſaken the generation of his wrath. This therefore I gather out of theſe holy ſcriptures; that with reference to profeſſion and church-conſtitution, a people may be called the people of God, but with reference to the event and final concluſion that God will make with ſome of them, they may be truly the generation of his wrath.

Fourthly, In the 5th of Iſaiah you read again of the vineyard of God, and that it was planted on a very fruitful hill, planted with the choiceſt vines, had a wall, a tower, a wine-preſs belonging to it, and all things that could put it into right order and good government, as a church; but this vineyard of the Lord of hoſts brought forth wild grapes, fruits unbecoming her conſtitution and government, wherefore the Lord takes from her his hedge and wall, and lets her be trodden down. Read Chriſt's expoſition upon it in Mat. 2. and 23. &c. Look to it profeſſors, theſe are the words of the text, For many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

Fifthly, Son of man, ſaid God to the Prophet, the houſe of Iſrael is to me become droſs, all they are braſs and tin, and iron and lead, in the midſt of the furnace they are the droſs of ſilver, Ezek. 22. 18. God had ſilver there, ſome ſilver, but it was but little, the bulk of that people was but the droſs of the church, though they were the members of it: but what doth he mean by the droſs? why he looked upon them as no better, notwithſtanding their church-memberſhip, than the rabble of the world, that is, with reſpect to their latter end; for to be called droſs, it is to be put amongſt the reſt of the ſinners of the world, in the judgment of God, though at preſent they abide in his houſe. Thou putteſt away all the wicked of the earth like droſs; therefore I love thy teſtimonies, Pſal. 119. 119.

God ſaith of his ſaved ones, He hath choſen them in the furnace of affliction. The refiner, when he putteth the ſilver into his furnace, he puts lead in alſo among it; now this lead being ordered as he knows how, works up the droſs from the ſilver, which droſs ſtill as it riſeth, he putteth by, or taketh away with an inſtrument: and thus deals God with his church; there is ſilver in his church, aye, and there is alſo droſs; now the droſs are the hypocrites and graceleſs ones that are got into the church, and theſe will God diſcover, and afterwards put away as droſs. So that it will without doubt prove a truth of God, that many of their profeſſors that ſhall put in claim for heaven, will not have it for their inheritance.

Sixthly, It is ſaid of Chriſt, His fan is in his hand, and he will thoroughly purge his floor, and will gather his wheat into his garner, but will burn up the chaff with unquenchable fire, Mat. 3. 12.

1. The floor is the church of God. (O my threſhing and the corn of my floor) ſaid God by the prophet, Iſa. 21. 10. to his people.

2. The wheat are thoſe good ones in his church that ſhall be undoubtedly ſaved, therefore he ſaith, Gather my wheat into my garner.

3. The chaff groweth upon the ſame ſtalk and ear, and ſo is in the ſame viſible body with the wheat, but there is not ſubſtance in it; wherefore in time they muſt be ſevered one from the other; the wheat muſt be gathered into the garner, which is heaven; and the chaff, or profeſſors that want true grace, muſt be gathered into hell, that they may be burned up with unquenchable fire. Therefore let profeſſors look to it.

Seventhly, Chriſt Jeſus caſts away two of the three grounds that are ſaid to receive the word, Luke 8. The ſtony ground received it with joy, and the thorny ground brought forth fruit almoſt to perfection. Indeed the highway ground was to ſhew us that the carnal, whilſt ſuch, receive not the word at all; but here is the pinch, two of the three that received it, fell ſhort of the kingdom of heaven; for but one of the three received it ſo as to bring forth fruit to perfection. Look to it profeſſors.

Eighthly, The parable of the unprofitable ſervant; the parable of the man without a wedding garment, and the parable of the unſavoury ſalt, do each of them juſtify this for truth, Mat. 25. 24, 25. and 22. 11, 12, 13. alſo 5. 13. That of the unprofitable ſervant, is to ſhew us the ſloth and idleneſs of ſome profeſſors; That of the man without a wedding garment, is to ſhew us how ſome profeſſors have the ſhame of their wickedneſs ſeen by God, even when they are among the children of the bridegroom: and that parable of the unſavoury ſalt is to ſhew, that as the ſalt that hath loſt its favour is fit for nothing, no, not for the dunghil, but to be trodden under foot of men; ſo ſome profeſſors (yea, and great ones too, for this parable reached one of the Apoſtles) will in God's day be counted fit for nothing but to be trodden down as the mire in the ſtreets: Oh! the ſlothful, the naked, and unſavoury profeſſors, how will they be rejected of God and his Chriſt in the judgment! Look to it profeſſors.

Ninthly, The parable of the tares alſo, giveth countenance to this truth: for though it be ſaid, the field is the world, yet it is ſaid, the tares were ſown even in the church: And while men ſlept the enemy came and ſowed tares among the wheat, and went his way, Mat. 13. 24, 25.

Object. But ſome may object, The tares might be ſowed in the world among the wheat, though not in the churches.

Anſw. But Chriſt, by expounding this parable, tells us, the tares were ſown in his kingdom, (the tares, that is, the children of the devil, ver. 30. 39.) As therefore the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world. The ſon of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom, all things that offend, and them that do iniquity, and ſhall caſt them into a furnace of fire; there ſhall be wailing and gnaſhing of teeth, ver. 40, to 44. Look to it profeſſors.

Tenthly, The parable of the ten virgins alſo ſuiteth our purpoſe: them ten are called the kingdom of heaven, Mat. 25. 1. that is, the church of Chriſt, the viſible rightly-conſtituted church of Chriſt, for they went all out of the world, had all lamps, and all went forth to meet the bridegroom, yet behold what an overthrow the one half of them met with at the gate of heaven; they were ſhut out, bid to depart, and Chriſt told them he did not know them, ver. 10, 11. Tremble profeſſors. Pray profeſſors.

Eleventhly, The parable of the net that was caſt into the ſea, Mat. 13. 41, 42. that alſo countenanceth this truth. The ſubſtance of that parable is to ſhew, that ſouls may be gathered by the goſpel, there compared to a net, may be kept in that net, drawn to ſhoar (to the world's end) by that net, and yet may then prove bad fiſhes, and be caſt away. The parable runs thus, The kingdom of heaven (the goſpel) is like unto a net, which was caſt into the ſea, (the world) and gathered of every kind, (good and bad) which when it was full, they drew it to ſhoar, (to the end of the world) and ſet down (in judgment) and gathered the good into veſſels, and caſt the bad away. Some bad fiſhes; nay, I doubt a great many, will be found in the net of the goſpel, at the day of judgment. Watch and be ſober, profeſſors.

Twelfthly, And many ſhall come from the eaſt and from the weſt and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven; and the children of the kingdom ſhall be caſt out, Mat. 8. 12. The children of the kingdom, whoſe privileges were ſaid to be theſe, to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſe, Rom. 9. 4. I take liberty to harp the more upon the firſt church, becauſe that that happened to them, happened as types and examples, intimating there is ground to think, that things of as dreadful a nature are to happen among the churches of the Gentiles, 1 Cor. 10. 11, 12. neither indeed have the Gentile churches ſecurity from God, that there ſhall not as dreadful things happen to them. And concerning this very thing, ſufficient caution is given to us alſo, 1 Cor. 6. 9, 10. Gal. 5, 19, 20, 21. Eph. 5. 3, to 7. Phil. 3. 10, 19. 2 Theſ. 2. 11, 12. 2 Tim. 2. 20, 21. Heb 6. 4, to 9. and 10. 26, 27, 28. 2 Pet. 2. and 3. 1 John 5. 10. Rev. 2. 20, 21, 22.

Thirteenthly, The parable of the true vine and its branches, confirm what I have ſaid, John 15. 1, to 6. By the vine there, I underſtand Chriſt; Chriſt as head: by the branches, I underſtand his church. Some of theſe branches proved fruitleſs caſt-aways, were in time caſt out of the church, were gathered by men, and burned.

Fourteenthly and laſtly, I will come to particular inſtances.

1. The twelve had a devil among them John 6. 70.

2. Ananias and Saphira were in the church of Jeruſalem, Acts 5.

3. Simon Magus was among them at Samaria, Acts 8.

4. Among the church of Corinth were them that had not the knowledge of God, 1 Cor. 15.

5. Paul tells the Galatians, falſe brethren crept in unawares; and ſo does the apoſtle Jude, and yet they were as quickſighted to ſee as any now-a-days, Gal. 2. Jude 3, 4.

6. The church in Sardis had but a few names in her, to whom the kingdom of heaven belonged; Thou haſt a few names, even in Sardis, which have not defiled their garments, and they ſhall walk with me in white, for they are worthy.

7. As for the church of the Laodiceans, it is called a wretched, and miſerable, and poor, and blind, and naked, Rev. 3. So that put all things together, and I may boldly ſay, as I alſo have ſaid already, that among the multitude of them that ſhall be damned, profeſſors will make a conſiderable party: or to ſpeak in the words of the obſervation, When men have put in all the claim they can for heaven, but few will have it for their inheritance.

I will now ſhew you ſome reaſons of the point, beſides thoſe five that I ſhewed you before.

But firſt I will ſhew you why the poor, carnal, ignorant world miſs of heaven, and then why the knowing profeſſors miſs of it alſo.

Firſt, The poor, carnal, ignorant world miſs of heaven, even becauſe they love their ſins, and cannot part with them: Men love darkneſs rather than light, becauſe their deeds be evil, John 3. The poor ignorant world miſs of heaven, becauſe they are enemies in their minds to God, his word and holineſs: They muſt be all damned who take pleaſure in unrighteouſneſs, 2 Theſſ. 2. 10, 11, 12. The poor ignorant world miſs of heaven, becauſe they ſtop their ears againſt convictions, and refuſe to come when God calls: Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded, but have ſet at nought all my counſels, and would none of my reproof; I alſo will laugh at your calamities, and mock when your fear cometh as deſolation, and your deſtruction like a whirlwind, when diſtreſs and anguiſh cometh upon you; then ſhall you call upon me, but I will not anſwer; they ſhall ſeek me early, but ſhall not find me, Prov. 1. 24, to 29.

Secondly, The poor ignorant world miſs of heaven, becauſe the god of this world hath blinded their eyes, that they can neither ſee the evil and damnable ſtate they are in at preſent, nor the way to get out of it; neither do they ſee the beauty of Jeſus Chriſt, nor how willing he is to ſave poor ſinners, 2 Cor. 4. 2, 3.

Thirdly, The poor ignorant world miſs of heaven, becauſe they put off and defer coming to Chriſt, until the time of God's patience and grace is over: ſome indeed are reſolved never to come; but ſome again ſay, we will come hereafter, and ſo it comes to paſs, that becauſe God called, and they did not hear; ſo they ſhall cry, and I will not hear, ſaith the Lord, Zech. 7. 11, 12, 13.

Fourthly, The poor ignorant world miſs of heaven, becauſe they have falſe apprehenſions of God's mercy. They ſay, in their hearts, we ſhall have peace, though we walk in the imagination of our heart, to add drunkenneſs to thirſt: But what ſaith the word? The Lord will not ſpare him; but then the anger of the Lord, and his jealouſy ſhall ſmoak againſt that man, and all the curſes that are written in this book, ſhall be upon him, and God ſhall blot out his name from under heaven, Deut. 29. 19, 20, 21.

Fifthly, The poor ignorant world miſs of heaven, becauſe they make light of the goſpel that offereth mercy to them freely, and becauſe they lean upon their own good meanings, and thinkings, and doings, Mat. 22. 1, to 6. Rom. 9. 30, 31.

Sixthly, The poor carnal world miſs of heaven, becauſe by unbelief, which reigns in them, they are kept for ever from being cloathed with Chriſt's righteouſneſs, and from waſhing in his blood, without which there is neither remiſſion of ſin, nor juſtification. But to paſs theſe till anon.

I come in the next place, to ſhew you ſome reaſons why the profeſſor falls ſhort of heaven.

Firſt, In the general, they reſt in things below ſpecial grace, as in awakenings that are not ſpecial, in repentance that is not ſpecial, &c. and a little to run a parallel betwixt the one and the other, that, if God will, you may ſee and eſcape.

1. Have they that ſhall be ſaved awakenings about their ſtate by nature? So have they that ſhall be damned. They that never go to heaven may ſee much of ſin, and of the wrath of God due thereto; this had Cain and Judas, and yet they came ſhort of the kingdom, Gen. 4. Mat. 27. 4. The ſaved have convictions, in order to their eternal life; but the others convictions are not ſo: The convictions of the one doth drive them ſincerely to Chriſt; the convictions of the other doth drive them to the law, and the law to deſperation at laſt.

2. There is a repentance that will not ſave, a repentance to be repented of, and a repentance to ſalvation, not to be repented of, 2 Cor. 7. 10. Yet ſo great a ſimilitude and likeneſs there is betwixt the one and the other, that moſt times the wrong is taken for the right, and through this miſtake profeſſors periſh.

As 1. In ſaving repentance there will be an acknowledgement of ſin; and one that hath the other repentance, may acknowledge his ſins alſo. Mat. 27. 4.

2. In ſaving repentance there is a crying out under ſin, but one that hath the other repentance may cry out under ſin alſo, Gen. 4. 13.

3. In ſaving repentance there will be humiliation for ſin, and one that hath the other repentance may humble himſelf alſo, 1 Kings 21. 29.

4. Saving repentance is attended with ſelf-loathing; but he that hath the other repentance may have loathing of ſin too, 2 Peter 2. 22. a loathing of ſin, becauſe it is ſin, that he cannot have; but a loathing of ſin becauſe it is offenſive to him, that he may have. The dog doth not loath that which troubleth his ſtomach, becauſe it is there, but becauſe it troubleth him; when it has done troubling of him, he can turn to it again, and lick it up as before it troubled him.

5. Saving repentance is attended with prayers and tears; but he that hath none but the other repentance, may have prayers and tears alſo, Gen. 27. 34, 35. Heb. 12. 14, 15, 16.

6. In ſaving repentance there is fear and reverence of the word and miniſters that bring it; but this may be alſo where there is none but the repentance that is not ſaving; For Herod feared John, knowing that he was a juſt man, and holy, and obſerved him; when he heard him, he did many things, and heard him gladly, Mark 6. 20.

7. Saving repentance makes a man's heart very tender of doing any thing againſt the word of God: But Balaam could ſay, If Balaak would give me his houſe full of ſilver and gold, I cannot go beyond the word of the Lord, Numb. 24. 13. Behold then how far a man may go in repentance, and yet be ſhort of that which is called, Repentance unto ſalvation, not to be repented of.

1. He may be awakened. 2. He may acknowledge his ſin. 3. He may cry out under the burden of ſin. 4. He may have humility for it. 5. He may loath it. 6. May have prayers and tears againſt it. 7. May delight to do many things of God. 8. May be afraid of ſinning againſt him; and after all this may periſh for want of ſaving repentance.

Secondly, Have they that ſhall be ſaved faith; why they that ſhall not be ſaved may have faith alſo. Yea, a faith in many things ſo like the faith that ſaveth, that they can hardly be diſtinguiſhed, (though they differ both in root and branch). To come to particulars.

1. Saving faith hath Chriſt for its object, and ſo may the faith have that is not ſaving: thoſe very Jews, of whom it is ſaid, they believed on Chriſt, Chriſt tells them, and that after their believing, ye are of your father the devil, and the luſts of your father ye will do, John 8. from ver. 30. to ver. 44.

2. Saving faith is wrought by the word of God, and ſo may the faith be that is not ſaving, Luke 8. 13.

3. Saving faith looks for juſtification without works, and ſo may a faith do that is not ſaving, James 2. 18.

4. Saving faith will ſanctify and purify the heart, and the faith that is not ſaving may work a man off from the pollutions of the world, as it did Judas, Demas, and others. See 2 Pet. 2.

5. Saving faith will give a man taſtes of the world to come, and alſo joy by them taſtes, and ſo will the faith do that is not ſaving, Heb. 6. 4, 5. Luke 8. 13.

6. Saving faith will help a man, if called thereto, to give his body to be burned for his religion, and ſo will the faith do that is not ſaving, 1 Cor. 13. 1, to 5.

7. Saving faith will help a man to look for an inheritance in the world to come, and that may the faith do that is not ſaving: All thoſe virgins took their lamps, and went forth to meet the bridegrooom, Mat. 25. 1.

8. Saving faith will not only make a man look for, but prepare to meet the bridegroom, and ſo may the faith do that is not ſaving: Then all theſe virgins aroſe and trimmed their lamps, Mat. 25. 7.

9. Saving faith will make a man look for an intereſt in the kingdom of heaven with confidence, and the faith that is not ſaving will even demand entrance of the Lord: Lord, Lord, open unto us, Mat. 25. 11.

10. Saving faith will have good works follow it into heaven, and the faith that is not ſaving may have great works follow it, as far as to heaven gates. Lord, have we not propheſied in thy name, and in thy name caſt out devils, and in thy name done wondrous works, Mat. 7. 22.

Now then, if the faith that is not ſaving, may have Chriſt for its object, be wrought by the word, look for juſtification without works, work men off from the pollutions of the world, and give men taſtes of, and joy in the things of another world: I ſay, again, if it will help a man to burn for his judgment, and to look for an inheritance in another world, yet if it will help a man to prepare for it, claim intereſt in it, and if it can carry great works, many great and glorious works, as far as heaven gates, then no marvel if abundance of people take this faith for the ſaving faith, and ſo fall ſhort of heaven thereby. Alas friends! There are but few that can produce ſuch for repentance, and ſuch faith, as yet you ſee, I have proved even reprobates have had in ſeveral ages of the church. But,

Thirdly, They that go to heaven are a praying people; but a man may pray that ſhall not be ſaved: pray; he may pray, pray daily; yea he may aſk of God the ordinances of juſtice, and may take delight in approaching to God; nay, further, ſuch ſouls may, as it were, cover the altar of the Lord with tears, with weeping and crying out, Iſa. 28. 2. Mal. 12. 13.

Fourthly, Do God's people keep holy faſts? they that are not his people may keep faſts alſo, may keep faſts often, even twice a week. The phariſee ſtood, and prayed thus with himſelf, God I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publican: I faſt twice a week, I give tythes of all that I poſſeſs, Luke 16. 11, 12. I might enlarge upon things, but I intend but a little book: I do not queſtion but many Balaamites will appear before the judgment-ſeat to condemnation: men that have had viſions of God, and that knew the knowledge of the Moſt High; men that have had the Spirit of God come upon them, and that have by that been made other men; yet theſe ſhall go to the generations of their fathers, they ſhall never ſee light, Numb. 24. 2, 4, 16. 1 Sam. 10. 6, 10. Pſal. 49. 19.

I read of ſome men, whoſe excellency in religion mounts up to the heavens, and their head reaches unto the clouds, who yet ſhall periſh for ever like their own dung, and he that in this world hath ſeen them, ſhall ſay at the judgment, Where are they? Job 20. 5, 6, 7. There will be many a one that were gallant profeſſors in this world, be wanting among the ſaved in the day of Chriſt's coming; yea, many whoſe damnation was never dream'd of: which of the twelve ever thought that Judas would have proved a devil? nay, when Chriſt ſuggeſted that one among them was naught, they each were more afraid of themſelves than of him, Matt. 26. 21, 22, 23. Who queſtioned the ſalvation of the fooliſh virgins? the wiſe ones did not, they gave them the priviledge of communion with themſelves, Matt. 25. The diſcerning of the heart, and the infallible proof of the truth of ſaving grace, is reſerved to the judgment of Jeſus Chriſt at his coming; the church and beſt of ſaints, ſometimes hit, and ſometimes miſs in their judgments about this matter: and the cauſe of our miſſing in our judgment, is, 1. Partly, becauſe we cannot infallibly, at all times, diſtinguiſh grace that ſaveth, from that which doth but appear to do ſo. 2. Partly alſo becauſe ſome men have the art to give right names to wrong things. 3. And partly becauſe we being commanded to receive him that is weak, are afraid to exclude the leaſt chriſtian, by which means, hypocrites creep into the churches; but what ſaith the ſcripture? I the Lord ſearch the heart, I try the reins: And again, All the churches ſhall know that I am he that ſearches the reins and hearts, and I will give to every one of you according to your works. Jer. 11. 20. chap. 17. 10. Rev. 2. 23. To this ſearcher of hearts, is the time of infallible diſcerning reſerved, and then you ſhall ſee how far grace that is not ſaving, hath gone; and alſo how few will be ſaved indeed. The Lord awaken poor ſinners by my little book.

I come now to make ſome brief uſe and application of the whole; and my firſt word ſhall be to the open profane: poor ſinner, thou readeſt here, that but a few will be ſaved, that many that expect heaven, will go without heaven; what ſaith thou to this, poor ſinner? let me ſay it over again. There are but few to be ſaved, but very few; let me add, but few profeſſors; but few eminent profeſſors; what ſaith thou now ſinner? If judgment begins at the houſe of God, what will the end of them be that obey not the goſpel of God? This is Peter's queſtion; canſt thou anſwer it, ſinner? yea, I ſay again, if judgment muſt begin at them, will it not make thee think, what ſhall become of me? and I add, when thou ſhalt ſee the ſtars of heaven to tumble down to hell, canſt thou think that ſuch a muck-heap of ſin as thou art, ſhall be lifted up to heaven? Peter aſks thee another queſtion, to wit, If the righteous ſcarcely be ſaved where ſhall the ungodly and ſinners appear? 1 Pet. 14. 18, 19. Canſt thou anſwer this queſtion, ſinner? ſtand among the righteous thou mayſt not; (the ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous, Pſal. 1. 5.) Stand among the wicked thou then wilt not dare to do; where wilt thou appear, ſinner? to ſtand among the hypocrites will avail thee nothing: The hypocrite ſhall not come before him, that is, with acceptance, but ſhall periſh, Job 13. 16. Becauſe it concerns thee much, let me over with it again: when thou ſhalt ſee leſs ſinners than thou art, bound up by angels in bundles, to burn them, where wilt thou appear, ſinner? thou mayſt wiſh thyſelf another man, but that will not help thee ſinner. Thou mayſt wiſh, would I had been converted in time; but that will not help thee neither. And if like the wife of Jeroboam, thou ſhouldſt feign thy ſelf to be another woman, the Prophet, the Lord Jeſus would ſoon find thee out; what wilt thou do, poor ſinner? heavy tidings, heavy tidings will attend thee, except thou repent, poor ſinner! 1 Kings 14. 2, 5, 6, Luke 13. 3, 5. O the dreadful ſtate of a poor ſinner, of an open profane ſinner! Every body that hath but common ſenſe, knows that this man is in the broad way to death, yet he laughs at his own damnation.

Shall I come to particulars with thee?

1. Poor unclean ſinner, the harlot's houſe is the way to hell, going down to the chambers of death, Prov. 2. 18. chap. 5. 5. chap. 7. 27.

2. Poor ſwearing, and thieviſh ſinner, God hath prepared the curſe, that every one that ſtealeth ſhall be cut off, as on this ſide, according to it; and every one that ſweareth, ſhall be cut off on that ſide, according to it, Zech. 5. 3.

3. Poor drunken ſinner, what ſhall I ſay to thee? Wo to the drunkards of Ephraim, wo to them that are mighty to drink wine, and men of ſtrong drink; they ſhall not inherit the kingdom of heaven, Iſa. 28. chap. 5. 11, 12. 1 Cor. 6. 9, 10.

4. Poor covetous worldly man, God's word ſays, that the covetous the Lord abhorreth; that the covetous man is an idolater; and that the covetous ſhall not inherit the kingdom of God, Pſal. 10. 3. Epheſ. 5. 5. John 2. 15. 1 Cor. 6. 9, 10.

5. And thou lyar, what wilt thou do? All lyars ſhall have their part in the lake that burneth with fire and brimſtone, Rev. 21. 8, 27.

I ſhall not enlarge, poor ſinner, let no man deceive thee; for becauſe of theſe things cometh the wrath of God upon the children of diſobedience, Epheſ. 5. 6. I will therefore give thee a ſhort call, and ſo leave thee.

Sinner awake; yea, I ſay unto thee, awake: Sin lieth at thy door, and God's axe lieth at thy root, and hell-fire is right underneath thee: I ſay again, awake. Every tree therefore that bringeth not forth good fruit, is hewn down, and caſt into the fire, Gen. 4. 7. Matt. 3. 10.

Poor ſinner, awake; Eternity is coming, and his Son, they are both coming to judge the world; awake, art yet aſleep, poor ſinner? let me ſet the trumpet to thine ear once again. The heavens will be ſhortly on a burning flame; the earth and the works thereof ſhall be burned up, and then wicked men ſhall go into perdition; doſt thou hear this, ſinner, 2 Pet. 3. Hark again, the ſweet morſels of ſins will then be fled and gone, and the bitter burning fruits of them only left; What ſayſt thou now ſinner? canſt thou drink hell-fire? will the wrath of God be a pleaſant diſh to thy taſte? this muſt be thine every day's meat and drink in hell, ſinner.

I will yet propound to thee God's ponderous queſtion, and then for this time leave thee: Can thine heart endure, or can thine hands be ſtrong in the day that I ſhall deal with thee, ſaith the Lord? Ezek. 22. 14. What ſayſt thou? wilt thou anſwer this queſtion now? or wilt thou take time to do it? or wilt thou be deſperate, and venture all? and let me put this text in thine ear to keep it open; and ſo the Lord have mercy upon thee: Upon the wicked ſhall the Lord rain ſnares, fire and brimſtone, and an horrible tempeſt, this ſhall be the portion of their cup, Pſal. 11. 6. Repent ſinners.

Secondly, My ſecond word is to them that are upon the potter's wheel, concerning whom, we know not, as yet, whether their convictions and awakenings will end in converſion, or no; ſeveral things I ſhall ſay to you, both to further your convictions, and to caution you from ſtaying any where below, or ſhort of ſaving grace.

1. Remember that but few ſhall be ſaved; and if God ſhould count thee worthy to be one of that few, what a mercy would that be?

2. Be thankful therefore for convictions; converſion begins at conviction, though all conviction doth not end in converſion. It is a great mercy to be convinced that we are ſinners, and that we need a Saviour; count it therefore a mercy, and that thy

convictions may end in converſion: Do thou,

1. Take heed of ſtifling of them: It is the way of poor ſinners to look upon convictions, as things that are hurtful; and therefore they uſe to ſhun the awakening miniſtry, and to check a convincing conſcience; ſuch poor ſinners are much like to the wanton boy that ſtands at the maids elbow to blow out her candle as faſt as ſhe lights it at the fire. Convinced ſinner, God lighteth thy candle, and thou putteſt it out, God lights it again, and thou puts it out; (Yea, how oft is the candle of the wicked put out? Job 21. 17.) At laſt God reſolveth he will light thy candle no more; and then, like the Egyptians, you dwell all your days in darkneſs, and never ſee light more, but by the light of hell-fire; wherefore give glory to God, and if he awakens thy conſcience, quench not thy convictions; do it, ſaith the prophet, before he cauſe darkneſs, and before your feet ſtumble upon the dark mountains, and he turn your convictions into the ſhadow of death, and make them groſs darkneſs, Jer. 13. 16.

1. Be willing to ſee the worſt of thy condition; 'tis better to ſee it here than in hell; for thou mayeſt ſee thy miſery here or there.

2. Beware of little ſins, they will make way for great ones, and they again will make way for bigger, upon which, God's wrath will follow; and then may thy latter end be worſe than thy beginning, 2 Pet. 2. 20.

3. Take heed of bad company, and evil communication, for that will corrupt good manners. God ſaith, evil company will turn thee away from following him, and will tempt thee to ſerve other gods, devils; ſo the anger of the Lord will be kindled againſt thee, and deſtroy thee ſuddenly, Deut. 7. 3.

4. Beware of ſuch a thought as bids thee delay repentance; for that is damnable, Prov. 1. 24. Zech. 7. 12, 13.

5. Beware of taking example by ſome poor carnal profeſſor, whoſe religion lies in the tip of his tongue. Beware I ſay, of the man whoſe head ſwims with notions, but his life is among the unclean, Job 36. 14. He that walketh with wiſe men, ſhall be wiſe; but a companion of fools ſhall be deſtroyed, Prov. 13. 20.

6. Give thy ſelf much to the word, and prayer, and good conference.

7. Labour to ſee the ſin that cleaveth to the beſt of thy performances, and know that all is nothing if thou beeſt not found in Jeſus Chriſt.

8. Keep in remembrance that God's eye is upon thy heart, and upon all thy ways: Can any hide himſelf in ſecret places, that I ſhould not ſee him, ſaith the Lord? do not I fill heaven and earth, ſaith the Lord? Jer. 23. 24.

9. Be often meditating upon death and judgment, Eccleſ. 11. 9. Chap. 12. 14.

10. Be often thinking what a dreadful end, ſinners, that have neglected Chriſt, will make at that day of death and judgment, Heb. 10. 31.

11. Put thy ſelf often, in thy thoughts, before Chriſt's judgment ſeat, in thy ſins, and conſider with thyſelf, were I now before my judge, how ſhould I look, how ſhould I ſhake and tremble?

12. Be often thinking of them that are now in hell paſt all mercy; I ſay, be often thinking of them, thus;

1. They were once in the world, as I now am.

2. They once took delight in ſin, as I have done.

3. They once neglected repentance, as ſatan would have me do.

4. But now they are gone, now they are in hell, now the pit hath ſhut her mouth upon them.

Thou mayeſt alſo double thy thoughts of the damned, thus;

1. If theſe poor creatures were in the world again would they ſin as they did before? would they neglect ſalvation as they did before?

2. If they had ſermons, as I have; if they had the bible, as I have; if they had good company, as I have; yea, if they had a day of grace, as I have; would they neglect it as they did before? ſinner couldeſt thou ſoberly think of theſe things they might help (God bleſſing them) to awaken thee, and to keep thee awake to repentance, to the repentance that is to ſalvation, never to be repented of.

Object. But you have ſaid, few ſhall be ſaved, and ſome that go a great way, yet are not ſaved; at this therefore, I am even diſcouraged, and awakened; I think I had as good go no further, I am indeed under conviction, but I may periſh, and if I go on in my ſins I can but periſh, and 'tis ten, twenty, an hundred to one, if I be ſaved, ſhould I be never ſo earneſt for heaven.

Anſw. That few will be ſaved muſt needs be a truth, for Chriſt hath ſaid it; that many go far, and come ſhort of heaven, is as true, being teſtified by the ſame hand: but what then? why then had I as good never ſeek; who told thee ſo? muſt no-body ſeek, becauſe few are ſaved, this is juſt contrary to the text, that bids us therefore ſtrive, ſtrive to enter in, becauſe the gate is ſtrait, and becauſe many will ſeek to enter in, and ſhall not be able. But why go back again, ſeeing that is the next way to hell, never go over hedge and ditch to hell. If I muſt needs go thither, I will go the fartheſt way about; but who can tell though there ſhould not be ſaved ſo many as there ſhall, but thou mayeſt be one of that few. They that miſs of life periſh, becauſe they will not let go their ſins, or becauſe they take up in profeſſion ſhort of the ſaving faith of the goſpel: They periſh I ſay, becauſe they are content with ſuch things as will not prove graces of a ſaving nature, when they come to be tried in the fire, otherwiſe the promiſe is free and full, and everlaſting. Him that cometh to me, ſays Chriſt, I will in no wiſe caſt out; for God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him might not periſh, but have everlaſting life, John 6. 37. wherefore let not this thought, few ſhall be ſaved, weaken thy heart, but let it cauſe thee to mend thy pace, to mend thy cries, to look well to thy grounds for heaven; let it make thee fly faſter from ſin, to Chriſt, let it keep thee awake and out of carnal ſecurity, and thou mayeſt be ſaved.

Thirdly, My third word is to profeſſors, Sirs, give me leave to ſet my trumpet to your ears again a little, when every man hath put in all the claim they can for heaven, but few will have it for their inheritance. I mean but few profeſſors, for ſo the text intendeth, and ſo I have alſo proved, For many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

Let me therefore a little expoſtulate the matter with you, O ye thouſands of profeſſors.

Firſt, I begin with you whoſe religion lieth only in your tongues, I mean you who are little or nothing known from the reſt of the rabble of the world, only you can talk better than they; hear me a word or two. If I ſpeak with the tongue of men and angels, and have not charity, that is, love to God, and Chriſt, and ſaints, and holineſs, I am nothing, no child of God, and ſo have nothing to do with heaven, 1 Cor. 13. A prating tongue will not unlock the gates of heaven, nor blind the eyes of thy judge; look to it; the wiſe in heart will receive commandments; but a prating fool ſhall fall, Prov. 10. 8.

Secondly, Covetous profeſſors, thou that makeſt a gain of religion, that uſeſt thy profeſſion to bring griſt to thy mill, look to it alſo; gain is not godlineſs; Judas's religion lay much in the bag, but his ſoul is now burning in hell; all covetouſneſs is idolatry; but what is that, or what will you call it, when men are religious for filthy lucre-ſake, Ezek. 33. 31.

Thirdly, Wanton profeſſors I have a word for you; I mean you that can tell how to miſplead ſcripture, to maintain your pride, your banqueting, and abominable idolatry: Read what Peter ſays, you are the ſnare and damnation of others; you allure through the luſt of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error, 2 Pet. 2. 18. Beſides, the Holy Ghoſt hath a great deal againſt you, for your feaſtings, and eating without fear, not for health, but gluttony, Jude 12. Farther, Peter ſays, that you that count it pleaſure to riot in the day-time, are ſpots and blemiſhes, ſporting yourſelves with your own deceivings, 2 Pet. 2. 14. And let me aſk, did God give his word to juſtify your wickedneſs: or doth grace teach you to plead for the fleſh, or the making proviſion for the luſts thereof: Of theſe alſo are they that feed their bodies to ſtrengthen their luſts, under pretence of ſtrengthen frail nature. But pray remember the text: Many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

Fourthly, I come next to the Opinioniſt, I mean, to him whoſe religion lieth in ſome circumſtantials of religion; with this ſort this kingdom ſwarms at this day; theſe think all out of the way that are not of their mode, when themſelves may be out of the way in the midſt of their zeal for their opinions; pray do you alſo obſerve the text, Many I ſay unto you, ſeek to enter in, and ſhall not be able.

Fifthly, Neither is the Formaliſt exempted from this number; he is a man that hath loſt all but the ſhell of religion; he is hot indeed for his form; and no marvel, for that is his all to contend for: but his form being without the power and Spirit of godlineſs, it will leave him in his ſins; nay, he ſtandeth now in them, in the ſight of God, 2 Tim. 3. 5. And is one of the many that will ſeek to enter in, and ſhall not be able.

Sixthly, The Legaliſt comes next, even him that hath no life but what he makes out of his duties; this man hath choſen to ſtand and fall by Moſes, who is the condemner of the world, There is one that accuſeth you, even Moſes, in whom ye truſt, John 5. 45.

Seventhly, There is in the next place, the Libertine, he that pretendeth to be againſt forms and duties, as things that gender to bondage, neglecting the order of God: This man pretends to pray always, but under that pretence, prays not at all; he pretends to keep every day a ſabbath, but this pretence ſerves him only to caſt off all ſet times for the worſhip of God. This is alſo one of the many that will ſeek to enter in, and ſhall not be able. Tit. 1. 16.

Eighthly, There is the temporizing Latitudinarian; he is a man that hath no God but his belly, nor any religion but that by which his belly is worſhipped; his religion is always like the times, turning this way and that way, like the cock on the ſteeple; neither hath he any conſcience but a benumm'd and ſear'd one, and is next door to a down-right Atheiſt; And alſo is one of them many that will ſeek to enter in, and ſhall not be able.

9thly, There is alſo the wilfully ignorant profeſſor, or him that is afraid to know more, for fear of the croſs; he is for picking and chuſing of truth, and loveth not to hazard his all for that worthy name by which he would be called: when he is at any time overſet by arguments, or awakenings of conſcience, he uſes to heal all, by, I was not brought up in this faith: as if it were unlawful for chriſtians to know more than hath been taught them at firſt converſion: the reare many ſcriptures that lie againſt this man, as the mouths of great guns, and he is one of the many that will ſeek to enter in, and ſhall not be able.

Tenthly, We will add to all theſe, the profeſſor that would prove himſelf a chriſtian ,by comparing himſelf with others, inſtead of comparing himſelf with the word of God. This man comforts himſelf becauſe he is as holy as ſuch and ſuch; he alſo knows as much as that old profeſſor, and then concludes he ſhall go to heaven: As if he certainly knew, that thoſe with whom he compareth himſelf would be undoubtedly ſaved, but how if he ſhould be miſtaken, nay may they not both fall ſhort; but to be ſure he is in the wrong that hath made the compariſon, 2 Cor. 10. 12. and a wrong foundation will not ſtand in the day of judgment. This man therefore is one of the many that will ſeek to enter in and ſhall not be able.

Eleventhly, There is yet another profeſſor: and he is for God and for Baal too, he can be any thing for any company: he can throw ſtones with both hands, his religion alters as faſt as his company: he is a frog of Egypt, and can live in the water and out of the water: he can live in religious company and again as well out, nothing that is diſorderly comes amiſs to him, he will hold with the hare, and run with the hound, he carries fire in one hand, and water in the other; he is a very any thing but what he ſhould be: This is alſo one of the many that will ſeek to enter in, and ſhall not be able.

Twelfthly, There is alſo that free-willer who denies to the Holy Ghoſt the ſole work in converſion, and that ſocinian, who denieth to Chriſt that he hath made to God ſatisfaction for ſin; and that quaker who takes from Chriſt the two natures in his perſon, and I might add as many more; touching whoſe damnation (they dying as they are) the ſcripture is plain: Theſe will ſeek to enter in and ſhall not be able.

But Fourthly, If it be ſo, what a ſtrange diſappointment will many profeſſors meet with at the day of judgment: I ſpeak not now to the open profaner every body (as I have ſaid) that hath but commonun derſtanding between good and evil, knows that they are in the broad way to hell and damnation, and they muſt needs come thither, nothing can hinder it, but repentance unto ſalvation, except God ſhould prove a liar to ſave them, and it is hard venturing of that.

Neither is it amiſs, if we take notice of the examples that are briefly mentioned in the ſcriptures concerning profeſſors that have miſcarried.

1. Judas periſhed from among the apoſtles, Acts 1. 2. Demas, as I think periſhed from among the evangeliſts, 2 Tim. 4. 9. 3. Diotrephes from among the miniſters, or them in office in the church, 3 John 10. And as for chriſtian profeſſors, they have fell by heaps, and almoſt by whole churches, 2 Tim. 1. 15. Revel. 3. 4, 15, 16, 17. 5. Let us add to theſe, that the things mentioned in the ſcriptures about theſe matters, are but brief hints, and items of what is afterwards to happen; as the Apoſtle ſaid, Some mens ſins are open before-hand, going before unto judgment, and ſome men they follow after, 1 Tim. 5. 24. So that, fellow-profeſſors, let us fear, leſt a promiſe being left us of entering into this reſt, any of us ſhould ſeem to come ſhort of it: O to come ſhort! nothing kills it, nothing will burn like it. I intend not diſcouragements but awakenings; the churches have need of awakening, and ſo have all profeſſors; do not deſpiſe me therefore, but hear me over again: What a ſtrange diſappointment will many profeſſors meet with at the day of God Almighty? A diſappointment, I ſay, and that as to ſeveral things.

1. They will look to eſcape hell, and yet fall juſt into the mouth of hell: What a diſappointment will here be?

2. They will look for heaven, but the gate of heaven will be ſhut againſt them: What a diſappointment is here?

3. They will expect that Chriſt ſhould have compaſſion for them; but will find that he hath ſhut up all bowels of compaſſion from them: What a diſappointment is here?

Again, Fifthly, As this diſappointment will be fearful; ſo certainly it will be very full of amazement.

1. Will it not amaze them to be unexpectedly excluded from life and ſalvation.

2. Will it not be amazing to them to ſee their own madneſs and folly, while they conſider how they have dallied with their own ſouls, and took lightly for granted, that they had that grace that would ſave them, but hath left them in a damnable ſtate.

3. Will they not alſo be amazed one at another, while they remember how in their life-time they counted themſelves fellow-heirs of life. To allude to that of the prophet, They ſhall be amazed one of another, their faces ſhall be as flames, Iſa. 13. 8.

4. Will it not be amazing to ſome of the damned themſelves, to ſee ſome come to hell that then they ſhall ſee come thither?

ther? To ſee preachers of the word, profeſſors of the word, practiſers in the word, to come thither: What wondering was there among them at the fall of the king of Babylon, ſince he thought to have ſwallowed up all becauſe he was run down by the Medes and Perſians! How art thou fallen from heaven, Lucifer, ſon of the morning! How art thou cut down to the ground that didſt weaken the nations! If ſuch a thing as this will with amazement ſurprize the damned, what an amazement will it be to them to ſee ſuch a one as he, whoſe head reached to the clouds, to ſee him come down to the pit, and periſh for ever like his own dung. Hell from beneath is moved for thee, to meet thee at thy coming; it ſtirreth up the dead for thee, even all the chief ones of the earth, Iſa. 14. They that ſee thee, ſhall narrowly look upon thee, and conſider thee, ſaying, Is this the man? Is this he that profeſſed, and diſputed, and forſook us; but now he is come to us again? Is this he that ſeparated from us, but now is he fallen with us into the ſame eternal damnation with us?

Sixthly, Yet again, one word more, if I may awaken profeſſors. 1. Conſider, tho' the poor carnal world ſhall certainly periſh, yet they will want theſe things to aggravate their ſorrow, which thou wilt meet with in every thought that thou wilt have of the condition thou waſt in, when thou waſt in the world.

1. They will not have a profeſſion to bite them when they come thither.

2. They will not have a taſte of a loſt heaven, to bite them when they come thither.

3. They will not have the thoughts of, I was almoſt at heaven, to bite them when they come thither.

4. They will not have the thoughts of, how they cheated ſaints, miniſters, churches, to bite them when they come thither.

5. They will not have the dying thoughts of falſe faith, falſe hope, falſe repentance, and falſe holineſs, to bite them when they come thither. I was at the gates of heaven, I looked into heaven, I thought I ſhould have entered into heaven; O how will theſe things ſting! They will, if I may call them ſo, be the ſting of the ſting of death in hell-fire.

Seventhly, Give me leave now in a word, to give you a little advice.

1. Doſt thou love thine own ſoul? then pray to Jeſus Chriſt for an awakened heart, for an heart ſo awakened with all the things of another world, that thou mayeſt be allured to Jeſus Chriſt.

2. When thou comeſt there, beg again for more awakenings about ſin, hell, grace, and about the righteouſneſs of Chriſt.

3. Cry alſo for a ſpirit of diſcerning, that thou mayeſt know that which is ſaving grace indeed.

4. Above all ſtudies, apply thyſelf to the ſtudy of thoſe things that ſhew thee the evil of ſin, the ſhortneſs of men's life, and which is the way to be ſaved.

5. Keep company with the moſt godly among profeſſors.

6. When thou heareſt what the nature of true grace is, defer not to aſk thine own heart if this grace be there? And here take heed:

1. That the preacher himſelf be ſound, and of good life.

2. That thou takeſt not ſeeming graces for real ones, nor ſeeming fruits for real fruits.

3. Take heed that a ſin and thy life goes not unrepented of; for that will make a flaw in thine evidence, a wound in thy conſcience, and a breach in thy peace; and a hundred to one, if at laſt, it doth not drive all the grace in thee into ſo dark a corner of thy heart, That thou ſhalt not be able, for a time, by all the torches that are burning in the goſpel, to find it out to thine own comfort and conſolation.

SOME
GOSPEL TRUTHS Opened,
ACCORDING TO THE
SCRIPTURES.
OR,
The Divine and Human Nature of CHRIST JESUS, his coming into the World; his Righteouſneſs, Death, Reſurrection, Aſcenſion, Interceſſion, and ſecond Coming to Judgment, plainly demonſtrated and proved.

AND ALSO,

Anſwers to ſeveral Queſtions, with profitable Directions to ſtand faſt in the Doctrine of JESUS the Son of MARY, againſt thoſe bluſtering Storms of the Devil's Temptations, which do at this Day, like ſo many Scorpions, break looſe from the bottomleſs Pit, to bite and torment thoſe that have not taſted the Vertue of JESUS, by the Revelation of the Spirit of God.

Jeſus ſaith, I am the way, the truth, and the life: no man cometh to the Father, but by me, John 14. 6.
Neither is there ſalvation in any other, Acts 4. 12.

THE AUTHOR TO THE READER.

SEEING the Lord hath been pleaſed to put it into my heart, to write a few things to thee (Reader) touching thoſe things which are moſt ſurely believed by all thoſe that are, or ſhall be ſaved, Luke 1. 1. Acts 13. 38. I think it meet alſo, to ſtir up thy heart by way of remembrance, touching thoſe things that are the hindrances of thy believing the things that are neceſſary to the welfare of thine immortal ſoul. And indeed, this is the only thing neceſſary; it is better to loſe all that ever thou haſt, than to have thy ſoul and body for ever caſt into hell: And therefore, I beſeech thee to conſider with me a few things touching the ſtratagems, or ſubtle temptations of the devil, whereby he lieth in wait, if by any means he may, to make thee fall ſhort of eternal life, 1 Pet. 5. 8.

And firſt of all, he doth endeavour by all means to keep thee in love with thy ſins and pleaſures, knowing that he is ſure of thee, if he can but betwitch thee to live and die in them, 1 Cor. 6. 9, 10. 2 Theſ. 2. 12. Yea, he knows that he is as ſure of thee, as if he had thee in hell already, John 3. 19. And that he might accompliſh his deſign on thee in this particular, he laboureth by all means poſſible to keep thy conſcience aſleep in ſecurity and ſelf-conceitedneſs, keeping thee from all things that might be a means to awaken and rouſe up thine heart: As firſt, he will endeavour to keep thee from hearing of the word, by ſuggeſting unto thee this and the other worldly buſineſs which muſt be performed; ſo that thou wilt not want excuſe to keep thee from the ordinances of Chriſt, in hearing, reading, meditation, &c. or elſe, he ſeeks to diſturb, and diſtract thy mind when thou art converſant in theſe things, that thou canſt not attend to them diligently, and ſo they become unprofitable; or elſe if thou art a little more ſtirred, he labours to rock thee aſleep again, by caſting thee upon, and keeping thee in evil company, as among rioters, drunkards, jeſters, and other of his inſtruments, which he employeth on purpoſe to keep thee ſecure, and ſo ruin thy ſoul and body for ever and ever.

If not thus, then peradventure he will ſeek to perſuade thee it is but a melancholy fit, and will put thee upon the works of thy calling, or thy pleaſures, or phyſick; or ſome other trick he will invent, ſuch as beſt agreeth with thy nature: And thus thy heart is again deaded, and thou art kept in carnal ſecurity, that thou mighteſt periſh for ever. But if notwithſtanding theſe, and many cunning ſleights more which might be named, he cannot ſo blind, and benumb thy conſcience, but that it doth ſee and feel ſin to be a burden, intolerable and exceeding ſinful; Then in the ſecond place, his deſign is to drive thee to deſpair, by perſuading thee that thy ſins are too big to be pardoned, he will ſeek by all means poſſibly to aggravate them by all the circumſtances of time, place, perſon, manner, nature, and continuance of thy ſins, he will object in thy ſoul, thou haſt outſinned grace, by rejecting ſo many exhortations, and admonitions, ſo many reproofs, ſo many tenders of grace; hadſt thou cloſed in with them it had been well with thee, but now thou haſt ſtood it out ſo long, that there is no hope for thee: Thou mighteſt have come ſooner, if thou didſt look to be ſaved, but now it is too late. And withal, that he might carry on his deſign upon thee to purpoſe, he will be ſure to preſent to thy conſcience, the moſt ſad ſentences of the ſcripture; yea, and ſet them home with ſuch cunning arguments, that if it be poſſible, he will make thee deſpair, and make away thy ſelf, as did Judas.

But if he be prevented in this his intended purpoſe; the next thing he doth beſet thee with, is to make thee reſt upon thy own righteouſneſs, telling thee, that if thou wilt needs be ſaved, thou muſt earn heaven with thy fingers ends; and it may be, he repreſents to thy ſoul ſuch a ſcripture; If thou do well, ſhalt thou not be accepted? And thou having (but in the ſtrength of nature) kept thy ſelf from thy former groſſer pollutions, and it may be from ſome more ſecret ſins, art ready to conclude, now thou doſt well; now God accepts thee; now he will pardon, yea, hath pardoned thee; now thy condition is good, and ſo goeſt on till thou meeteſt with a ſearching word, and miniſtry, which tells thee, and diſcovers plainly unto thee, that thou doeſt all this while deceive thy ſelf, by a vain hope and confidence; for tho' thou ſeek after the law of righteouſneſs, thou haſt not yet attained to the law of righteouſneſs, nor yet canſt, becauſe thou ſeekeſt it not by faith, but as it were, by the works of the law, Rom. 9. 31, 32. Here again, thou art left in the mire, and now peradventure thou ſeeſt, that thou art not profited by the works of the law, nor thy own righteouſneſs: And this makes thee ſtir a little, but in proceſs of time, (through the ſubtil ſleights of the devil, and the wickedneſs of thine own heart;) thou forgetteſt thy trouble of conſcience, and ſlippeſt into a notion of the goſpel, and the grace thereof, and now thou thinkeſt thy ſelf cock-ſure: Now thou art able to ſay, he that lives and dies in his ſins, ſhall be damned for them: He that truſts in his own righteouſneſs, ſhall not be ſaved: Now thou canſt cry, grace, grace, it's freely by grace, it's through the death of the man Chriſt Jeſus, that ſinners do attain unto eternal life, Heb. 9. 14. This, I ſay, thou haſt in the notion, and haſt not the power of the ſame in thine heart, and ſo it may be thine head is full of the knowledge of the ſcriptures, though thine heart be empty of ſanctifying grace. And thus thou doſt rejoyce for a time. Yet becauſe thou haſt not the root of the matter within thee, in time of temptation thou falleſt away, Luke 8. 13.

Now being in this condition, and thinking thy ſelf to be wondrous well, becauſe of that notion of the truth, and that notion thou haſt in the things of God: I ſay, being in this ſtate, thou art liable to theſe dangers.

Firſt, Thou art like to periſh if thou die with this notion in thine head, except God out of his rich grace do work a ſaving work of grace and knowledge in thy heart; for know this, thou mayeſt underſtand glorious myſteries, and yet be a caſt-away, 1 Cor. 13. 1, 2, 3. Or elſe,

Secondly, Thou art liable to the next damnable hereſy that the devil ſendeth into the world. See and conſider, Luke 8. 13. 2 Tim. 2. 18. I ſay thou doſt lie liable to be carried away with it, and to be captivated by it; ſo that at laſt, through the deluſions of the devil, thou mayeſt have thy conſcience ſeared as with an hot iron, ſo hard, that neither law, nor goſpel, can make any entrance thereinto, to the doing of thee the leaſt good. And indeed, who are the men that at this day are ſo deluded by the quakers, and other pernicious doctrines; But thoſe who thought it enough to be talkers of the goſpel, and grace of God, without ſeeking and giving all diligence to make it ſure unto themſelves? And for this cauſe God hath ſent them ſtrong deluſions, that they ſhould believe a lye: That they all might be damned, who believed not the truth but had pleaſure in unrighteouſneſs, as it written, 2 Theſ. 2. 11, 12. And indeed if you mark, you ſhall ſee, that they be ſuch kind of people, who at this day are ſo carried away with the quakers deluſions; namely, a company of looſe ranters, and light notioniſts, with here and there a legaliſt, which were ſhaking in their principles from time to time, ſometimes on this religion, ſometimes on that. And thus theſe unſtable ſouls are deluded and beguiled at laſt, 2 Pet. 2. 14. So that theſe who before (as one would have thought) had ſomething of God in them, are now turned ſuch enemies to the glorious truths of the goſpel, that there is none ſo obſtinately erroneous as they. And indeed it is juſt with God, to give them over to believe a lye, 2 Theſ. 2. 11. who before were ſo idle that they would not receive the truth of God into their hearts, in the love of it. And to be bewitched by the devil to obey his temptations, and be damned, who would not obey the truth, Gal. 3. 1. that they might be ſaved.

But you will ſay, what lyes are thoſe, that the devil beguileth poor ſouls withal? I ſhall briefly tell you ſome of them, but having before ſaid, that they eſpecially are liable to the danger of them, who ſlip into high notions, and reſt there; taking that for true faith which is not. I ſhall deſire thee ſeriouſly to conſider this one character of a notioniſt. Such an one, whether he perceives it or not, is puffed up in his fleſhly mind, and advanceth himſelf above others, thinking but few may compare with him for religion and knowledge in the ſcriptures, but are ignorant and fooliſh in compariſon of him: (Thus knowledge puffeth up, 1 Cor. 8. 1.) whereas when men receive truth in the love of the truth, the more the head and heart is filled with the knowledge of the myſtery of godlineſs, the more it is emptied of its own things, and is more ſenſible of its own vileneſs, and ſo truly humbled in its own eyes.

And further, a notioniſt, though he fall from his former ſtrictneſs and ſeeming holineſs, and appear more looſe, and vain in his practices, yet ſpeaks as confidently of himſelf, as to aſſurance of ſalvation, the love of God, and union with God, as ever. But now to return, and declare ſome of thoſe lyes which the devil perſuades ſome of theſe men to believe.

1. That ſalvation was not fully, and completely wrought out for poor ſinners by the man Chriſt Jeſus, though he did it glorioſly, Acts 13. 38, 39. by his death upon the croſs, without the gates of Jeruſalem, Heb. 13. 12. compared with Joh. 19. 20.

2. This is another of his lyes wherewith he doth deceive poor ſinners, bidding them follow the light that they brought into the world with them, telling them, that light will lead them to the kingdom; for (ſay they) it will convince of ſin, as ſwearing, lying, ſtealing, covetouſneſs, and the reſt of the ſins againſt the law, Rom. 3. 20. But the law is not of faith, Gal. 3. 13. And then I am ſure, that it, with all its motions and convictions, is never able to juſtify the ſoul of any poor ſinner. For as many as are of the works of the law are under the curſe; for it is written, curſed is every one that continueth not in all things that are written in the book of the law to do them, Gal. 3. 10. but that no man is juſtified by the law is evident, for, the juſt ſhall live by faith, ver. 11. Now becauſe I am not altogether ignorant of the deluſion of the devil touching this grace of faith alſo, I ſhall therefore in ſhort give thee (reader) a brief, yet true deſcription from the ſcripture. 1. What true juſtifying faith is, and what it lays hold upon. 2. I ſhall ſhew who it doth come from. 3. That every one hath it not. 4. What are the fruits of it. Firſt therefore, true faith is a fruit, work, or gift of the Spirit of God. (Gal. 5. 22. 2 Theſ. 1. 11. and 1 Cor. 12. 9.) whereby a poor ſoul is enabled through the mighty operation of God (Col. 2. 12.) in a ſenſe of its ſins and wretched eſtate to lay hold on the righteouſneſs, blood, death, reſurrection, aſcenſion, interceſſion, and coming again of the Son of God which was crucified without the gates of Jeruſalem, for eternal life; John 3. 16, 18. compared with Mat. 3. 17. Gal. 2. 20. Rom. 5. 8, 9, 10. Rom. 3. 25. Acts 16. 31. Heb. 13. 12. according to that ſaying in Heb. 11. 1. Now faith is the ſubſtance of things hoped for, and the evidence of things not ſeen, that is, the things that are hoped for faith ſees, lays hold upon, and embraces them, Heb. 11. 13. as if they were preſent; yea, it ſeals up the certainty of them to the ſoul. Therefore ſaith the Apoſtle, it is the evidence, or teſtimony, or witneſs, of thoſe things that are not ſeen as yet with a bodily eye; which are obtained by the blood of the man Chriſt Jeſus, Heb. 9. 14. compared with Heb. 10. 12. 19, 20. by which the ſoul ſees as in a glaſs the things that God hath laid up for them that fear him, 1 Cor. 13. 12. 2 Cor. 3. 18.

Secondly, If you would know who this faith comes from, read Epheſ. 2. 8. For by grace ye are ſaved (ſaith the ſcripture) through faith, and that not of your ſelves, it is the gift of God, Again, in Phil. 1. 29. it is thus written: For unto you (that are believers) it is given in behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake: And thus much doth the Apoſtles hold forth to us in their prayer, or requeſt to the Lord Jeſus, when they ſay, Lord increaſe our faith, Luke 17. 5. and he is therefore called the author and finiſher of our faith, Heb. 12. 3. Alſo we find in Jam. 1. 17. that every good and perfect gift is from above, and cometh down from the father of lights, &c. and therefore faith comes from God, for true juſtifying faith is a good gift, and perfect in reſpect of the author God, in reſpect of its object, Chriſt; and in reſpect of the nature, though not in reſpect of the degree, and meaſure of it in us: Even as a grain of gold, is as perfect gold, as a pound of gold, though not ſo much.

3. All men have not faith, this the Apoſtle witneſſeth in ſo many words as we find, 2 Theſ. 3. 2. and Deut. 32. 20. Alſo in Tit. 1. 15. To them that are defiled and unbelieving is nothing pure, &c. It appeareth alſo in this, that all do not attain ſalvation, which they muſt needs do if they had true juſtifying faith; compare Luke 13. 24. and 1 John 5. 19. with Mar. 16. 16. And Heb. 4. 3. with ver. 6. and 11. they that believe ſhall be ſaved.

4. The fruits of it are, firſt, to purify the heart, Acts 15. 9. and 1 John 3. 3. and that as I ſaid before, by laying hold on what Jeſus Chriſt had done and ſuffered for ſinners, Acts 13. 38, 39.

2. It fills the ſoul with peace and joy, in that it lays hold on the things that are obtained for it, Rom. 5. 1. 2 Tim. 1. 9, 10. 1 Pet. 1. 8.

3. It makes the ſoul to wait patiently, for the glory that is to be revealed at the ſecond appearing of the man Chriſt Jeſus, whom God hath raiſed from the dead, which hath alſo delivered it from the wrath to come, as in Tit. 2. 13, 14. 1 Pet. 4. 13. and 5. 1, 4. 1 Theſ. 1. 10.

But how (may ſome ſay) doth the devil make his deluſions take place in the hearts of poor creatures? Anſw. Why, 1. He labours to render the doctrine of the Lord Jeſus, and ſalvation by him alone, very odious and low: And alſo his ordinances, as hearing, reading, meditation, uſe of the ſcriptures, &c. telling poor ſinners that theſe things are but poor, low, carnal, beggarly, empty notions; preached up by the clergymen who are the ſcribes and phariſees of this generation; who have the letter, but not the Spirit of God in them; which lead men into the form, but not into the power of the Lord Jeſus: And with this perſuaſion he alſo repreſents the ungodly and baſe carriage, or behaviour, of ſome, who have taken in hand to preach the doctrine of the Lord Jeſus Chriſt, and thereby he doth render the goſpel of our Lord Jeſus the more contemptible and baſe. But woe, woe, woe, be to them by whom ſuch offences come, Mat. 18. 7. Luke 17. 1, 2.

2. He pretends to lead them up into ſome higher light, myſteries, revelations of the Spirit, into which a very few have attained or can attain, alſo bewitching their affections, and taking them with an earneſt purſuit after theſe his pretended truths; perſuading them, that they ſhall be as God himſelf, able to diſcern between good and evil, Gen. 3. 5. And in this he is exceeding ſubtile and expert, as having practiſed it ever ſince the days of Adam. Theſe things being thus conſidered, and in ſome meaſure hungred after, and the rather becauſe they are good (as they think) to make one wiſe, Gen. 3. 6. The poor ſoul is all on the ſudden poſſeſſed with a deſperate ſpirit of deluſion, which carries it away headlong with ſome high, light, frothly notions, and ſpiritual wickedneſs (which drown it in perdition and deſtruction) that doth feed and tickle the heart a while, to the end it may make way for a farther manifeſtation of it ſelf in the poor deluded ſoul; which when it hath attained to, it doth then begin to bring the ſoul into a clearer ſight of thoſe things, which it was loth it ſhould know at the firſt; but having fitted the ſoul by degrees for a further poſſeſſion of it ſelf, at laſt it begins to hold forth its new goſpel, ſhewing the ſoul a new Chriſt, and new ſcriptures. The new and falſe Chriſt, is a Chriſt crucified within, dead within, riſen again within, and aſcended within, in oppoſition to the Son of Mary, who was crucified without, dead without, riſen again without, and aſcended in a cloud away from his diſciples into heaven (Acts 1. 9, 10, 11.) without them.

Now this new and falſe Chriſt, hath a new and falſe faith belonging to his goſpel, which faith is this, to apprehend this Chriſt crucified within, dead within, riſen again within, and aſcended within: But aſk them for a ſcripture that doth poſitively prove their doctrine, they alſo have a ſcripture, but it is within, it doth bear witneſs within, and if they had not that, (though that be of the devil's making) I am ſure they would have none out of God's holy ſcriptures, for they will allow of no crucified Chriſt, but he that was crucified without the gates of Jeruſalem, Heb. 13. 12. John 16. 20. Dead and buried in the ſepulchre of Joſeph of Arimathea, John 19. 38, to 42. Was raiſed again out of that ſepulchre into which Joſeph had laid him, John 20. 1, 12. Who went before his diſciples into Galilee, Mark 16. 7. And to Emaus, Luke 24. 16. Shewed them his hands and his feet, Luke 24. 39, 40. where the nails had gone through: Did eat and drink with after his reſurrection: Was ſeen of them on earth forty days after his reſurrection, Acts 1. 3. And after that aſcended away in a cloud, out of the ſight of his diſciples into heaven, Acts 1. 9, 10, 11. Which Chriſt ever lives to make interceſſion for us, Heb. 7. 24, 25. Who will come again alſo at the end of the world to judgment, Acts 10. 42. and 17. 31. 2. Pet. 3. 10, 11. Who alſo is the ſame that hath obtained eternal redemption for us, Acts 13. 37, 38, 39. Rom. 3. 25. Eph. 1. 7. Rev. 1. 5. This I ſay, or rather the ſcriptures ſay, is God's Chriſt, Mat. 16. 16. In whom he is well pleaſed, Mat. 3. 17. Neither doth God own any other, or allow of any other: For there is none other name under heaven given among men, whereby we muſt be ſaved, than the name of Jeſus of Nazareth, Acts 4. 10. compared with ver. 11, 12. But as I told you before, the way to be thus deluded, is firſt to render God's Chriſt odious and low, with a pretence of ſome further light and revelations; and thus profeſſing themſelves to be wiſe, they became fools, Rom. 1. 22. But you will ſay, doth not the ſcripture make mention of a Chriſt within? Col. 1. 27. and 2 Cor. 13. 5. Rom. 8. 10. I anſwer, 1. God's Chriſt was, and is, true God and true man; he was born of the Virgin Mary, true God, and true man, Mat. 1. 23. And they ſhall call his name Emanuel, which being interpreted, is God with us, or God in our nature, according to 1 Tim. 3. 16. God was manifeſted in the fleſh: And 1 John 1. 14. The word was made fleſh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth. And in Heb. 1. 14. Foraſmuch then as the children are partakers of fleſh and blood, he, that is, God, Heb. 1. 8. alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is, the devil. Now as he was thus true God, and true man, ſo he became our redeemer and Saviour. Compare the firſt and ſecond chapters to the Hebrews together, and you may clearly ſee that this is a glorious truth, that he who is the firſt and the laſt, Rev. 1. 17, 18, and 2. 8. humbled himſelf, and made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: And was this all? No. He humbled himſelf unto death, even the death of the croſs, Phil. 2. 7, 8. compared with Rev. 1. 17, 18. and Rev. 2. 8. with Gal. 1. 4. Now after this Chriſt of God, true God and true man, had wrought out eternal redemption for us poor miſerable ſinners, Heb. 9. 14. compared with 1 Tim. 1. 15. I ſay, after he had done this he aſcended up into heaven, and there ever lives to make interceſſion for us. Now this Chriſt, having thus completely wrought out our ſalvation, ſends his diſciples abroad to preach the ſame to poor ſinners, Acts 2. and 2 Cor. 5. 19, 20. and ſo many as were ordained to eternal life, when they heard the word, or the goſpel, preached by the Apoſtles, which goſpel was this Chriſt, 1 Cor. 1. 17. compared with ver. 23. I ſay, ſo many as were ordained to eternal life, when they heard the word, the Holy Ghoſt or Spirit of Chriſt, fell upon them, Acts 10. 44 compared with Acts 13. 48. which did lead them into the redemption and glorious things that the Lord Jeſus had laid up and prepared for them, John 16. 13, to 16. 1 Cor. 2. 9. Which Spirit was the earneſt of their inheritance, until the redemption of the purchaſed poſſeſſion, to the praiſe of his glory, Eph. 1. 13, 14. The earneſt of their inheritance was a glorious encouragement to them that had it, to hope for the glory that was to be revealed at the appearing of Jeſus Chriſt, which is the meaning of that place in Col. 1. 27. And that will be ſeen clearly, if we compare it with Eph. 1. 13, 14. before recited. Now this Spirit, which ſometimes is called the Spirit of Chriſt, 2 Cor. 13. 5. This Spirit, I ſay, being given to all thoſe that were ordained to eternal life, it muſt needs follow, that thoſe that had not this Spirit, but did live and die without it, were not ordained to eternal life, and ſo were none of Chriſt's; but were reprobates, Rom. 8. 9. for the Spirit of Chriſt is the diſtinguiſhing character betwixt a believer and an unbeliever, he that hath it, and is led by it, is a child of God, Rom. 7. 14. but he that hath it not is none of Chriſt's.

So then, the anſwer, that I give to the queſtion, is this. The Spirit of Chriſt that is given to believers, is the earneſt or hope of that inheritance that Chriſt hath already purchaſed, and is now preparing for ſo many as he hath given, or ſhall give this holy Spirit unto. And for the proof hereof, read Eph. 1. 13, 14. In whom (ſaith the ſcripture) ye alſo truſted, after that ye heard the word of truth, the goſpel of your ſalvation. In whom alſo, after that ye believed, ye were ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance; (which inheritance is the eternal redemption that was purchaſed by Chriſt for poor ſinners, Heb. 9. 14.) until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory. Again, Gal. 5. 5. For ye through the Spirit, wait for the hope of righteouſneſs by faith. And Col. 1. 27. the Apoſtle ſpeaking of this great myſtery, ſaith, To whom God would make known what is the riches of the glory of this myſtery among the Gentiles, which is Chriſt, in you the hope of glory, which glory was then revealed to the ſaints no otherwiſe than by faith, as the Apoſtle ſaith, We rejoice in the hope of the glory of God, Rom 5. 2. Which hope is begotten by the Spirit's ſhedding abroad the love of God in our hearts, ver. 5. which hope is not yet ſeen, that is, not yet actually enjoyed; for we are ſaved by hope: But hope that is ſeen is not hope; For what a man ſeeth, why doth he yet hope for? But if we hope for that we ſee not, then do we with patience wait for it, Rom. 8. 24, 25. And as, I ſay, the cauſe of believers hope is this, Chriſt, or the Spirit of Chriſt, in them, the hope of glory. And indeed he may well hope for glory to come, who hath already an earneſt thereof given him of God, and that earneſt no leſs than the Spirit of the Lord Jeſus, Rom. 8. 16, 17.

But now, this Spirit, which is the cauſe of a believer's hope, all men have not, Jude 19. Eph. 2. 12. Rom. 8. 9. John 14. 16, 17. Therefore what a ſad doctrine is that which ſaith, follow the light that Chriſt hath enlightened every man withal which cometh into the world; which light is the conſcience, that convinceth of ſins againſt the law; and that you may ſee clearly if you mind that ſcripture, John 8. 9. which ſaith, That the Phariſee, which had neither the love of God, nor his word, abiding in them, John 5. 38, 43. when they had heard Chriſt ſpeaking thus to them, He that is without ſin among you, &c. being convicted by their own conſciences, went out one by one, beginning at the eldeſt, even to the leaſt. But the devil, that he might be ſure not to miſs of his deſign, labours by all means to render the ſcriptures alſo odious and low, telling them of the ſcriptures within; which Chriſt never taught, nor yet his diſciples: But they being given up of God to a reprobate mind, have given themſelves over, rather to follow the ſuggeſtions of the devil, than the holy ſcriptures which God hath commanded us to betake ourſelves to, Iſa. 8. 20. compared with John 5. 39. which ſcripture is called the ſword of the Spirit, Eph. 6. 17. which weapon our Lord Jeſus himſelf held up, to overcome the devil withal, Mat. 4. 4, 7, 10. Luke 4. 4, 8, 12. But this deſign (as I told you) the devil carries on, by pretending to ſhew them a more excellent way which they may attain to, if they be but wiſe, and follow what is made known unto them from the light within them.

But (Reader) that thou mayeſt be able to eſcape the ſnare of this cuning hunter, I ſhall lay thee down ſome few directions, which if the Lord give thee grace to follow, thou ſhalt eſcape theſe wicked deluſions.

And firſt of all, I do admoniſh thee to be very ſerious touching thine eſtate and condition, and examine thine own heart by the rule of the word of God whether or no thou haſt as yet any beginnings of deſiring after religion; and if thou findeſt that thou haſt lived until now in ignorance, and haſt not ſet thyſelf to remember thy creator as thou art commanded, Eccl. 12. 1. then I beſeech thee conſider that thou art under the wrath of Almighty God, and haſt been ſo ever ſince thou cameſt into the world, Eph. 2. 1, 2. being thou in thy firſt parents didſt tranſgreſs againſt thy maker, Rom. 5. 18. Therefore as by the offence of one, that is, of Adam, ver. 14. Judgment came upon all men unto condemnation. Beſides the many ſins thou haſt committed ever ſince thou waſt born: ſins againſt the law of God, and ſins againſt the goſpel of the grace of God; ſins againſt the long-ſuffering and forbearance of God, and ſins againſt his judgments; ſins of omiſſion, and ſins of commiſſion, in thoughts, words, and actions: conſider, I ſay, thy condition; yea, get a very great ſenſe of thy ſins that thou haſt committed; and that thou mayeſt ſo do, beg of God to convince thee by his Holy Spirit, not only of ſins againſt law, but alſo of that damning ſin, the ſin of unbelief.

2. If thou, by grace, art but brought into ſuch an eſtate as to ſee thyſelf in a loſt condition becauſe of ſin, without the Lord Jeſus; then in the next place, have a care of reſting on any duty done, though it be never ſo ſpecious; I ſay, have a care of making any ſtay any where on this ſide the Lord Jeſus Chriſt: but above all ſtrive to believe, that that very Man that was born of the Virgin Mary, did come into the world on purpoſe to ſave thee, as well as other poor ſinners: I ſay, thou muſt not be content till thou art enabled to ſay, He loved me, and gave himſelf for me, Gal. 2. 20. And that thou mayeſt be ſure to attain to this moſt precious faith, (for ſo it is) be much in applying the freeſt promiſes to thy own ſoul; yea, thoſe that have no conditions annexed to them, as theſe, or other like, Jer. 31. 3. Jer. 3. John 6. 37. alſo John 14. 19. Hoſ. 14. 3. I ſay, labour to apply to thy own ſoul in particular, the moſt glorious and freeſt promiſes in the book of God. And if at any time the devil beſets thee by his temptations, (for ſo is his wonted manner to do, and ſo much the more, as he ſees thee labour to get out of his reach) I ſay, when he aſſails thee with his fiery darts, be ſure to act faith on the moſt free promiſes, and have a care that thou doſt not enter into any diſpute with him, but rather reſiſt him by thoſe bleſſed promiſes that are laid down in the word of God: And withal, be ſure to meditate upon the blood of the Man Chriſt Jeſus, who alſo is the true God, and read thoſe ſcriptures that do moſt fully and clearly ſpeak of it; as, 1 John 1. 7. Eph. 1. 7. Heb. 9. 14. Rom. 3. 25.

But if thou ſay (as it is often the ſpeech of poor ſouls lying under a ſenſe of ſin, and the apprehenſions of wrath due to it) I cannot apply the promiſes to mine own ſoul; and the reaſon is, becauſe my ſins are ſo great, and ſo many. Conſider, and know it for a truth, that the more and greater thou ſeeſt thy ſins to be, the more cauſe haſt thou to believe; yea, thou muſt therefore believe becauſe thy ſins are great: David made it an encouragement to himſelf or rather the Spirit of the Lord made it his encouragement, to crave, yea to hope for pardon, becauſe he had greatly tranſgreſſed, Pſal. 25. 11. For thy name ſake, O Lord, (ſaith he) pardon mine iniquity, for it is great. As if he had ſaid, O Lord, Thy name will be more glorified, the riches of thy grace will be more advanced, thy mercy and goodneſs will more ſhine, and be magnified in pardoning me who am guilty of great iniquity, than if thou pardoneſt many others who have not committed ſuch heinous offences. And I dare ſay, the reaſon why thou believeſt not, is not becauſe thy ſins are great, but becauſe thou doſt reaſon too much with that wicked enemy of man's ſalvation, and giveſt way too much to the fleſhly reaſoning of thine own heart. For Chriſt hath ſaid, He that cometh unto me, I will in no ways caſt out, John 6. 37. And again, Though thy ſins be as red as ſcarlet, they ſhall be as white as ſnow, Iſa. 1. 18. And Chriſt calleth thoſe that labour, and are heavy laden, to come to him, with promiſe to give them reſt, Mat. 11. 28. Wherefore thou muſt not ſay, my ſins are too big; but thou muſt ſay, becauſe I am a great ſinner; yea, becauſe I have ſinned above many of my companions, and am nearer to hell and eternal damnation than they, becauſe of my ſins, therefore will I cry unto the Lord, and ſay, O Lord, pardon my ſins, for they are great.

Now that thou mayeſt not be deceived in a matter of ſo great concernment, have a ſpecial care of theſe three things. Firſt, have a care of putting off thy trouble of ſpirit the wrong way, which thou mayeſt do three ways; 1. When thy conſcience flieth in thy face, and tells thee of thy ſins, thou doſt put off convictions the wrong way, if thou doſt ſtop thy conſcience, by promiſing to reform thyſelf and lead a new life, and getteſt off thy guilt by ſo doing: for though thou mayeſt by this means ſtill and quiet thy conſcience for a time, yet thou canſt not hereby ſatisfy and appeaſe the wrath of God: yea, ſaith God to ſuch, though thou waſh thee with nitre, and take thee much ſope, yet thine iniquity is marked before me, Jer. 2. 22.

2. If when thou art under the guilt of thy ſins, thou putteſt off convictions by thy performances or duties, and ſo ſatisfieſt thy conſcience, then alſo thou doſt put off thy convictions the wrong way: for God will not be ſatisfied with any thing leſs than the blood, righteouſneſs, reſurrection, and interceſſion of his own Son, Acts 4. 12. And thou ſhouldeſt not ſatisfy thyſelf with any leſs than God would have thee to ſatisfy thyſelf withal, and that is the water of life, Iſa. 55. 1, 2. which water of life thy duties, and all thy righteouſneſs, is not; for it is but menſtrous rags, Iſa. 64. 6.

3. Have a care that when thou art under conviction, thou doſt not ſatisfy thyſelf with a notion of the free grace of the goſpel; my meaning is, do not content thyſelf with any meaſure of knowledge that thou canſt attain unto, or bottom thy peace upon it, thinking thou art now well enough, becauſe thou canſt ſpeak much of the grace of God, and his love in Chriſt to poor ſinners. For this thou mayeſt have, and do; and yet be but a companion for Demas, yea, for Judas and the reſt of the damned multitude: As the Apoſtle ſaith, For all this thou mayeſt be but as ſounding braſs, and as a tinkling cymball; that is, nothing but a ſound, 1 Cor. 13. 1, 2, 3.

But Secondly, If thou wouldeſt not be deceived, then have a care to avoid falſe doctrines, which are according to the ſpirit of the devil, and not after Chriſt.

As Firſt, If any doctrine doth come unto thee, that tells thee, except thou art circumciſed after the manner of Moſes, thou canſt not be ſaved: that is, if any man come unto thee, and tells thee, thou muſt do ſuch and ſuch works of the law, to the end thou mayeſt preſent thyſelf the better before God, do not receive him: For to him that worketh not, but believeth in him that juſtifieth the ungodly, his faith is counted for righteouſneſs, Rom. 4. 5.

2. If any come unto thee, and bring ſuch a doctrine as this; That thou mayeſt be ſaved by grace, though thou walk in the imaginations of thy own wicked heart: His doctrine alſo is deviliſh, do not receive him, Deut. 29. 19, to 24.

3. But if any come unto thee, and doth in truth advance the blood, righteouſneſs, reſurrection, interceſſion, and ſecond coming of that very Man in the clouds of heaven, that was born of the Virgin Mary; and doth preſs thee to believe on what he hath done (ſhewing thee thy loſt condition without him) and to own it as done for thee in particular, and withal doth admoniſh thee, not to truſt in a bare notion of it, but to receive it into thy heart, ſo really, that thy very heart and ſoul may burn in love to the Lord Jeſus Chriſt again: And doth alſo teach thee, that the love of Chriſt ſhould and muſt conſtrain thee, not to live to thyſelf: But to him that loved thee, and gave himſelf for thee, 2 Cor. 5. 14, 15. Eph. 4. 21, to 24. 1 Cor. 7. 23. Ye are bought with a price, Be not ye the ſervants of men. If his converſation be alſo agreeable to his doctrine, a believing, honeſt, loving, ſelf-denying, courteous converſation, (he alſo is a true chriſtian.) Receive that doctrine and receive it really; for it is the doctrine of God, and of Chriſt, Gal. 4. 4. Gal. 1. 4. Eph. 1. 7. Rev. 1. 5. Acts 13. 38. John 1. 19. Acts 4. 12. Acts 10. 40, 41, 42. and 1 Theſ. 1. 10. Mark 13. ult. 2 Pet. 1. 5, to 11. Conſidering the end of their converſation Jeſus Chriſt, yeſterday, and to day, and the ſame for ever, Heb. 13. 7, 8.

Again, If thou wouldeſt not be deceived, then beware of ſlighting any known truth that thou findeſt revealed, or made known to thee in the goſpel; but honour and obey it in its place, be it (as thou thinkeſt) never ſo low, John 14. 15.

2. Have a care that thou do not undervalue, or entertain low thoughts of God, Chriſt the Son of Mary, and the holy ſcriptures, but ſearch them, John 5. 39. And give attendance to the reading of them. 1 Tim. 4. 13. For, I will tell thee, he that ſlights the ſcriptures, doth alſo ſlight him of whom they teſtify. And I will tell thee alſo, that for this cauſe God hath given up many to ſtrong deluſions, that they might believe a lye: that they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs, 2 Theſ. 2. 11, 12.

Therefore I ſay unto thee, In the name of the Lord Jeſus, the Son of Mary, the Son of God, the very creator of heaven and earth, and all things that are therein; have a care of thyſelf; for the devil doth watch for thee day and night, 1 Pet. 5. 8. Thine own heart alſo doth labour to deceive thee, if by any means it may, Jer. 17. 10. Therefore do not thou truſt it; for if thou do, thou wilt not do wiſely, Prov. 28. 26. I ſay therefore, have a care that thou labour in the ſtrength of the Lord Jeſus, to eſcape all theſe things; for if thou fall into any one of them, it will make way for a farther income of ſin and the devil, through whoſe deceitfulneſs thy heart will be hardned, and thou wilt be more uncapable of receiving inſtruction, or reaping advantage, by and from the ordinances of Jeſus Chriſt, the rather therefore, give all diligence to believe in the Chriſt of God, which is the Son of Mary, and be ſure to apply all that he hath done, and is doing, unto thyſelf, as for thee in particular; which thing if thou doſt, thou ſhalt never fall.

And now reader, I ſhall alſo give thee ſome few conſiderations, and ſo I ſhall commit thee to the Lord.

1. Conſider, That God doth hold out his grace, and mercy freely, and that to every one, Rev. 22. 17. Iſa. 55. 1, to 8.

2. Conſider, That there is no way to attain to this free mercy and grace, but by him that was born of the Virgin Mary; for he himſelf ſaith, I am the way, the truth, and the life; no man cometh to the Father but by me, John 14. 6. compared with Mat. 1. 20, 21.

3. Conſider, if thou ſtriveſt to go over any other way, thou wilt be but a thief and a robber, John 10. 1. Compared with v. 9. And know that none of thoſe (ſo continuing) ſhall enter into thee kingdom of heaven, 1 Cor. 6. 9, 10.

4. Conſider, that if the devil ſhould be too hard for thee, and deceive thee, by perſuading thee to embrace, or entertain a new goſpel, which neither Chriſt nor his diſciples did allow of, it would make thee gnaſh teeth when it is too late.

5. Conſider, that though thou haſt been deluded by ſatan to this day, yet if now thine eyes be opened to ſee and acknowledge it, though as yet thou haſt been either exceedingly wicked, 1 Tim. 1. 13. or an idle, Mat. 20. 6, 7. lukewarm, hypocritical profeſſor; Rev. 3. 17, 18, 19. and haſt ſtood it out to the laſt; Ezek. 18. 21, 22, for all this there is hope; and if now thou receive the truth in the love of the truth, being as willing to be rid of the filth of ſin, as the guilt of it, thou ſhalt be ſaved.

6. Conſider, that the Lord will call thee to judgment for all thy ſins paſt, preſent, and what elſe thou ſhalt practiſe hereafter, eſpecially for thy rejecting and trampling on the blood of his Son, the Man Chriſt Jeſus: And if thou doſt not agree with thine adverſary, now, while thou art in the way, he will deliver thee to the judge, and the judge will deliver thee to the officer, and if he caſt thee into priſon, I tell thee, thou ſhalt not come out thence till thou haſt paid the very laſt mite, Luke 12. 58, 59.

And therefore I beſeech thee to conſider; Here is at this time life and death, heaven and hell, everlaſting joy, and everlaſting torment ſet before thee. Here is alſo the way to have the one, and the way to eſcape the other. Now if the Lord ſhall do thee any good by what I have ſpoken, I hope it will be a means to ſtir me up to thank the Lord that ever he did uſe ſuch a ſinner as I am, in the work of his goſpel. And here I ſhall cloſe up what I have ſaid, deſiring thee (if thou be a chriſtian) to pray for him who deſires to continue

Thy Servant in the Lord Jeſus Chriſt,

though leſs than the leaſt of all Saints,

JOHN BUNYAN.

The Epiſtle writ by Mr. BURTON, Miniſter at Bedford.

To the READER,

READER, thou haſt in this ſmall treatiſe, ſet before thee, the ſeveral pieces of that great and glorious myſtery, Jeſus Chriſt, God manifeſted in the fleſh: And if thou art enlightned by the Spirit of Chriſt here thou mayeſt ſee by that Spirit how Jeſus Chriſt the Son of God, the Son of Mary, is both true God and true Man, both natures making but one Chriſt, one Jeſus, as Phil 2. 5, to 10. where ſpeaking firſt of his being God, and then of his taking upon him the nature of man; afterwards in the 8th and 9th verſes, he ſaith, he (meaning this Jeſus) humbled himſelf, &c. and God (meaning the Father) hath highly exalted him &c. ſpeaking of both natures God and Man as together making but one Chriſt; who is the Saviour, and is to be believed and truſted in for ſalvation not only as God, but as Man alſo; and thoſe who do not thus make him the object of their faith, will ſurely fall ſhort of pardon of ſin, and of ſalvation, Acts 13. 38, 39. through this man (ſpeaking of Chriſt crucified at Jeruſalem) is preached unto you forgiveneſs of ſins: And ſaith he, there is one mediator between God and men, 1 Tim. 2. 5. the Man Chriſt Jeſus; and this diſcovers the damnable errors of thoſe commonly called

led Socinians, who on the one hand deny him that was born of the Virgin Mary to be true God as well as true Man: And this is alſo quite contrary to thoſe commonly called Familiſts, Ranters, Quakers, or others, who on the other hand either deny Chriſt to be a real Man without them, blaſphemouſly fancying him to be only God manifeſt in their fleſh; or elſe make his human nature with the fulneſs of the godhead in it, to be but a type of God to be manifeſt in the ſaints, and ſo according to their wicked imagination, his human nature was to be laid aſide after he had offered it up on the croſs without the gate at Jeruſalem, contrary to Acts 1. 1, 2, 3, 9, 10, 11 verſes, compared with the laſt chapter of Luke, ver. 39, 40, 50, 51, where it is clearly held forth, that the man Chriſt roſe again out of the grave, with the ſame body which was crucified and laid in the grave, and was taken up above the clouds into heaven with the ſame real body, and that he ſhall again deſcend from heaven in that ſame glorious body of fleſh, as Acts 3. 9, 10, 11. And this ſure truth of Chriſt being the Saviour and Mediator, as Man, and not only as God, will alſo ſhew ſerious believers what to think of ſome, who though they will not (it may be) deny that Chriſt is a real man without them in the heavens as well as God, yet do own him to be the Saviour only as God, firſt dwelling in that fleſh that was born of the Virgin, and then dwelling in ſaints, and thus both beginning and perfecting their ſalvation within them, and ſo indeed do hold Chriſt as Man, to be only (I ſay to be only) the ſaved or glorified one of God, together with the ſaints his members, only ſomething in another and more glorious manner and meaſure than the ſaints; and theſe high-flown people are in this very like to Familiſts and Quakers, undervaluing the Lord Jeſus Chriſt, God-Man, and though they may ſpeak much of Chriſt, yet they do not rightly and ſavingly lay him for their foundation.

Now as a help againſt all theſe dangerous things, thou haſt here the main things of Chriſt laid down before thee briefly, and fully proved by the ſcriptures: Firſt Of his being true God out of fleſh from eternity, and then of his taking fleſh, or the nature of man, upon him in the womb of the Virgin, and ſo his fulfilling the law, his dying for ſins at Jeruſalem, his riſing again without, his aſcending into heaven without, and not into a fancied heaven only within, as ſome ſay; his interceding in heaven for all his, and his coming again in his body of fleſh to judge the world. And if thou art yet in a ſtate of nature, though covered over with an outſide profeſſion, here thou mayeſt find ſomething (if the Spirit of Chriſt meet thee in reading) to convince thee of the ſad condition tou art in, and to ſhew thee the righteouſneſs thou art to fly to by faith, and to truſt in for ſalvation, when convinced of ſin; which is a righteouſneſs wrought by that God-Man Jeſus Chriſt without thee, dying without thee at Jeruſalem for ſinners: here alſo thou mayeſt ſee the difference between true and falſe faith. If thou art a true believer, as theſe things are the foundation of thy faith, ſo they may be of great uſe for thee to meditate upon, and to exerciſe thy faith in, particularly in meditation, and in this way to ſeek daily for a higher faith in theſe truths, to be given into thy heart from heaven; and there is a great need of this, for though theſe truths be commonly known amongſt profeſſors to the notion of them, yet very few know or believe them aright: nay, it may well be ſaid in this age, that if the faith of the true ſaints was well ſifted and tradition, notion, and the apprehenſions of their own reaſon and fancy was ſifted out, moſt of them would be found to have very little knowledge of, and faith in, theſe common truths.

Secondly, Theſe truths being put thus together, and plainly proved by the ſcriptures, may be a great help (through the Spirit concurring) to ſtrengthen thee againſt all thoſe damnable hereſies which are ſpread abroad, which deny the Lord Jeſus Chriſt either plainly, or more cunningly and myſteriouſly. And

Thirdly, The more thou art rooted and ſet down from heaven in the faith of theſe truths of Chriſt, to believe fully the glorious reality of them, and their intereſt in them, the more heavenly peace and joy thou wilt have, 1 Pet. 1. 7, 8. and alſo thou wilt hereby attain the more true holineſs and purity of heart and life, purifying their hearts by faith, Acts 15. 9. And then the more thou haſt of the right faith of Chriſt, and of his things in thy heart, the more ſtrong and valiant wilt thou be in ſpirit, to do any work private or publick for Jeſus Chriſt, like Stephen, Acts 6. 8. who being full of faith, and of the Holy Spirit, was alſo full of power.

In this book thou haſt alſo laid down from the ſcriptures, how Jeſus Chriſt is without the ſaints as Man, and yet dwelleth within them, that is, ſomething of his divine nature or his bleſſed Spirit dwells within them, which Spirit is ſometime called, The Spirit of Chriſt, Rom. 8. 9. He that hath not the Spirit of Chriſt, &c. and ſometime called Chriſt, If Chriſt be in you. &c. Rom. 8. 10. And alſo how we may know whether it be Chriſt and the Spirit of Chriſt within, or a falſe ſpirit calling itſelf Chriſt, and that is thus; If it be indeed Chriſt within, that is, the Spirit of Chriſt God-Man; why then it teaches that man or woman in whom it is, to apply, and truſt in Chriſt without for ſalvation; Chriſt as born of the Virgin Mary, as fulfilling the law without them, as dying without the gate of Jeruſalem as a ſacrifice for ſin; it teaches them to truſt in the Man Chriſt as riſing again out of the grave without them, as aſcending into, and interceding in heaven without for them; and as to come from that heaven again in his fleſh to judge the world. Thus the man Chriſt himſelf ſaith, When he (the Spirit of truth) is come, &c. he ſhall glorify me, John 13. He ſhall make you more to prize, admire and glorify me, who am both God and man, and who ſhall be abſent from you touching my body. Then follows, for he ſhall take of mine (of my glorious things) and ſhew them to you; he ſhall take my divine and humane nature, my birth, my perſon and offices, my obedience, death, ſatisfaction, my reſurrection, aſcenſion and interceſſion, and of my ſecond coming in the clouds with my mighty angels to judgment, and ſhall ſhew them, or clear them up to you: He ſhall take of my ſalvation, which I have wrought for you in my own perſon without you: And he ſhall take of my glory and exaltation in the heavens, and ſhew to you. Now to mind this one thing, and to be ſet down in a right underſtanding of it, by the Spirit, from the ſcriptures, will be of great concernment to thee and me; for, for want of this, many profeſſors have ſplit themſelves, ſome looking only on what Chriſt hath done and ſuffered without them, reſting in an hiſtorical, traditional, and indeed a fancied faith of it, without looking for the Spirit of Jeſus Chriſt to come with power into their hearts, without which they cannot rightly know, nor rightly believe in Chriſt the Son of God without them, ſo as to have any ſhare or intereſt in him, If any man have not the Spirit of Chriſt, he is none of his, Rom. 8. 9. Others have been depending too much upon ſomething they call Chriſt, and the righteouſneſs of Chriſt within them, in oppoſition to Chriſt and his righteouſneſs without them, from which all true ſaints have their juſtification and comfort, it being received through the operation of the Spirit which dwells in them; and however theſe may talk much of Chriſt within them, yet it is manifeſt, that it is not the Spirit of Chriſt, but the ſpirit of the devil; in that it doth not glorify, but ſlight and reject the man Chriſt and his righteouſneſs which was wrought without them: Reader, in this book thou wilt not meet with high flown airy notions, which ſome delight in, counting them high myſteries, but the ſound, plain, common, (and yet ſpiritual and myſterious) truths of the goſpel, and if thou art a believer, thou muſt needs reckon them ſo, and the more, if thou haſt not only the faith of them in thy heart, but art daily living in the ſpiritual ſenſe and feeling of them, and of thy intereſt in them. Neither doth this treatiſe offer to thee doubtful controverſial things, or matters of opinion, as ſome books chiefly do, which when inſiſted upon the weightier things of the goſpel have always done more hurt than good: But here thou haſt things certain, and neceſſary to be believed, which thou canſt not too much ſtudy. Therefore pray, that thou mayeſt receive this word which is according to the ſcriptures in faith and love, not as the word of man, but as the word of God, without reſpect of perſons, and be not offended becauſe Chriſt holds forth the glorious treaſure of the goſpel to thee in a poor earthen veſſel, by one who hath neither the greatneſs nor the wiſdom of this world to commend him to thee; for as the ſcripture ſaith Chriſt, (who was low and contemptible in the world himſelf) ordinarily chuſeth ſuch for himſelf, and for the doing of his work, 1 Cor. 1. 26, 27, 28. Not many wiſe men after the fleſh, not many mighty, not many noble are called: But God hath choſen the fooliſh things of the world, &c. This man is not choſen out of an earthly, but out of the heavenly univerſity, the church of Chriſt, which church, as furniſhed with the Spirit, gifts, and graces of Chriſt, was in the beginning, and ſtill is, and will be to the end of the world, that out of which the word of the Lord, and ſo all true goſpel miniſters muſt proceed, 1 Cor. 12. 27, 28. whether learned or unlearned, as to humane learning. And though this man hath not the learning or wiſdom of man, yet through grace he hath received the teaching of God, end the learning of the Spirit of Chriſt, which is the thing that makes a man both a chriſtian and a miniſter of the goſpel, Iſa. 50. 4. The Lord God hath given me the tongue of the learned, &c. compared with Luke 2. 18. where Chriſt, as man, ſaith the Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor, &c. He hath, through grace taken theſe three heavenly degrees, to wit, union with Chriſt, the anointing of the Spirit, and experience of the temptation of ſatan, which do no more fit a man for that weighty work of preaching the goſpel, than all univerſity learning and degrees that can be had.

My end in writing theſe few lines is not to ſet up man, but having had experience with many other ſaints of this man's ſoundneſs in the faith of his godly converſation, and his ability to preach the goſpel, not by humane art, but by the Spirit of Chriſt, and that with much ſucceſs in the converſion of ſinners when there are ſo many carnal empty preachers both learned and unlearned; I ſay having had experience of this, and judging this book may be profitable to many others, as well as to myſelf: I thought it my duty upon this account (though I be very unfit for it) to bear witneſs with my brother to the plain and ſimple (and yet glorious) truths of our Lord Jeſus Chriſt. And now reader, the Lord give thee and me a right underſtanding in theſe things, that we may live and die not with a traditional notional dead faith, but with a right ſpiritual lively faith of Chriſt in our heart, wrought by the mighty power of God; ſuch a faith as may make Jeſus Chriſt more real and precious to us than any thing in the world, as may purify our hearts, and make us new creatures, that ſo we may be ſure to eſcape the wrath to come, and after this life enjoy eternal life and glory through the Lord Jeſus Chriſt, to whom be glory for ever and ever. Amen.

Farewell,

Thine to ſerve thee in the Lord Jeſus,

JOHN BURTON.

Some Goſpel-Truths Opened, &c.

Foraſmuch asmany have taken in Hand to ſet forth their ſeveral Judgments concerning the Son of the Virgin Mary, the Lord JESUS CHRIST; and ſome of thoſe many having moſt groſly erred from the ſimplicity of the Goſpel, it ſeemed good to me, having had ſome Knowledge of theſe things, to write a few words, to the end if the Lord will, Souls might not be ſo horribly deluded by thoſe ſeveral corrupt Principles that are gone into the World concerning him.

NOW, that there is ſuch a thing as a Chriſt, I ſhall not ſpend much time in proving of; only I ſhall ſhew you, that he was firſt promiſed to the fathers, and afterwards expected by their children: But before I do that, I ſhall ſpeak a few words concerning God's fore-ordaining and purpoſing, that a Chriſt, a Saviour, ſhould be, and that before the world began. Now God in his own wiſdom and counſel, knowing what would come to paſs, as if it were already done, Rom. 4. 17. He knowing that man would break his commandments, and ſo throw himſelf under eternal deſtruction, did in his own purpoſe fore-ordain ſuch a thing as the riſe of him that ſhould fall, and that by a Saviour, Eph. 1. 4. According as he hath choſen us in him, (meaning the Saviour) before the foundation of the world. That is, God ſeeing that we would tranſgreſs, and break his commandment, did before chuſe ſome of thoſe that would fall, and give them to him that ſhould afterward purchaſe them actually, though in the account of God, his blood was ſhed before the world was, Rev. 13. 8. I ſay in the account of God his Son was ſlain? that is, according to God's purpoſe and concluſion, which he purpoſed in himſelf before the world was; as it is written, 2 Tim. 1. 9. Who hath ſaved us, and called us with an holy calling, according to his own purpoſe and grace which was given us in Chriſt before the world began. As alſo, in 1 Pet. 1. 20. Where the Apoſtle ſpeaking of Chriſt, and the redemption purchaſed by him for ſinners, ſaith of him, Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt days for you who by him do believe in God that raiſed him from the dead. God having thus purpoſed in himſelf, that he would ſave ſome of them that by tranſgreſſion had deſtroyed themſelves, did with the everlaſting Son of his love, make an agreement, or bargain, that upon ſuch and ſuch terms, he would give him a company of ſuch poor ſouls as had by tranſgreſſion fallen from their own innocency and uprightneſs, into thoſe wicked inventions that they themſelves had ſought out, Eccleſ. 7. 29. The agreement alſo how this ſhould be, was made before the foundation of the world was laid, Tit. 1. 2. The Apoſtle, ſpeaking of the promiſe, or covenant made between God and the Saviour (for that is his meaning,) ſaith on this wiſe, in hope of eternal life, which God that cannot lie, promiſed before the world began. Now this promiſe, or covenant was made with none but with the Son of God, the Saviour. And it muſt needs be ſo; for there was none with God before the world began, but he by whom he made the world, as in Prov. 8. from ver. 22, to ver. 31. which was and is the Son of his love.

This covenant, or bargain, had theſe conditions in it.

Firſt, That the Saviour ſhould take upon him fleſh and blood, the ſame nature that the ſons of men were partakers of (ſin only excepted) Heb. 2. 14. Heb. 4. 15. And this was the will or agreement that God had made with him: And therefore when he ſpeaks of doing the will of God, Heb. 10. 5. he ſaith, a body haſt thou prepared me, (as according to thy promiſe Gen. 3. 15. which I was to take of a woman,) and in it I am come to do thy will, O God, as it is written of me in the volume of thy book, v. 7.

2. The Saviour was to bring everlaſting righteouſneſs to juſtify ſinners withal, Dan. 9. 24, 25. The Meſſias, or Saviour, ſhall bring in everlaſting righteouſneſs, and put an end to iniquity, as it is there written, To make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs. This, I ſay, was to be brought into the world by the Saviour, according to the covenant, or agreement, that was between God and Chriſt before the world began, which God, that cannot lie, promiſed at that time, Tit. 1. 2.

3. He was to accompliſh this everlaſting righteouſneſs by ſpilling his moſt precious blood, according to the terms of the covenant, or bargain; and therefore when God would ſhew his people what the agreement was that he and the Saviour had made, even before the covenant was accompliſhed and ſealed actually. See for this Zech. 9. (where he is ſpeaking of him that ſhould be the Saviour,) v. 11. And as for thee alſo (meaning the Saviour) by the blood of thy covenant; or as ſome render it, whoſe covenant is by blood (which is all to one purpoſe) I (meaning God) have ſent forth the priſoners out of the pit wherein there was no water. The meaning is this: As for thee alſo, ſeeing the covenant, or bargain that was made between me and thee before the world was, is accompliſhed in my account, as if it were actually and really done, with all the conditions that were agreed upon by me and thee; I have therefore, according to that agreement that was on my part, ſent forth the priſoners, and thoſe that were under the curſe of my law, out of the pit wherein there is no water; ſeeing thou alſo haſt compleatly fulfilled in my account whatſoever was on thy part to be done, according to our agreement. And thus is that place to be underſtood in John 17. 9. I pray for them, I pray not for the world, but for thoſe that thou haſt given me (which I covenanted with thee for) thine they were and thou gaveſt them me, (but on ſuch and ſuch conditions as are before mentioned, Zech. 9.) And again, according as he hath choſen us in him, (that is, in Chriſt,) before the foundation of the world, that we ſhould be holy and without blame before him in love. Now, ſeeing this was thus concluded upon by thoſe that did wiſh well to the ſouls and bodies of poor ſinners, after the world was made by them, and after they had ſaid, let us make man after our own image, after our likeneſs, Gen. 1. 26. And after man, whom God had made upright, had by tranſgreſſion fallen from that ſtate into which God at firſt placed him, and thrown himſelf into a miſerable condition by his tranſgreſſion, then God brings out of his love that which he and his Son had concluded upon, and begins now to make forth that to the world, which he had purpoſed in himſelf before the world began, Eph. 1. 4, 9. 2 Tim. 1. 9. Now the firſt diſcovery that was made to a loſt creature of the love of God, was made to fallen Adam, Gen. 3. 15. Where it is ſaid, I will put enmity between thee and the woman, and between thy ſeed and her ſeed, which is the Saviour, Gal. 4. 4. It ſhall break thy head, and thou ſhalt bruiſe his heel. This was the firſt diſcovery of the love of God to loſt man: This was the goſpel which was preached to Adam in his generation; in theſe words was held forth to them in that generation, that which ſhould be farther accompliſhed in after-generations.

2. Another diſcovery of the love of God in the goſpel, was held forth to Noah, in that he would have him to prepare an ark to ſave himſelf withal; which ark did type out the Lord that was to come, and be the Saviour of thoſe whom he before had covenanted for with God the Father. And God ſaid to Noah, the end of all fleſh is before me; make thee an ark of gopher wood, Gen. 6. 13, 14. And chap. 7. 1. The Lord ſaid unto Noah, come thou and all thy houſe into the ark, for thee have I ſeen righteous before me in this generation.

3. God breaks out with a farther diſcovery of himſelf in love to that generation in which Abraham lived, Gen. 12. 3. Where he ſaith, And in thee, (that is, from thee ſhall Chriſt come through, in whom) ſhall all the families of the earth be bleſſed. This was alſo a farther manifeſtation of the good will of God to poor loſt ſinners; and through this diſcovery of the goſpel, did Abraham ſee that which made him rejoice, John 8. 56.

4. When the time was come that Moſes was to be a prophet to the people of his generation, then God did more gloriouſly yet break forth with one type after another, as the blood of bulls, and lambs, and goats: Alſo ſacrifices of divers manners, and of ſeveral things, which held forth that Saviour more clearly which God had in his own purpoſe and decree determined to be ſent; for theſe things (the types) were a ſhadow of that which was to come, which was the ſubſtance, Heb. 9. 9, 10. Heb. 10. 1, 5, 6, 7. Now when

theſe things were then done when God had thus ſignified to the world, what he intended to do in after-times, preſently all that had faith to believe that God would be as good as his word, began to look for, and to expect that the Lord ſhould accompliſh and bring to paſs what he had promiſed, what his hand and counſel had before determined to be done.

Now Abraham begins to look for what God had promiſed and ſignified; namely, that he would ſend a Saviour into the world in his appointed time, which thing being promiſed, Abraham embraces, being perſuaded of the certainty of it; as in Heb. 11. 13. And this did fill his heart with joy and gladneſs, as I ſaid before; for he ſaw it, and was glad, John 8. 56.

2. Jacob alſo, while he was bleſſing his ſons, concerning things to come, breaks forth with theſe words, I have waited for thy ſalvation. He was alſo put in expectation of ſalvation to come by this Saviour.

3. David was in earneſt expectation of this, which was held forth by types and ſhadows in the law; for as yet the Saviour was not come, which made him cry out with a longing after it, O that the ſalvation of Iſrael were come out of Sion, Pſal. 53. 6. And again, O that the ſalvation of Iſrael were come out of Sion, Pſal. 147. The thing that David waited for, was not in his time come, though before his time it was promiſed; which makes him cry out, O that it were come, that it were come out of Sion! Where, by the way take notice, that the true ſalvation and Saviour of Iſrael was to come out of Sion, that is, out of the church of God, touching the fleſh, as it is written, a prophet ſhall the Lord your God raiſe up unto you of your brethren like unto me, Deut. 18. 15, 18. And again, I have laid help upon one that is mighty; I have exalted one choſen out of the people, Pſal. 89. 19. And, Rom. 9. 5. Whoſe are the fathers, of whom as concerning the fleſh, Chriſt came, who is over all, God bleſſed for ever. Chriſt, as concerning the fleſh, did come of the fathers.

4. Iſaiah did propheſy of this, that God would thus ſave his people; yea, he breaks forth with theſe words, but Iſrael ſhall be ſaved with an everlaſting ſalvation, Iſa. 45. 17. He alſo tells them how it ſhall be accompliſhed in that 53d. chap. Yea, he had ſuch a glorious taſte of the reality of it, that he ſpeaks as though it had been actually done.

5. In the days of Jeremiah, this that God had promiſed to the fathers, was not yet accompliſhed; in chap. 23. 5. he ſaith, Behold the days come, ſaith the Lord, that I will (mark, it was not yet done) but I will (ſaith God) raiſe unto David a righteous branch, and a king ſhall reign and proſper. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is his name wherewith he ſhall be called, The Lord our righteouſneſs.

6. He was alſo to come in Zechariah's time, Zech. 3. 8. Where he ſaith, for behold I will bring forth my ſervant the branch.

7. He was not come in the time of Malachy neither, though he was indeed at that time near his coming. For he ſaith himſelf, behold, I will ſend my meſſenger, (meaning John the baptiſt,) Iſa. 40. v. 3. Luke 1. 76. and he ſhall prepare the way before me; And the Lord whom ye ſeek, ſhall ſuddenly come to his temple, even the meſſenger of the covenant, whom ye delight in. Behold he ſhall come, ſaith the Lord of hoſts.

8. Old Simeon did alſo wait for the conſolation of Iſra el a long time, Luke 2. 25. Where it is ſaid, and behold there was a man in Jeruſalem, whoſe name was Simeon, the ſame was a juſt man, and devout waiting for the conſolation of Iſrael. That is, waiting for him that was to be the Saviour, as is clear, if you read with underſtanding a little farther: And it was revealed to him by the Spirit, that he ſhould not ſee death before he had ſeen the Lord Chriſt, v. 26.

And thus have I in brief ſhewed you, 1 That there is ſuch a thing as Chriſt. 2 That this Chriſt was promiſed and ſignified out by many things before he did come. 3. How he was waited for, and expected before the time that God had appointed in the which he ſhould come.

The Second Thing that I will (through the ſtrength of Chriſt) prove, is this, that he that was of the Virgin, is he that is the Saviour.

AND firſt, I ſhall lay down this for a truth; That it is not any Spirit only by, and of it ſelf, without it do take the nature of man, that can be a Saviour of man, from eternal vengeance.

Or thus: That that will be a Saviour of man, muſt in the nature of man ſatisfy and appeaſe the juſtice and wrath of God. And the arguments that I do bring to prove it by, are theſe.

1. Becauſe it was man that had offended; and juſtice required that man muſt give the ſatisfaction: And therefore, when he that ſhould be the Saviour, was come, he took upon him the form of a ſervant, and was made in the likeneſs of men, Phil. 2. 7. And in Heb. 2. 14. Becauſe the children were partakers of fleſh and blood;

he alſo himſelf likewiſe took part of the ſame: To what end? That through death he might deſtroy him that had the power of death, that is the devil. And is that all? No; but alſo that he might deliver them who through fear of death, were all their life-time ſubject to bondage.

The ſecond argument is this: Becauſe, if a ſpirit only could have made ſatisfaction for the ſin of mankind, and have ſubdued ſatan for man, without the nature of man, either there had been weakneſs in God when he made that promiſe to fallen Adam, That the ſeed of the woman ſhould break the ſerpent's head; (for there hath been no need of and ſo no room for that promiſe) or elſe God having made it, would have appeared unfaithful, in not fulfilling his promiſe, by redeeming the world without it.

3. If a ſpirit only could have made ſatisfaction, and ſo have ſaved man; then Chriſt needed not to have come into the world, and to have been born of a woman, Gal. 4. 4. But in that he muſt come into the world, and muſt be born of a woman, it is clear; that without this, he could not have been a Saviour: For he was made of a woman, made under the law, to this end, that he might redeem them that were under the law; implying, No ſubjection to this, (viz. the taking of the nature of man) no redemption from the curſe of the law. But Chriſt hath delivered from the curſe of the law (all that believe in his name) being in their nature made a curſe for them.

And this is the reaſon, why the fallen angels are not recovered from their damnable eſtate, becauſe he did not take hold of their nature, For he took not on him the nature of angels, but he took on him the ſeed of Abraham, Heb. 2. 16.

Now then, ſeeing this is the very truth of God, I ſhall next prove, that Jeſus that was born of the virgin, to be the Saviour: And firſt, I ſhall prove it by comparing ſome places of the Old and New teſtament together, and by ſome arguments drawn from the ſcriptures.

And firſt, ſee Gen. 3. 15. where he is called the ſeed of the woman, ſaying, I will put enmity between thee and the woman, and between thy ſeed and her ſeed; and ſo was Jeſus, Gal. 4. 4. where it is ſaid, God ſent forth his Son made of a woman, or born of a woman.

2. This woman muſt be a virgin, Iſa. 7. 14. where it is ſaid, A virgin ſhall conceive and bear a ſon, and ſhall call his name Emanuel. And Jeſus is he that was the fulfilling of this ſcripture, Matt. 1. 22, 23. Now all this was done that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, Behold a virgin ſhall conceive, and bring forth a Son, and they ſhall call his name Emanuel.

3. The Saviour muſt be of the tribe of Judah. And this Jacob propheſied of on his death-bed, ſaying Judah, Thou art he whom thy brethren ſhall praiſe, or honour, thine hand ſhall be on the neck of thine enemies, thy father's children ſhall bow down before thee.

And again, Mac. 5. 2. But thou Bethel Ephrata, though thou be little among the thouſands of Judah, yet out of thee ſhall he come, that is to be ruler in Iſrael. Jeſus alſo came of the tribe of Judah, and that will clearly appear, if you read Matt. 1. Matthew he begins firſt with Abraham, v. 2. and thence to Judah v. 3. from Judah to David, v. 6. from David to Zerubabel, v. 13. then to Jacob the father of Joſeph the huſband of Mary, of whom was born Jeſus, ver. 16.

Now Mary was one of the ſame houſe alſo, and for this conſider, Jeſus came from the loins of David; ſee Matt. 1. but that he could not do, if Mary had not been of the ſeed of David: For Chriſt came from her, not from him, for Joſeph knew her not till ſhe had brought forth her firſt-born, Matt. 1. 25. Again, the angel told her, that he was the Son of David, ſaying, And the Lord God will give unto him the throne of his father David. Luke 1. 32.

And again, The Jews knew this very well, or elſe they would have been ſure to have laid it open before all the world; for they ſought by all means to diſown him. And though they did through the deviliſhneſs of their unbelief diſown him, yet could they find no ſuch thing as to queſtion the right of his birth from Mary. If it had been to be done, they would no doubt have done it; they did not want malice to whet them on; neither did they want means ſo far as might help forward their malice; without manifeſt and apparent injury; for they had exact regiſters, or records of their genealogies, ſo that, if they had had any colour for it, they would ſure have denied him to have been the ſon of David. There was reaſoning concerning him when he was with them, John 7. 27, 43. and I do believe, part of it was about the generation of which he came. And this was ſo commonly known, that the blind man that ſat by the way-ſide could cry out, Jeſus thou Son of David, have mercy on me; thou Son of David, have mercy on me, Luke 18. 38, 39. It was ſo common, that he came from the loins of his father David according to the fleſh, that it was not ſo much as once queſtioned. And when Herod demanded (Matt. 2. 4, 5, 6.) of the chief prieſts and ſcribes of the people where Chriſt ſhould be born. They ſaid unto him, in Bethlehem of Judea: For thus it is written by the prophet, And thou Bethlehem in the land of Judea, art not the leaſt among the princes of Judah, for out of thee ſhall come a governor that ſhall rule my people Iſrael: (For out of thee) mark that; if Mary had not been of Judah, Chriſt had not come out of Judah, but Chriſt came out of Judah; therefore Mary is alſo a daughter of Judah. And this is evident, as ſaith the ſcripture, for our Lord ſprang out of Judah, Heb. 7. 14.

Again, When Chriſt the Saviour was to come into the world, at that time the ſcepter was to depart from Judah, according to the prophecy of Jacob. The ſcepter ſhall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, Gen. 49. 10.

Now the ſcepter was then departed from thoſe that were Jews by nature, and alſo the law-giver, and Herod who was a ſtranger, and not of Judea, was king over them, as Cæſar's deputy; and Cæſar Auguſtus impoſed laws on them.

The ſtubborn Jews alſo confeſſed the ſcepter to be departed, when before Pontius Pilate a Roman governor of Judea, they cried out againſt Chriſt: We have no king but Cæſar, John 19. 15.

Nay farther, the Jews from that day to this, have been without a king of their own nation to govern them: they never had the ſcepter ſwayed ſince by any of themſelves, but have been a ſcattered deſpiſed people, and have been as it were liable to all dangers, and for a long time driven out from their country, and ſcattered over all the nations of the earth, as was propheſied concerning them, Jer. 14. 9. Zech. 5. 14, 15. And yet theſe poor ſouls are ſo horribly deluded by the devil, that though they ſee things come to paſs, yet they will not believe. And one reaſon among many, of their being thus deluded, is this, they ſay that the word ſcepter in Gen. 49. is not meant of a kingly government; but the meaning is, (ſay they) a rod, or perſecutions ſhall not depart from Judah till Shiloh come. Now they do moſt groſly miſtake that place; for though I am not ſkilled in the Hebrew tongue, yet through grace, I am enlightened into the ſcriptures; whereby I find that the meaning is not perſecutions, nor the rod of afflictions, but a governor or ſcepter of the kingdom ſhall not depart from Judah till Shiloh come. And that this is the meaning of the place, weigh but the very next words of the ſame verſe, and you will find it to be the ſcepter of a king that is meant; for he addeth, Nor a law-giver from between his feet. Mark it, The ſcepter, nor a law-giver; the legiſlative power depending on the ſcepter of the kingdom, ſhall not depart from Judah till Shiloh come. According to that ſcripture, written in Iſa. 7. 16. For before the child ſhall know to refuſe the evil, and chuſe the good, the land which thou abhorreſt ſhall be forſaken of both her kings: which ſcripture hath been fulfilled from that ſame time.

But a word to the Jews expoſition of the ſcepter to be a rod, or perſecutions; ſaying, that perſecutions ſhall not depart from Judah till Shiloh come. This cannot be the meaning of the place; for the Jews have had reſt oftentimes, and that before Shiloh did come; at one time they had reſt fourſcore years, Judges 3. 30. Again, And the land had reſt from war, Joſh. 14. 15. And again, And the Lord gave them reſt round about, according to all that he ſware unto their fathers, and there ſtood not up a man of all their enemies before them, Joſh. 21. 44. And the land had reſt forty years, Judg. 3. 11. There was reſt many a time from perſecution and from the rod, though it were but for a ſeaſon; but the ſcepter, or kingdom, did nor depart from Judah, and a lawgiver from between his feet till Shiloh came.

Again, To prove that Jeſus is the Chriſt, it is clear from the hand of God againſt the Jews, for putting him to death, What was the reaſon why they did put him to death, but this, He did ſay that he was the Chriſt the Son of God? Luke 22. 70. Then ſaid they all, Art thou the Son of God? And he ſaid, ye ſay that I am: that is, I am he as you ſay, I am the Son of God; yea, the only begotten Son of the Father, and I was with him before the world was.

Now the Jews did put him to death for his thus owning his own; that is, for not denying of his Sonſhip, but making himſelf equal with God, therefore did they put him to death, John 19. 7.

Now God did, and doth moſt miſerably plague them to this very day, for their crucifying of him: But, I ſay, had he not been the Chriſt of God, God's Son, he would not have laid ſin to their charge, for crucifying him; but rather have praiſed them for their zeal, and for taking him out of the way, who did rob God of his honour, in that he made himſelf equal with God, and was not. He would have praiſed them for doing the thing that was right, as he did Phineas the ſon of Eleazar, for executing judgment in his time, on the adulterer and adultereſs, Numb. 25. 8.

But in that he ſaid he was the Son of God, and accounted it no robbery ſo to call himſelf, Phil. 2. And ſeeing that they did put him to death, becauſe he ſaid he was the Son of God; and in that God doth ſo ſeverely charge them with, and puniſh them for their ſin in putting him to death, for ſaying that he was the Son of God, it is evident that he was and is the Son of God, and that Saviour that ſhould come into the world. For his blood hath been upon them to this very day for their hurt, according to their deſire, Mat. 27. 25.

Again, Jeſus himſelf doth in this day hold forth that he is the Chriſt, where he ſaith, the time is fulfilled, and the kingdom of heaven is at hand, Mark 1. 15. What time is this that Jeſus ſpeaks of? Surely, it is that of Daniel's ſeventy weeks, ſpoken of in chap. 9. 24. where he ſaith, Seventy weeks are determined upon thy people to finiſh tranſgreſſion, and to make an end of ſin, and to make reconciliation or ſatisfaction for iniquity, and to bring in everlaſting righteouſneſs, and to anoint the moſt holy: This time, that here Daniel ſpeaks of, is it that Chriſt ſaith hath an end; and the argument that he brings to perſuade them to believe the goſpel, is this, The kingdom of God is at hand, (according as was propheſied of it by Daniel) repent, and believe the goſpel. Repent, and believe that this is the goſpel, and that this is the truth of God; conſider that Daniel had a revelation of theſe days from the angel of God, and alſo the time in which it ſhould be accompliſhed: namely, Seventy weeks was the determined time of the Meſſias's coming, from the time when the angel ſpake theſe words to Daniel: Seventy weeks, that is, about 490 years, if you reckon every day in the ſaid ſeventy weeks for a year: A day for a year, a day for a year; for ſo is the Holy Spirit's way ſometimes to reckon days, Ezek. 46. And this the Jews were convinced of, when Chriſt ſaith to them, Ye hypocrites, ye can diſcern the face of the ſky, but can you not diſcern the ſigns of the times? Matt. 16. 3. Do you not ſee that thoſe things that are ſpoken of as forerunners of my coming, are accompliſhed? Do you not ſee that the ſcepter is departed from Judah? Do you not ſee the time that Daniel ſpake of is accompliſhed alſo? There ſhall no ſign be given you but the ſign of the prophet Jonah: O ye hypocritical generation! ver 4.

Another argument to prove that Jeſus is the Chriſt, is this, By his power the blind ſee, the lame walk, the deaf hear, the dumb ſpeak, the dead are raiſed up, the devils are diſpoſſeſſed. In Iſa. 35. 4. it is thus propheſied of him, Behold your God will come with a vengeance; even God with a recompence; he will come and ſave you; But how ſhall we know when he is come? Why, Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped, then ſhall the lame man leap as an hart, and the tongue of the dumb ſhall ſing; for in the wilderneſs ſhall waters break forth, and ſtreams in the deſart, ver. 5, 6. Now when John would know whether he were the Chriſt or no, Jeſus ſends him this very anſwer, Go, and tell John (ſaith he) what you hear and ſee; the blind receive their ſight, and the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, and the poor have the goſpel preached unto them, Mat. 11. 3, 4, 5,

Another argument that doth prove this Jeſus to be the Chriſt, is this, namely, he to whom it was revealed, that he ſhould ſee him, though he waited long for him. So ſoon as ever he did but ſee that ſweet babe that was born of the virgin Mary, he cried out, Lord now letteſt thou thy ſervant depart in peace, according to thy word: For mine eyes have ſeen thy ſalvation, which thou haſt prepared before all people, as it is in Luke 2. 26, to 32. The propheteſs Anna alſo, ſo ſoon as ſhe had ſeen him, gave thanks to the Lord, and ſpake of him to all thoſe that waited for redemption in Iſrael, ver. 36, 37, 38.

Another argument is, the ſign of the prophet Jonah: He, even Jonah, was three days and three nights in the whale's belly, Jonah 1. 17. and Jeſus makes this very thing an argument to the Jews, that he was the true Meſſias, where he ſaith, A wicked and an adulterous generation ſeeketh after a ſign; that is, they would have me to ſhew them a ſign to prove that I am the Saviour, And there ſhall no ſign be given to them, but the ſign of the prophet Jonah, for as Jonah was three days and three nights in the whale's belly, ſo ſhall the Son of man be three days and three nights in the heart of the earth, Matt. 12. 39, 40. And this, the Apoſtle makes mention of to be accompliſhed, where he ſays, The Jews ſlew Jeſus, and hanged him on a tree, Acts 10. 39. and laid him in a ſepulchre, Matt. 27. But God raiſed him up the third day, and ſhewed him openly, Acts. 10. 40.

Another ſcripture argument to prove that Jeſus is the Chriſt, is this, that there was not one of his bones broken; which thing was foretold and typed out by the Paſchal Lamb, where he ſaith, Thou ſhalt not leave any of it until the morning, nor break a bone of him, Exod. 12. 46. Numb. 9. 12. which thing was fulfilled in the Son of the virgin, (though contrary to the cuſtoms of this nation,) as it is written, Then came the ſoldiers, and brake the legs of the firſt, and of the other that was crucified with him. But when they came to Jeſus and ſaw that he was dead already, they brake not his legs, John 19. 31, 32. that the ſcripture ſhould be fulfilled, a bone of him ſhall not be broken, ver. 36.

Another ſcripture demonſtration is, in that they did fulfil the ſaying that was written, They parted my raiment among them, and for my veſture they did caſt lots, Pſal. 22. 18. But this was alſo fulfilled in Jeſus, as it is written, Then the ſoldiers, when they had crucified Jeſus, took his garments, and made four parts, to every ſoldier a part, and alſo his coat. Now the coat was without ſeam; They ſaid therefore among themſelves, let us not rent it, but let us caſt lots whoſe it ſhall be; that the ſcripture might be fulfilled which ſaith, They parted ed my raiment among them, and for my veſture they did caſt lots, John 19. 23, 24.

Again, The ſcripture ſaith, they ſhall look on me, whom they have pierced, Zech. 12. 10. But the ſoldier thruſt a ſpear into his ſide, That it might be fulfilled which was written, they ſhall look on him whom they have pierced, John 19. 34, 35, 36, 37.

Now then, ſeeing this is the truth of God, that Jeſus that was born of the virgin, is the Chriſt of God; how horribly are thoſe deceived who look on Jeſus the Son of Mary, to be but a ſhadow or type, of ſomething that was afterward to be revealed; whereas the ſcriptures moſt lively hold him forth to be the Chriſt of God, and not a ſhadow of a ſpirit, or of a body afterwards to be revealed, but himſelf was the very ſubſtance of all things that did any way type out Chriſt to come; and when he was indeed come, then was an end put to the law for righteouſneſs, or juſtification to every one that believeth; Chriſt is the end of the law for righteouſneſs to every one that believeth, as it is written, Rom. 10. 4. That is, he was the end of the ceremonial law, and of that commonly called the moral law, the ſubſtance of which is laid down, Exod 20. from the firſt to the 17th verſe, though that law, as handed out by Chriſt, ſtill remains of great uſe to all believers, which they are bound to keep for ſanctification, as Chriſt ſaith, Mat. 5. 19th verſe, to the end of the chapter. But Chriſt Jeſus hath obtained everlaſting righteouſneſs, having fulfilled all the law of God in the body of his fleſh, wherein he alſo ſuffered on the croſs without the gates, and doth impute this righteouſneſs to poor man, having accompliſhed it for him in the body of his fleſh, which he took of the virgin, Gal. 4. 4. God ſent forth his Son made of a woman, made under the law, that is, to obey it, and to bear the curſe of it, being made a curſe for us, Gal. 3. 13. to redeem them that were under the law, that is, to redeem ſuch as were ordained to life eternal, from the curſe of the law. And this he did by his birth, being made or born of a woman; by his obedience, yea, by his perfect obedience he became the author of eternal ſalvation to all them that obey him, Heb. 5. 8, 9. and by his doing and ſuffering, did completely ſatisfy the law and the juſtice of God, and bring in that glorious and everlaſting ſalvation, without which we had all eternally been undone, and that without remedy; for without ſhedding of his blood there was no remiſſion.

Secondly, Seeing Jeſus Chriſt, the Son of the virgin Mary, was and is the Chriſt of God; and that ſalvation came in alone by him, for there is ſalvation in no other, Acts 4. 12. then how are they deceived, that think to obtain ſalvation by following the convictions of the law, which they call Chriſt (though falſely) when alas, let them follow thoſe convictions that do come from the law, and conſcience ſet on work by it; I ſay, let them follow all the convictions that may be hinted in upon their ſpirits from that law, they ſhall never be able to obtain ſalvation by their obedience to it, for by the law is the knowledge of ſin, Rom. 3. 20. And, It is not of works leaſt any man ſhould boaſt, as thoſe fond hypocrites call'd Quakers would do. And again, If righteouſneſs comes by the law, then Chriſt is dead in vain, Gal. 2. 21. But that no man is juſtified by the works of the law, it is evident, for the juſt ſhall live by faith, Gal. 3. 10. Which living by faith, is to apply the Lord Jeſus Chriſt his benefits, as birth, righteouſneſs, death, blood, reſurrection, aſcenſion, and interceſſion, with the glorious benefits of his ſecond coming to me, as mine, being given to me, and for me, and thus much doth the Apoſtle ſignify, ſaying; The life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me, Gal. 2. 20.

Again, Seeing God's Chriſt, which was with him before the world was, John 17. ver. 5. took upon him fleſh and blood from the virgin Mary, (who was eſpouſed to Joſeph the carpenter) and in that humane nature yielded himſelf an offering for ſin, (for it was the body of his fleſh by which ſin was purged, Col. 1. 22.) I ſay, ſeeing the Son of God, as he was in a body of fleſh, did bring in ſalvation for ſinners, and by this means, as I ſaid before, we are ſaved, even by faith in his blood, righteouſneſs, reſurrection, &c. How are they then deceived who own Chriſt no otherwiſe than as he was before the world began, who was then without fleſh and blood (for he took that in time of the virgin, Gal. 4. 4. Heb. 2. 14.) I ſay, they are wickedly deluded, who own him no otherwiſe but as he was before the world was: For in their owning of him thus and no otherwiſe, they do directly deny him to be come in the fleſh, and are of that antichriſtian party which John ſpeaks of, John 4. 3. Every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God; and this is that ſpirit of antichriſt, whereof you have heard that it ſhould come, and even now already it is in the world. Now becauſe the enemy doth moſt notably wreſt this ſcripture, as they do others, to their own damnation, I ſhall ſpeak ſomething to it; and therefore, when he ſaith, every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God, his meaning is, every ſpirit that doth not confeſs that that Chriſt that was with the Father before the world was, did in the appointed time of the Father come into the world, took on him a body from the virgin, and was very man as well as very God, and in that body of fleſh did do and ſuffer whatſoever belonged to the ſons of men for the breach of the holy law of God, and impute his glorious righteouſneſs which he fulfilled in that body of his fleſh, to the ſouls that ſhall believe, on what he hath done, and is a doing in the ſame body. And that this is the mind of the Spirit of God, conſider, Firſt, he himſelf ſaith, handle me and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have, when his diſciples had thought he had been but a ſpirit, Luke 25. 39, 40. Now that in this fleſh he died for ſins: conſider ſecondly, that ſcripture which ſaith, Who his own ſelf, (that is, the Chriſt that was born of the Virgin) did bear our ſins in his own body on the tree. See Col. 1. 22. in the body of his fleſh, ſaith he, to preſent you holy and unblameable, and unreproveable in his ſight. Now that he aroſe again from the dead, with the body of fleſh wherewith he was crucified, conſider, that forenamed ſcripture, Luke 24. 39, 40. ſpoken after his reſurrection.

Now that he went away with the ſame body from them into heaven, conſider that it is ſaid, And he led them out as far as Bethany, and he lift up his hands and bleſſed them: And it came to paſs while he bleſſed them, he was carried from them, and carried into heaven, Luke 24. 50, 51. This is the meaning of thoſe words therefore; Jeſus Chriſt is come into the fleſh, that is, Jeſus Chriſt hath come in the fleſh that he took of the Virgin, hath brought us who were enthralled to the law, the devil, and ſin, to liberty; and that by his obedience and death. Foraſmuch then as the children were partakers of fleſh and blood (ſaith the ſcripture) he, Chriſt alſo himſelf took part of the ſame; wherefore? That through death he might deſtroy him that had the power of death, that is the devil; and deliver them who through fear of death, were all their time ſubject to bondage, Heb. 2. 14, 15. For he was delivered for our offences, and was raiſed again for our juſtification, Rom. 4. 25. For he, even that man, through the power of the eternal Spirit, did offer up himſelf without ſpot to God, and thereby, or by that offering, obtained eternal redemption for us, Heb. 9. 12, 14. And therefore I ſay again and again, look to yourſelves, that you receive no Chriſt except God's Chriſt: For he is like to be deceived that will believe every thing that calls itſelf a Chriſt. For many, ſaith he, ſhall come in my name, and ſhall deceive many. Matth. 24. 5.

Now having ſpoken thus much touching the Saviour, the Lord Jeſus Chriſt, I ſhall, according to the aſſiſtance of the Lord Jeſus, proceed, and ſhall ſpeak ſomething of his godhead, birth, death, reſurrection, aſcention, and interceſſion; together with his moſt glorious and perſonal appearing the ſecond time, which will be to raiſe the dead, and bring every work to judgment, Eccleſ. 12. 14.

AND firſt I ſhall ſhew you that he (Chriſt) is very God, co-eternal, and alſo co-equal with his Father.

2. That by this Son of Mary (which is equal with his Father) the world was made.

3. That he in the fulneſs of time, was made of a woman, made under the law, to redeem them that were (or are) under the law; that is, was born of a woman: and in our nature (for he made himſelf of no reputation, and took on him the form of a ſervant, and was made in the likeneſs of men) and in our ſtead he did fulfill the law in point of juſtification, Rom. 10. 4. and was crucified for our tranſgreſſions, 1 Cor. 1. 23, 24, 25.

4. That very body of the Son of Mary which was crucified, did riſe again from the dead, after he had been buried in Joſeph's ſepulchre; that he in that very body aſcended up into heaven; and in that very body ſhall come again to theſe ends,

1. Firſt, to judge the quick and the dead.
2. To receive his ſaints to himſelf.
3. To paſs eternal condemnation on his enemies.

Theſe things in brief I ſhall touch upon, according to the wiſdom given me.

And therefore that Chriſt is very God, I ſhall firſt prove by plain texts of ſcripture.

2. From the teſtimony of God, angels, and men, witneſſed by the ſcriptures.

3. By ſeveral arguments drawn from ſcripture, which will prove the ſame clearly.

1. Then to prove it by the ſcriptures; tho' indeed the whole book of God's holy ſcripture, teſtify theſe things plainly to be moſt true, yet there be ſome places more pregnant and pertinent to the thing than others; and therefore I ſhall mention ſome of them: as firſt, mind that in Prov. 8. v. 22, &c. and there you ſhall find him ſpoken of under the name of wiſdom, the ſame name that is given him in 1 Cor. 1. 24. I ſay in that place of the Proverbs above mentioned, you ſhall find theſe expreſſions from his own mouth. The Lord poſſeſſed me in the beginning of his way before his works of old. I was ſet up from everlaſting, from the beginning, or ever the earth was, when there was no depths, I was brought forth; while there was no fountain abounding with water. Before the mountains were ſettled, before the hills, was I brought forth. While as yet he had not made the earth, nor the fields, nor the higheſt places of the duſt of the world. When he prepared the heavens, I was there: When he ſet a compaſs upon the face of the depth: When he eſtabliſhed the clouds above; when he ſtrengthened the fountains of the deep: When he gave to the

ſea his decree, That the waters ſhould not paſs his commandment. When he appointed the foundations of the earth; then was I by him, as one brought up with him: And I was daily his delight, rejoycing in the habitable parts of the earth, and my delight was with the ſons of men. Alſo John 1. 1, 2. you have theſe words ſpoken of Chriſt, In the beginning was the word, and the word was with God, and the word was God. The ſame was in the beginning with God. As alſo in Heb. 1. 2. the Apoſtle being about to prove the Son of Mary to be very God, ſaith; He hath in theſe latter days ſpoken to us by his Son; which Son is the Son of Mary, as in Mat. 3. But (ſaith the Apoſtle) Heb. 1. 8. to the Son he ſaith, Thy throne, O God, is for ever and ever, a ſcepter of righteouſneſs is the ſcepter of thy kingdom. Again, in John 17. 5. you have the words of the Son of Mary for it, ſaying, And now Father, glorify thou me with thine own ſelf, with the glory that I had with thee before the world was. Again, he himſelf ſaith, before Abraham was, I am: And again, I and my Father are one. And in Phil. 2. 5. the Apoſtle ſaith, Let the ſame mind be in you which was alſo in Chriſt Jeſus: who being in the form of God, thought it no robbery to be equal with God, but made himſelf of no reputation, and took on him the form of a ſervant, and was made in the likeneſs of men. Alſo Rev. 2. 8. Chriſt himſelf ſaith, I am the firſt and the laſt, which was dead, but am alive. And thus have I quoted ſome few ſcriptures to prove that the Son of Mary is the true God.

2. I ſhall give you the teſtimony of God himſelf touching the truth of this, viz. That Chriſt the Son of the Virgin, is the true God. And firſt ſee Zach. 13. 7. and there you ſhall find theſe words, Awake, O ſword againſt my ſhepherd, and againſt the man that is my fellow, ſaith the Lord of hoſts. In this place the Lord doth call that man his fellow, which he doth not do to any meer creature. Again in Mat. 3. 17. he calls him his beloved Son, ſaying, This is my beloved Son in whom I am well pleaſed. And in the aforeſaid place of the Hebrews, Chap. 1. the Apoſtle advancing the Lord Jeſus, brings in this queſtion. To which of the angels, ſaid he at any time, thou art my Son? ver. 5. But to the Son he ſaith, ver. 8. Thy throne O God, is for ever and ever. And thus far of the teſtimony that God himſelf hath given of the Son of Mary, Jeſus Chriſt.

3. The angels do ſhew that he is God: First, In that they do obey him.

Secondly, In that they worſhip him.

1. That they obey him, is clear, if we compare Rev. 21. 9. with Rev. 22. 6. In the firſt of theſe places we find, that there came one of the angels of the ſeven vials, which had the ſeven laſt plagues, and talked with John. He came not of himſelf; for in that 22 chap. ver 6. he ſaith, The Lord ſent his angel, to ſhew unto his ſervants the things that muſt be done. Now in the 16th verſe, you may ſee who this Lord God is: He ſaith there, I Jeſus, have ſent mine angel, to teſtify theſe things in the churches. I am the root (as well as) the off-ſpring of David, and the bright and morning ſtar. I ſay this obedience of the angels doth teſtify that Jeſus, which is the Son of Mary, is the true and very God; for they do obey God only.

Secondly, The angels do ſhew that the Son of Mary, is the true God, in that they do not only obey him, but worſhip him alſo; yea, they are commanded ſo to do, Heb. 1. 6. where it is written, When he bringeth his firſt begotten into the world, he (i. e.) God, ſaith, And let all the angels of God worſhip him, viz. the Son of Mary. Now the angels themſelves command that we worſhip none but God, Rev. 22. 8, 9. When John fell down to worſhip the angel, the angel ſaid, See thou do it not, for I am thy fellow-ſervant; worſhip God. Now if the angels ſhould command to worſhip God, and they themſelves ſhould worſhip him that by nature is no god, they ſhould overthrow themſelves, in commanding one thing, and doing another, and ſo loſe their own habitations, and be ſhut up in chains of darkneſs, to be puniſhed with everlaſting deſtruction from God himſelf at the great day. And thus much concerning the teſtimony of angels touching Jeſus the Son of Mary, the Son of God, yea, very and true God, Iſa. 9. 6.

Now followeth David his teſtimony among other of the ſaints, who witneſs Jeſus the Son of Mary to be true God; and that you may find in Pſal. 110. 1. where he ſaith, The Lord ſaid unto my Lord, ſit thou on my right hand, till I make thine enemies thy footſtool. Alſo Iſaiah in the 9th chap. ver. 6. ſaith, For unto us a child is born, unto us a Son is given, and the government ſhall be upon his ſhoulders, and his name ſhall be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of peace. Of the increaſe of his government and peace there ſhall be no end, upon the throne of David (which is not, nor never was the heart of any believer) and upon his kingdom to order it, and to eſtabliſh it with judgment and juſtice from henceforth even for ever. The zeal of the Lord of hoſts will do this. Again, ſee Peter's teſtimony of the Son of Mary; when Jeſus aſked his diſciples, whom ſay ye that I am? Peter, as the mouth of the reſt, ſaid, Thou art Chriſt, the Son of the living God, Mat. 16. 16. Alſo when Thomas, one of Chriſt's diſciples, would not be perſuaded by the others that they had ſeen the Lord, except he did alſo ſee in his hands the print of the nails, and put his fingers into the print of the nails, and thruſt his hand into his ſide, he would not believe. Saith the Son of Mary, reach hither thy fingers, and behold my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs but believing; and then Thomas breaks out with a mighty faith, and a glorious teſtimony for his maſter, and ſaith, My Lord, and my God, John 20. 27, 28.

Again, See Paul's teſtimony of him, Rom. 9. 5. where ſpeaking of the Son of Mary, he ſaith, That Chriſt came of the Father, who is over all, God bleſſed for ever, Amen. And the apoſtle John doth alſo witneſs as much, 1 John 5. 20. where ſpeaking of Jeſus Chriſt, he ſaith on this wiſe, And we know that the Son of God is come and hath given us an underſtanding, that we might know him that is true, and we are in him that is true, (who is that? why, ſaith John) even in his Son Jeſus Chriſt. Who is he? why, This is the true God, and eternal life.

I could here alſo bring in the teſtimony of the very devils themſelves, as Luke 4. 41. Luke 8. 28. where he is by them acknowledged to be the Son of the living God: but it is needleſs ſo to do; for we have plainly proved it already.

Now followeth the ſeveral ſcripture arguments, which will prove that Jeſus the Son of Mary is very God.

And firſt, There is none but he that is the true God, can ſatisfy the juſtice of the true God, for the breach of his holy law; but if you compare Iſa. 53. 6. with Mat. 3. 17. you ſhall find, that Jeſus the Son of Mary did give God a full and compleat ſatisfaction for the breach of his holy law; therefore Jeſus the Son of Mary muſt needs be the great and the true God.

Secondly, He that hath power of his own to lay down his life, and hath power of his own to take it up again, muſt needs be the true God: but this did Jeſus the Son of Mary the virgin; therefore he muſt needs be the true God, John 10. 8. Rom. 1. 4.

Thirdly, There was never any able to bear the ſin of all the believers in the world, that ever were, now are, or hereafter ſhall be, but the true God: but Jeſus, the Son of the Virgin Mary did bear them all in his own body on the tree, 1 Pet. 2. 24. Iſa. 53. 6. Therefore Jeſus the Son of Mary muſt needs be the true God as well as man.

Fourthly, There was never any meer man able, by his own power, to overcome the devil in all his temptations, but he that is alſo the true God (for Adam in his ſtate of innocency was overcome by them, and fell under them:) but Jeſus the Son of the Virgin did overcome them all by his own power; therefore (ſee Gen. 3. 15. Iſa. 51. 9. Iſa. 63. 5. Matth. 44. Luke 4. 12.) he is very God, as well as very man.

Fifthly, There was never any that did call himſelf the true God (and was not) which did pleaſe God in ſo doing. But Jeſus the Son of Mary did call himſelf the true God, or account himſelf equal with God (which is all one) yet God was well pleaſed with him, Phil. 2. 6, 7. John 8. 29. And therefore Jeſus the Son of Mary muſt needs be true God as well as man.

Sixthly, There was never any that had all power in heaven, and in earth, but the true God. Jeſus the Son of the Virgin Mary, who was eſpouſed to Joſeph, hath all power in heaven and in earth in his own hand. Therefore, Mat. 28. 18. he is the true and great God.

Seventhly, There was never any able to keep poor ſouls from falling from God, ſaving he that is the true God. Jeſus the Son of Mary did, and doth this, John 10. 27, 28, 29, 30. John 17. 12. Therefore, &c.

Eighthly, Never could any juſtly call himſelf the firſt and the laſt, except the true God, nor truly (as the Lord did ſay) I am. But theſe did Jeſus the Son of Mary, Revel. 1. 1. compared with ver. 17, 18. Rev. 2. 8. and John 8. 58. Therefore Jeſus muſt needs be true God as well as man.

9. Never was there any that could abſolutely forgive ſins but God, Mar. 27. Luke 5. 21. But Jeſus the Son of the Virgin Mary, can forgive ſins, Luke 5. 20. Mar. 2. 5. Therefore Jeſus the Son of Mary, muſt needs be true God as well as man.

10. The ſcriptures never call any the true and living God; but he that is the true God. The ſcriptures call Jeſus, the Son of the Virgin, the true God, Iſa. 9. 6. 1 John 5. 20. Therefore he is the true and great God.

11. He that made all things, whether they be viſible, or inviſible, whether they be thrones or dominions, or principalities, or powers, muſt needs be the true God. But Jeſus the Son of the Virgin Mary did make all theſe, Col. 1. 14. to the 18. John 1. ver. 16. Hebr. 1. 2, 3. And therefore he is the true God, as well as man.

12. The blood of a mere finite creature could never obtain eternal redemption for ſinners. But the blood of Jeſus, the Son of the Virgin Mary, hath obtained eternal redemption for ſinners, Eph. 1. 7. Heb. 9. 12. 14. Heb. 10. 19, 20. Therefore the blood of the Son of the Virgin, muſt needs be the blood of God. And ſo the Apoſtle calleth it, ſaying to the paſtors of the churches, Feed the church of God, which he hath purchaſed with his own blood, Acts 20. 28. 1 John 3. 16.

13. Never was there any that could overcome death in his own power, but the true God, Hoſ. 13. 4. Jeſus the Son of the

Virgin Mary did overcome death by himſelf, Heb. 2. 14. Therefore, &c.

14. He that ſearcheth the hearts, and knoweth the thoughts of men, muſt needs be the true God, Jer. 17. 10. But Jeſus the Son of the Virgin doth, Luke 5. 22. Luke 9. 47. John 2. 24, 25. Therefore, &c.

15. He that by his own power commandeth the raging ſea, muſt needs be the true God, Job 38. 10, 11. Prov. 8. 29. But this did Jeſus the Son of Mary, Mark 4. 39, 41. Luke 8. 24. Therefore, &c.

16. He that is the wiſdom, power, and glory of God, muſt needs be the true God. But Jeſus the Son of the Virgin is all theſe, as 1 Cor. 1. 23, 24. Heb. 1. 1, 2, 3. Therefore Jeſus the Son of the Virgin muſt needs be true God as well as man.

The next thing that I am to prove, is this; namely, That by this Jeſus Chriſt, the Son of the Virgin, the world was made: And here I ſhall be brief, having touched on it already. Only I ſhall lay down ſome of the ſcriptures, that hold forth this to be a truth, and ſo paſs to the next things that I intend to ſpeak of.

AND therefore in the firſt place, ſee Heb. 1. 2. where the Apoſtle is ſpeaking of the Son of God, which Son was born of the Virgin Mary, according to theſe ſcriptures mentioned before, Math. 1. 18, to 23. Luke 2. Mat. 3. 17. where God himſelf ſaith, This is my beloved Son, &c. This Son of God, ſaith the Apoſtle, by whom God hath ſpoken to us, by him alſo he made the worlds. And Col. 1. the Apoſtle ſpeaking of the deliverance of the ſaints, ſaith, who hath delivered you from the power of darkneſs, and tranſlated you into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveneſs of ſins. And is that all? No, but he is (alſo) the image of the inviſible God, v. 15. The firſt born of every creature. And in v. 16, 17. By him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers: All things were created by him and for him. And he is before all things, and by him all things conſiſt. Alſo Heb. 1. 10. it is thus written of this Son of God, Chriſt Jeſus the Son of Mary, And thou Lord in the beginning haſt laid the foundations of the earth, and the heavens are the work of thy hands. And again, John 1. and the firſt 9 verſes, the Evangeliſt, or Apoſtle, ſpeaking of the Son, ſaith, In the beginning was the word, which word was the Son, Rev. 19. 12, 13. This Word, or Son, was with God, and the Word was God All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men; And the light ſhined in the darkneſs, and the darkneſs comprehended it not. But in the ninth verſe of this firſt chapter of John, it is written, That was the true light, which lighteth every one that cometh into the world. Now ſeeing the Lord hath brought me thus far; and becauſe the Quakers by wreſting this ſcripture, do not only ſplit themſelves upon it, but endeavour alſo to ſplit others, I ſhall therefore, before I proceed any further, ſpeak a few words to it; and they are theſe that follow.

The Apoſtle in theſe nine firſt verſes, or moſt of them, is ſpeaking of the divinity or godhead of the Son of Mary, and ſhewing that he made the world: Now in this ninth verſe he ſpeaketh of man as he is in his coming into the world, and not as he is a regenerate perſon. Now every man as he comes into the world, receives a light from Chriſt, as he is God, which light is the conſcience, that ſome call Chriſt though falſly. This light, or conſcience, will ſhew a man that there is a God, and that this God is eternal, Rom. 1. 20. This light doth diſcover this eternal God by his works in the world; for ſaith the ſcripture before named. The inviſible things of him (meaning God) from the creation of the world are clearly ſeen, being underſtood by the things that are made; even his eternal power and godhead. This light alſo will reprove of ſin, or convince of, and make manifeſt ſins againſt the law of this eternal God: ſo that man, before he is regenerate, is able by that light to know that ſins againſt the law, are ſins againſt God, as is manifeſted in the unconverted Phariſees, who, (as Chriſt told them) had neither the love of God, nor the word of God abiding in them, John 5. 38, 42. yet knew ſins againſt the law, to be ſins; for they were offended at a woman for committing adultery, which act was forbidden, Mat. 5. 27, 28. by the law; and it is ſaid alſo, they were convicted of ſin by their own conſciences, John 8. 7, 8, 9, 19.

Again, The Apoſtle writing to the Corinthians, and admoniſhing them to walk orderly, 1 Cor. 11. 14. turns them to nature itſelf, ſaying, Doth not even nature itſelf teach you? &c. This light ſurely is that, wherewith Chriſt, as he is God, hath enlightened every man that cometh into the world, which doth convince of ſins againſt the law of God. Therefore, as the Apoſtle ſaith, Rom. 1. 20. They are left without excuſe. That is, they have their own conſcience, that doth ſhew them there is a God, and that this God is to be ſerved and obeyed: and the neglect of this will be ſure to damn them, though the obedience to the law will not ſave them, becauſe they are not able to make a full recompence to God for the ſins that are paſt; neither are they able for the time to come, to yield a full, continual, and compleat obedience to the law of this almighty, infinite, and eternal God. For as many as are of the works of the law, are under the curſe; for it is written, curſed is every one that continueth not in all things that are written in the book of the law to do them. But that no man is juſtified by the works of the law, it is evident: For the juſt ſhall live by faith, Gal. 3. 10, 11.

But now, though Chriſt, as he is God, doth give a light to every one that cometh into the world, which light is the conſcience, (as they themſelves confeſs:) yet it doth not therefore follow that this conſcience is the Spirit of Chriſt, or the work of grace, wrought in the heart of any man whatſoever; for every one hath conſcience, yet every one hath not the Spirit of Chriſt: For Jude ſpeaks of a company of men in his days, who had not the Spirit of Chriſt, Jude 19. Theſe be they who ſeparate themſelves, (ſaith he) ſenſual, having not the ſpirit. Yea, Heathens, Turks, Jews, Pagans, Atheiſts, have that alſo that doth convince of ſin, and yet are ſo far from having the Spirit of Chriſt in them, that it is their great delight to ſerve their luſts, this world, their ſins, whereas the Apoſtle ſaith plainly, If Chriſt be in you, the body is dead becauſe of ſin; but the Spirit is life for righteouſneſs ſake. So that thoſe who are alive to their ſins, have not the Spirit of Chriſt. Nay, let me tell you, the very devils themſelves, who were thrown from their firſt ſtate by ſin, 2 Pet. 2. 4. have ſuch a taſte of their horrible ſins, that when they did but ſuppoſe that Jeſus was come to put an end to their tyrannical dealing with the world, and to bring them to judgment for their ſins, (to which they know they ſhall be brought,) it made them cry out, Art thou come to torment us before the time? James doth alſo ſignify thus much unto us, where he ſaith, The devils alſo believe and tremble, Jam. 2. 19. Which belief of theirs is not a believing in Chriſt to ſave them; for they know he did not take hold on their nature, Heb. 2. But they do believe that Chriſt will come to their everlaſting torment; and the belief of this doth make thoſe proud ſpirits to tremble.

Again, Man at his coming into the world, hath his conſcience given him, which doth convince of ſin, John 2. 9. John 8. 9. yet man, as he cometh into the world, hath not the Spirit of Chriſt in him; for that muſt be received afterward, by the preaching of the word, which is preached by the miniſters and ſervants of Jeſus Chriſt. This is God's uſual way to communicate of his Spirit into the hearts of his elect; and this is clear in ſo many words, where Peter preaching to a certain number, the ſcripture ſaith, While Peter yet ſpake theſe words, the Holy Ghoſt, or Holy Spirit, fell on all thoſe that heard the word. And again, Gal. 3. ver. 2, and 5. compared together, received ye the Spirit by the works of the law, (ſaith the Apoſtle) or by the hearing of faith? or the Goſpel, which is the word of faith preached by us? Which Spirit, as Chriſt ſaith, the world cannot receive, becauſe it ſeeth him not, neither knoweth him, though his children ſhall have fellowſhip with him to the great comfort of their own ſouls, John 14. 16, 17.

But now, this mercileſs butcherer of men, the devil, that he might be ſure to make the ſoul fall ſhort of glory if poſſible, endeavours to perſuade the ſoul that its ſtate is good; that it hath the Spirit of Chriſt in it; and for a proof of the ſame, ſaith he, turn thy mind inward, and liſten within, and ſee if there be not that within thee that doth convince of ſin: Now the poor ſoul, finding this to be ſo, all on haſte (if it be willing to profeſs) through ignorance of the Goſpel, claps in with theſe motions of its own conſcience, which doth command to abſtain from this evil, and to practiſe that good; which if neglected, will accuſe and torment for the ſame neglect of others, Rom. 2. 15. both now and hereafter.

Now the ſoul ſeeing that there is ſomething within that convinceth of ſin, doth all on a ſudden cloſe with that, ſuppoſing it is the Spirit of Chriſt, and ſo through this miſtake, is carried away with the teachings and convictions of its own conſcience, (being miſs-informed by the devil) unto the works of the law; under which, though it work all its days, and labour with its might and main, yet it never will be able to appeaſe the wrath of God, nor get from under the curſe of the law, nor get from under the guilt of one ſinful thought the right way, which is to be done by believing what another man hath done by himſelf, Heb. 1. 2, 3. Rom. 5. 15. without us, on the croſs, without the gates of Jeruſalem. See for this, 1 Pet. 2. 24. Heb. 13. 12. The one ſaith, He bare our ſins in his own body on the tree; the other ſaith, it was done without the gate.

And thus the poor ſoul is moſt horribly carried away headlong, and thrown down violently under the curſe of the law, under which it is held all its days, if God of his meer mercy prevent not; and at the end of its life doth fall into the very belly of hell.

Again, That the devil might be ſure to carry on his deſign, he now begins to counterfeit the work of grace: Here he is very ſubtil, and doth transform himſelf into an angel of light, 2 Cor. 11. 14. Now he makes the ſoul believe that he is its friend, and that he is a goſpel miniſter; and if the ſoul will be led by what ſhall be made known unto it by the light (or conſcience) within, it ſhall not need to fear but it ſhall do well.

Now he counterfeits the new birth, perſuading them, that it is wrought by following the light that they brought into the world with them. Now he begins alſo to make them run through difficulties: And now, like Baal's prieſts, they muſt launce themſelves with knives, &c. Now, 1656. But now (1691) quakers are changed to the laws of the world. Now they muſt wear no hatbands; now they muſt live with bread and water; now they muſt give heed to ſeducing ſpirits, and doctrines of devils, which bids them abſtain from marriage, and commands them to abſtain from meats, which God hath created to be received with thankſgiving, of them which love and know the truth, as in 1 Tim. 4. 1, 2, 3. Now they muſt not ſpeak, except their ſpirit moves them, (I do not ſay the Spirit of Chriſt) though when it moves, they will ſpeak ſuch ſad blaſphemies, and vent ſuch horrible doctrines, that it makes me wonder to ſee the patience of God, in that he doth not command, either the ground to open her mouth and ſwallow them up, or elſe ſuffer the devil to fetch them away alive, to the aſtoniſhment of the whole world.

Object. But you will ſay, doth not the ſcripture ſay, that it is the Spirit of Chriſt that doth make manifeſt or convince of ſin? John 16. 8.

Anſw. Yes, it doth ſo. But for the better underſtanding of this place, I ſhall lay down this; namely, That there are two things ſpoken of in the ſcriptures, which do manifeſt ſin, or convince of ſin.

Firſt, The law, as ſaith the Apoſtle, Rom. 3. 20. Therefore by the deeds of the law ſhall no fleſh be juſtified in his ſight, viz. God's ſight: For by the law is the knowledge of ſin.

Secondly, The Spirit of Chriſt doth make manifeſt, or reprove of ſin, as it is written, John 16. 8, 9. And when he (the Spirit) is come, he will reprove the world of ſin, of righteouſneſs, and of judgment: Of ſin becauſe they believe not on me, ſaith the Son of Mary, which is Chriſt.

Now the law doth ſometimes, by its own power manifeſt ſin without the Spirit of Chriſt; as in the caſe of Judas, who was convinced of the ſin of murther, which made him cry out, I have ſinned; yet at that time he was ſo far from having the Spirit of Chriſt in him, that he was moſt violently poſſeſſed of the devil, Lu. 22. 3, 4.

Again, Sometimes the Spirit of Chriſt takes the law, and doth effectually convince of ſin, of righteouſneſs, and judgment to come.

Queſt. But you will ſay, how ſhould I know whether I am convinced by the law alone, or that the law is ſet home effectually by the Spirit of the Lord Jeſus upon my conſcience?

Anſ. Unto this I anſwer. Firſt, When the law doth convince by its own power, without the help of the Spirit of Chriſt, it doth only convince of ſins againſt the law, as of ſwearing, lying, ſtealing, murdering, adultery, covetouſneſs, and the like. I ſay, it doth only make manifeſt ſins againſt the law, pronouncing a horrible curſe, Gal. 3. 10. againſt thee, if thou fulfil it not, and ſo leaves thee; but it gives thee no ſtrength to fulfil it compleatly, and continually, (which thou muſt do, if thou wilt be ſaved thereby). Now thy own ſtrength being inſufficient for theſe things, having loſt it in Adam, thou art a breaker of the law. Here the law finds thee in thy ſins, and condems thee for thy ſins: But gives thee no power to come wholly out of them; neither doth it ſhew thee thy right Saviour, to ſave thee from them (which is the Son of the Virgin Mary, the man Chriſt Jeſus) but commands thee upon pain of eternal damnation, to continue in all things that are written in the book of the law to do them, Gal. 3. 10. And therefore if thou haſt been convinced of no other ſins, but what are againſt the law, for all thy convictions and horrour of conſcience, thou mayeſt be but a natural man, at the beſt, and ſo under the curſe, Gal. 3. 10.

Obj. But, perhaps thou wilt ſay, I am not only convinced of my ſins againſt the law, but I have alſo ſome power againſt my ſins, ſo that I do in ſome conſiderable meaſure abſtain from thoſe things that are forbidden in the law.

Anſ. This thou mayeſt have, and do, as thou thinkeſt, perfectly, as thoſe blind Phariſees called quakers, do think that they alſo do, and yet be but a natural man: And therefore I pray conſider that place, in Rom. 2. 14. the Apoſtle there ſpeaks on this wiſe, concerning the Gentiles obedience to the law, For when the Gentiles, which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves, which ſhew the work of the law written in their hearts. Which work of the law, Chriſt as he is God, hath enlightened every one withal that cometh into the world, John 1. 19. which, as the quakers ſay, doth convince of ſin, yet of no other than of ſins againſt the law: And therefore muſt needs be all one light or law, for the law is light, Prov. 6. 23. and gives the knowledge of ſin, Rom. 3. 20. And therefore, as I ſaid before, ſo ſay I now again, if thy convictions are no other than for the ſins againſt the law, though thy obedience be the ſtricteſt that ever was wrought by any man, (except the Lord Jeſus the Son of Mary) thou art at the beſt but under the law, and ſo conſequently under the curſe, and under the wrath of God, Gal. 3. 10. John 3. 36. whether thou believeſt it or not.

But now the ſecond thing, how thou ſhouldeſt know whether the Spirit of Chriſt doth effectually ſet home the law upon thy conſcience, or not; and therefore to ſpeak directly to it, if the Spirit of the Lord Jeſus, the Son of God, doth ſet home the law effectually; then the ſame Spirit of Chriſt ſhews thee more ſin than the ſins againſt the law. For,

Firſt, It ſhews thee, that all thy righteouſneſs is but as filthy rags, Iſa. 64. 6. Thou ſeeſt all thy praying, meditation, hearing, reading, alms-deeds, faſting, reformation, and whatſoever elſe thou haſt done, doeſt, or can do, being an unbeliever, deſerves at the hands of God his curſe and condemnation, and that for ever: And therefore thou art ſo far from truſting to it, that in ſome meaſure thou even loatheſt it, and art aſhamed of it, as being a thing abominable, both in God's ſight and thine own, Phil. 3. 8. Thou counteſt thy own performances, when at beſt, and thine own righteouſneſs, a bed too ſhort to ſtretch thy ſelf upon, and a covering too narrow to wrap thyſelf in, Iſa. 28. 20. And theſe things thou ſeeſt not overly, or ſlightly, and as at a great diſtance, but really and ſeriouſly, and the ſenſe of them ſticks cloſe unto thee.

Secondly, It ſhews thee that thou haſt no faith in the man Chriſt Jeſus by nature, and that though thou hadſt no other ſins, yet thou art in a periſhing ſtate becauſe of unbelief, according to that 16th of John, ver. 9. Of ſin, becauſe they believe not on me. If therefore thou haſt been convinced aright by the Spirit, thou haſt ſeen that thou hadſt no faith in Chriſt the Son of Mary, the Son of God, before converſion. It ſhews thee alſo, that thou canſt not believe in thine own ſtrength, though thou wouldeſt never ſo willingly; yea, though thou wouldeſt give all the world (if thou hadſt it) to believe, thou couldeſt not.

In the next place it will ſhew thee, that if thou doeſt not believe in the man Chriſt Jeſus, and that with the faith of the operation of God, Col. 2. 12. thou wilt ſurely periſh, and that without remedy. Alſo it ſhews thee, that if thou haſt not that righteouſneſs, which the man Chriſt Jeſus accompliſhed in his own perſon for ſinners, I ſay, if thou be not cloathed with that inſtead of thine own, thou art gone for ever; and therefore ſaith Chriſt, (ſpeaking of the Spirit) When he is come he ſhall reprove the world of ſin, and of righteouſneſs too, John 16. 8. That is, the Spirit ſhall convince men and women of the ſufficiency of that righteouſneſs that Chriſt, in his humane nature, hath fulfilled: So that they need not run to the law for righteouſneſs: For Chriſt is the end of the law for righteouſneſs, to every one that believeth, Rom. 10. 4. Again, if the Spirit of Jeſus ſetteth home the law upon thy conſcience, thou wilt freely confeſs, that although the law curſeth and condemneth thee for thy ſins, and gives thee no power either to fulfill, or come out of thy ſins: Yet God is juſt in giving that law, and the law is holy, and the commandment holy, and juſt, and good, Rom. 7. 12.

Laſtly, It alſo convinceth of judgment to come: He (viz. the Spirit) ſhall reprove the world of ſin, of righteouſneſs, yea, and of judgment too, Acts 24. 25. Then doth the ſoul ſee, that that very man that was born of the Virgin Mary, crucified upon the croſs without the gates of Jeruſalem, ſhall ſo come again; even that ſame Jeſus, in like manner as he was ſeen to go up from his diſciples, Acts 1. 11. Yea, they that are thus convinced by the Spirit of Chriſt, know that God hath appointed a day, in which he will judge the world in righteouſneſs, by that man whom he hath ordained, Acts 17. 31. which is the man Chriſt Jeſus: For it is he that is ordained of God to be the judge of quick and dead, Acts 10. 42.

And now, O man or woman, whoever thou art, that art ſavingly convinced by the Spirit of Chriſt, thou haſt ſuch an endleſs deſire after the Lord Jeſus Chriſt, that thou canſt not be ſatisfied or content with any thing below the blood of the Son of God to purge thy conſcience withal; even that blood that was ſhed without the gates, Heb. 13. 12. and 9. 14. Alſo thou canſt not be at quiet, till thou doſt ſee by true faith, that the righteouſneſs of the Son of Mary is imputed unto thee, and put upon thee, Rom. 3. 21, 22, 23. Then alſo thou canſt not be at quiet, till thou haſt power over thy luſts and corruptions, till thou haſt brought them into ſubjection to the Lord Jeſus Chriſt. Then thou wilt never think that thou haſt enough faith: No, thou wilt be often crying out, Lord, give me more precious faith: Lord, more faith in thy righteouſneſs; more faith in thy blood and death; more faith in thy reſurrection: And Lord, more faith in this, that thou art now at the right hand of thy father in thy humane nature, making interceſſion for me a miſerable ſinner. And then, O poor ſoul, if thou comeſt but hither, thou wilt never have an itching ear after another goſpel. Nay, thou wilt ſay, if a preſbyter, or anabaptiſt, or independant, or ranter, or quaker, or papiſt, or pope, or an angel from heaven, preach any other doctrine, let him be accurſed, again and again, Gal. 1. 8. And thus have I briefly ſhewed you.

Firſt, How Chriſt, as he is God, doth enlighten every man that comes into the world, Rom. 1. 20.

Secondly, What this light will do, viz. ſhew them that there is a God, by the things that are made; and that this God muſt be worſhipped.

Thirdly, I have ſhewed you the difference between that light and the Spirit of Chriſt the Saviour.

Fourthly, I have alſo ſhewed you how you ſhould know the one from the other, by their ſeveral effects.

As firſt, The firſt light convinces of ſins, but of none other than ſins againſt the law; neither doth it ſhew the ſoul a Saviour, or deliver (for that is the work of the Spirit) from the curſe wherewith it doth curſe it, John 6. 44. and 16. 24. But I ſhewed you, that when the Spirit of Chriſt comes and works effectually, it doth not only ſhew men their ſins againſt the law, but alſo ſhews them their loſt condition, if they believe not in the righteouſneſs, blood, death, reſurrection, and interceſſion of Jeſus Chriſt the Son of Mary, the Son of God. And thus much I thought neceſſary to be ſpoken at this time, touching the nature of conviction.

Now in the Third Place.

Though I have ſpoken ſomething to this thing already, namely, concerning our Lord the Saviour, yet again, in few words, through grace, I ſhall ſhew, that he was made, that is, born of a woman, and made under the law, to redeem them that are under the law. My meaning is, That God is our Saviour.

And for this, ſee Iſa. 45. 15. where you have theſe words, Verily, thou art a God that hideſt thyſelf, O God of Iſrael, the Saviour: And ver. 21, 22. you have theſe words. Who hath told it from antient times? Have not I the Lord? And there is no God beſides me; a juſt God and a Saviour, and there is none beſides me. Look unto me, and be ye ſaved all the ends of the earth: Why, who art thou? For I am God, and there is none elſe. Alſo in Iſa. 54. 5. For thy maker is thine huſband, the Lord of hoſts is his name; and thy redeemer the holy one of Iſrael, the God of the whole earth ſhall he be called. Read alſo verſe 6, 7, 8. of that chapter. I could abundantly multiply ſcriptures to prove this to be truth, but I ſhall only mind you of two or three, and ſo paſs on; the firſt is in Jude, ver. 25. To the only wiſe God our Saviour be glory. And Acts 20. 23. John 3. 16. 1 John 5. 20.

Object. But you will ſay, How is God a Saviour of ſinners, ſeeing his eyes are ſo pure that he cannot behold iniquity; Hab. 1. 13.

For anſwer hereunto. Firſt, When the fulneſs of time was come wherein the ſalvation of ſinners ſhould be actually wrought out, God ſent forth his Son, (which Son is equal with the Father, John 1. 1. 17. 5. and 10. 30.) made of a woman, made under the law, (that is, he was ſubject to the power and curſe of the law) to this end, to redeem them that are, or were, under the law, Gal. 4. 4, 5. that is, to deliver us from the curſe of the law, being made a curſe for us, Gal. 3. 13.

From whence take notice, that when the ſalvation of ſinners was to be actually wrought out, then God ſent forth the everlaſting Son of his love into the world, cloathed with the humane nature, according to that in John 1. 14. Heb. 2. 14. and 1 Tim. 3. 16. which ſaith, God was maniſeſted in the fleſh, that is, took fleſh upon him.

2. This Son of God, which is equal with the Father, did in that fleſh which he took upon him, compleatly fulfil the whole law: So that the Apoſtle ſaith, Chriſt is the very end of the law for righteouſneſs to every one that believes, Rom. 10. 4. This righteouſneſs which this Chriſt did accompliſh, is called, The righteouſneſs of God, Rom. 3. 22. This righteouſneſs of God, is by the faith of Jeſus Chriſt, unto all, and upon all them that believe: My meaning is, it is imputed to ſo many as ſhall by faith lay hold on it. This is alſo part of the meaning of that ſpeech of the Apoſtle: As many as were baptized in Chriſt, have put on Chriſt. That is by faith have put on the righteouſneſs of Chriſt, with the reſt of that which Chriſt hath beſtowed upon you, having accompliſhed it for you. This is alſo the meaning of the Apoſtle, Col. 2. 9, 10. where he ſaith, for in him (that is the Son of Mary, chap. 1. 13, 14.) dwelleth all the fulneſs of the godhead bodily. And ye are complete in him. That is, in his obedience and righteouſneſs, which alſo the Apoſtle himſelf doth ſo hard preſs after, Phil. 3. 6, 7, 8. ſaying, doubtleſs, I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord, which Lord was crucified by the Jews, as it is in 1 Cor. 2. 8. for whom, that is for Chriſt, I have ſuffered the loſs of all things (as well the righteouſneſs of the law, in which I was blameleſs, as all other things) and do count them but dung, that I may win Chriſt: And be found in him, not having on mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith; which is unto all, and upon all them that believe. That place alſo in the ninth of Daniel, ver. 24, 25. holdeth forth as much where propheſying of the Meſſias, he ſaith, that it is he that came to finiſh trangreſſion, and to make an end of ſin, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs. Now

that the righteouſneſs of the Son of Mary is it, mind the 26th verſe, where he ſaith thus, And after threeſcore and two weeks ſhall Meſſias be cut off, that is, Chriſt ſhall be crucified. But not for himſelf, that is, not for any ſin that he hath committed; for he committed none. Then ſurely, it muſt be for the ſins of the people, John 11. 50. as the high prieſt ſaid, It is expedient that one man ſhould die for the people, which man was the true Meſſias, Dan. 9. 24. which alſo is the Son of Mary, Matt. 1. 18, to 23. And the Son of God, Mat. 3. 17. And alſo the true God, 1 John 5. 20. And this Meſſias, this Son of the virgin, this Son of God, this true God, did not die for himſelf, for he had not offended; neither did he fulfill the law or finiſh tranſgreſſion, and bring in everlaſting righteouſneſs for himſelf, for he had not ſinned, 1 Pet. 2. 22. therefore it muſt of neceſſity follow, that this righteouſneſs of God, this everlaſting righteouſneſs, is imputed to all, and upon all them that believe, Rom. 3. 22. 2 Cor. 5. 19, 20, 21.

But Secondly, this Meſſias, this Son of Mary, this Son of God, this true God, he was put to death for the ſins that his children had committed, according to that ſaying. Herein perceive we the love of God, in that he laid down his life for us. Alſo in Acts 20. the apoſtle ſpeaking to the paſtors of the churches, ſaith, feed the church of God, which he hath purchaſed with his own blood.

Now, I would not be miſtaken. I do not think, or ſay, that he died in his divine nature, but as it is written, he in his own body on the tree did bear our ſins; which tree was the croſs. Col. 2. 14. And as the apoſtle ſaith again, who when he had by himſelf purged our ſins, ſat down on the right hand of the majeſty on high. And again, the apoſtle ſpeaking of his glorious God, ſaith on this wiſe, Col. 1. (being before ſpeaking of his godhead) in the 19th verſe, For it pleaſed the Father that in him ſhould all fulneſs dwell; and (having made peace by the blood of his croſs) by him to reconcile all things to himſelf: By him I ſay, whether they be things in earth, or things in heaven. And you who were ſometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled. But how? Why in ver. 22. he tells you, that it is in the body of his fleſh, through death, to preſent you holy and unblameable, and unreprovable in his ſight. That is, Chriſt, who is the true God, after that he had finiſhed all actual obedience on earth, did in the power and ſtrength of his godhead, yield up himſelf to the wrath of his Father, which was due to poor ſinners (and that willingly) according to that ſaying in 1 Pet. 3. 18. For Chriſt alſo hath once ſuffered for ſinners, the juſt for the unjuſt: That is, the Son of God for poor ſinners: that he might bring us to God, being put to death in the fleſh, but quickened in the Spirit. Again, 1 Pet. 4. 1. Foraſmuch then as Chriſt hath ſuffered for us (not for himſelf) in the fleſh, in his own body (which he took of the virgin, 1 Pet. 2. 24.) let us arm ourſelves with the ſame mind. That is, let us die to ſin as he did, that we might live to God as he did, and doth. And thus have I briefly ſhewed you,

1. That the Son of Mary is very God.
2. That he made the world.
3. That he is our Saviour, and how.
4. That he died for ſinners, and how, namely, not in his divine nature, but in his human, in his own body, and in his own fleſh, redeeming his church with his own blood, Acts 20. 28. and with his own life, 1 John 3. 16. John 10. 18.

We ſhall now paſs on to ſome other things (the Lord willing) touching his burial, reſurrection, aſcenſion, interceſſion, ſecond coming, reſurrection of the body, and eternal judgment.

His burial proved.

And firſt, I ſhall prove by ſeveral ſcriptures that he was buried, and ſo paſs on. Firſt, therefore ſee that place, Matt. 27. ver. 57. and ſo forward. After that Jeſus the Son of God had been crucified a-while, he gave up the Ghoſt; that is, he died; and after he had been a-while dead, Joſeph of Arimathea went in to Pilate, and begged the body of Jeſus, and Pilate gave conſent thereto. And Joſeph took the body of Jeſus and wrapped it in clean linnen, and laid it (viz.) the body of Jeſus in his own tomb, and rolled a ſtone upon the mouth of the ſepulchre, and departed, Mat. 27. 57. to 61. Alſo in Luke 24. 51, 52, 53. The apoſtle Paul alſo teacheth ſo much, 1 Cor. 15. 3, 4. where he ſaith, For I delivered unto you firſt of all that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures. And that he was buried. Again, in Acts 13. 29. the apoſtle ſpeaking there of Jeſus Chriſt, ſaith, And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre. And ſo much touching the burial of Jeſus Chriſt the Son of God.

In the next place, I am to prove, That that very man, whom the Jews did crucify between two thieves, called Jeſus Chriſt, did riſe again. That very man, with that very body wherewith he was crucified upon the croſs, did riſe again out of the grave, in which he was laid. And this I ſhall prove by ſcriptures, by the teſtimony of angels, by Chriſt's own words after he was riſen, and by the teſtimony of the apoſtles in the ſcripture.

Firſt therefore conſider, Pſal. 16. verſe 10. where the prophet ſpeaks on this wiſe of Chriſt's reſurrection; For thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee corruption. Which words the Apoſtle Peter cites in Acts 2. from ver. 32. to 22. alſo Iſa. 26. 19. in the perſon of Chriſt, ſaith, Thy dead men ſhall live, together with my dead body ſhall they riſe. See alſo John 20. 15, 16. where mention is made of his appearing unto Mary Magdalen, and he called her Mary, and ſhe called him maſter; which ſignifies that he was riſen, and that ſhe knew him after his reſurrection; for he was come out of the grave, ſee ver. 6, 7, 8. Again, another ſcripture is that in Luke 24. 1, 2, 3. The diſciples of Jeſus coming to the ſepulchre, thinking to anoint the body of Jeſus, found the ſtone that was on the mouth of the ſepulchre rolled away; and when they went in, they found not the body of the Lord Jeſus; and at this they were troubled and perplexed, ver. 4. But as two of them went up to Emmaus, and were talking of what had befallen to Jeſus, Jeſus himſelf drew near, and went with them, ver. 15. Another ſcripture is that in Mark 16. ver. 9. which ſaith on this wiſe, now when Jeſus was riſen early the firſt day of the week, he appeared firſt to Mary Magdalen, out of whom he had caſt ſeven devils. Where take notice how the Holy Ghoſt lays it down in theſe words, out of whom he had caſt ſeven devils. To intimate to us the certainty, that it was the ſame Jeſus that was born of the virgin Mary, who did many miracles, and cured many diſeaſes, who did alſo caſt ſeven devils out of Mary Magdalen, that did riſe again. Yea, ſaith the Holy Ghoſt, it was the ſame Jeſus that did work ſuch a wonderful miracle on Mary, he appeared to her firſt, out of whom he had caſt ſeven devils. And let theſe ſcriptures ſuffice to prove the reſurrection of the Son of God.

Secondly, you ſhall have the teſtimony of the holy angels alſo by the ſcriptures. And firſt look into Mark 16. 3, 4, 5, 6, and 7th ver. the words are theſe, And they (viz. the diſciples) ſaid among themſelves, Who ſhall roll away the ſtone? They had a good mind to ſee their Lord, but they could not, as they thought, get away the ſtone which covered the mouth of the ſepulchre. And when they looked (that is, towards the ſepulchre) they ſaw the ſtone rolled away, for it was great; and entering into the ſepulchre, they ſaw a young man, that is, an angel, ſitting on the right ſide, cloathed with a long white garment. And they, the diſciples were affrighted. And he ſaid unto them, be not afraid (you have no cauſe for it) you ſeek Jeſus of Nazareth which was crucified; He is not here, he is riſen, behold the place where they laid him. What ſcripture can be plainer ſpoken than this? Here is an angel of the Lord ready to ſatisfy the diſciples of Jeſus, that he was riſen from the dead. And leſt they ſhould think it was not the right Jeſus he ſpoke of, Yes, ſaith he, it is the ſame Jeſus that you mean; you ſeek Jeſus of Nazareth, do you not? Why he is riſen, he is not here. But do you ſpeak ſeriouſly, and in good earneſt? Yea ſurely, if you will not believe me, behold the place where they laid him. This ſcripture, or teſtimony is very clear to our purpoſe. But again, the next place is in Mat. 28. ver. 3, 4, 5, 6, 7. In the third verſe there is an angel (as before) bearing witneſs of the reſurrection of Jeſus. His countenance was like lightening, and his raiment white as ſnow, and for fear of him the keepers did ſhake, and became as dead men. And the angel anſwered and ſaid unto them, (viz. to the women who came to ſeek Jeſus) Fear you not: but let them that ſeek to keep the Lord in his grave fear if they will; for you have no ground of fear, who ſeek Jeſus who was crucified; He is not here, for he is riſen; he cannot be in body here and riſen too: If you will not believe me, come, ſee where the Lord lay, and go quickly and tell his diſciples that he is riſen from the dead; and behold, he goeth before you into Galilee, there ſhall you ſee him. But ſhall we be ſure of it? Yea, ſaith the angel, Lo, it is I that have told you. See how plainly this ſcripture alſo doth teſtify of Chriſt his reſurrection. Here, ſaith the angel, you ſeek a Saviour and none will content you but he, even the ſame that was crucified: Well you ſhall have him, but he is not here. Why, where is he then? He is riſen from the dead. But are you ſure it is the ſame that we look for? Yea, it is the ſame that was crucified, ver. 5. But where ſhould we find him? Why, he goeth before you into Galilee, where he uſed to be in his life-time, before he was crucified: And that you might be ſure of it there to find him, know that he is an angel of God that hath told you, ver. 7. And thus have you in brief the teſtimony of the angels of God, to witneſs that Jeſus the Son of the virgin, the Son of God, is riſen from the dead.

Object. But you will ſay, might they not be deceived? Might not their eyes dazzle, and they might think they did ſee ſuch a thing; when indeed there was no ſuch matter?

Anſ. Well, becauſe it is ſo difficult a matter, to be perſuaded of the truth of this thing, that Chriſt is raiſed again out of the grave, that very man, with that very body; though theſe things that have been already ſpoken, might be enough (through grace) to ſatisfy, yet becauſe of the unbelief of ſome, we ſhall turn to ſome more of thoſe infallible proofs that are ſpoken of in Acts 1. 3. to prove the point yet more clear. And therefore firſt of all, do but ſee how the Lord doth deal with an unbelieving diſciple, John 20. ver. 23, to 29. You ſhall ſee in the 23. ver. Chriſt after his reſurrection is talking with his diſciples, but Thomas was not with them. But when the diſciples ſaw him again, they ſaid unto him, We have ſeen the Lord, ver. 25. but Thomas would not believe them. Another time Jeſus comes to his diſciples again, and then Thomas was with them; then ſo ſoon as the Lord had ſaid, Peace be unto you, he turned himſelf to Thomas, and ſaid to him; Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſs but believing, ver. 27. As much as if the Lord ſhould have ſaid, Come Thomas, thou haſt doubted of the truth of my reſurrection very much; thou ſayeſt that thou wilt not believe, except thou do feel with thy fingers the print of the nails, and do thruſt thy hand into my ſide, Come Thomas, reach hither thy finger, and behold my hands, and ſee if there was not the nails driven through them: and reach hither thy hands and thruſt them into my ſide, and feel if I have not the very hole in it ſtill, that was made with the ſpear that the ſoldier did thruſt into it, and be not ſo full of unbelief, but believe that my reſurrection is a glorious truth.

Another infallible proof, is that in Luke 24. from the 36, to the end of the 44th verſe. In ver. 30. it is ſaid that the Lord, (even while they were talking) ſtood in the midſt of them, and ſaid, Peace be unto you: But they were ſo far from being at peace, that they were terrified, and ſuppoſed that they had ſeen a ſpirit. And Jeſus ſaid to them, Why are ye troubled, and why do thoughts ariſe in your hearts? What do you think that I am a ſpirit? Do you think your eyes dazzle? Behold my my hands and my feet. Look well upon me, and ſee my hands, and the holes in them, and likewiſe my feet and the holes in them, and know that it is I my ſelf, and not a ſpirit, as you ſuppoſe. Know, that it is I my ſelf, and not another. Doth your hearts fail you? Then take hold of me with your hands, yea, handle me and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have. And when he had ſpoken theſe things, he ſhewed them his hands and his feet: As if he had ſaid, Come do not be daunted, nor affrighted, but conſider that it is I my ſelf. Well, they could not believe as yet, but wondered that ſuch a thing as this ſhould be: And while they were thus wondering he will give them another infallible proof: And he ſaid unto them, Have you here any meat? ver. 41. As if the Lord had ſaid, Come my diſciples, I ſee that you are very full of unbelief, if you have here any meat, you ſhall ſee me eat before you all. And they gave him a piece of a broiled fiſh, and of an honeycomb, And he did eat before them. Again, ver. 42. the Lord ſtrives with another infallible proof againſt their doubting, ſaying, My diſciples, do you not remember what diſcourſe you and I had before I was crucified, how that I told you, that all things muſt be fulfilled, which was written in the law of Moſes, and in the prophets concerning me: Another infallible proof was, that appearance of his at the ſea of Tiberias, where he came to them on the ſhore, and called them, and provided for them a dinner, and wrought a notable miracle while he was there with them at that time, namely, the catching of 153 great fiſhes, and yet their net brake not. Which as it was a great miracle, ſo it did alſo ſhew his power and authority over his creatures. Beſides his eating and drinking with his diſciples after his reſurrection; and alſo his preaching to them, Acts 1. 13. This is not the leaſt, viz. that he was with his diſciples on earth 40 days, which was almoſt ſix weeks, ſpeaking to them the things concerning his kingdom: which was a mighty confirmation of their faith in his reſurrection.

I ſhall now briefly touch two or three ſcriptures, the which hold forth his diſciples teſtimony of his reſurrection. And the firſt is in Acts 10. 40, 41. In which place the Apoſtle ſpeaking of the Lord Jeſus, ſaith, Him God raiſed up the third day, and ſheweth him openly, yet not to all the people, but to witneſſes choſen before of God, even to us (ſaith the Apoſtle) who did eat and drink with him after he was riſen from the dead. Again, Acts 4. 10. and Acts 13. 29, 30, 31. The words run thus (the Apoſtle ſpeaking of Jeſus, ſaith) And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre. But God raiſed him from the dead, and he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people. And thus far touching his reſurrection from the dead.

In the next place I am to prove that this very man, Chriſt Jeſus, the Son of the virgin, in his very body, the ſame body that was crucified, is above the clouds and the heavens. And though this is made light of by thoſe men called Quakers, and other infidels of this generation: Yet I am ſure that it will prove true to their coſt, who reject it as erroneous and vain. But to prove it, Firſt, I ſhall prove that he is aſcended. Secondly, that he is aſcended above the clouds, and the heaven.

For the firſt, that he is aſcended, ſee Eph. 4. 8, 9, 10. Wherefore (ſaith the Apoſtle) when he aſcended up on high, he led captivity captive, and gave gifts unto men. Now that he aſcended, what is it but that he deſcended firſt into the lower parts of the earth, he that deſcended is the ſame that alſo aſcended (again) up far above all heavens.

Again, read John 20. 17. where Chriſt after his reſurrection from the dead, ſaith to Mary Magdalen, Touch me not, for I am not yet aſcended to my Father, That is, I have not yet aſcended with this my body wherewith I was crucified on the croſs. But go to my brethren and tell them (meaning his diſciples) that I do aſcend to my Father and your Father, to my God and your God.

Object. But in that place, (may ſome ſay) Eph. 4. 10. He that deſcended, is ſaid to be the ſame that aſcended. Now there was no human nature with God in heaven before the world was; Therefore if he be but the ſame that was with the Father from all eternity, then the humanity of the Son of Mary is not aſcended into heaven.

Anſ. Firſt, for anſwer, It is clear from John 11. that the Word or Son of God, as he was a Spirit, was with the Father before the world was. But now in the fulneſs of time, that is, when that time that the Father and he had concluded on, was come, God ſent forth his Son (which was with him before the world was, John 7. 5.) made of a woman, that is, born of a woman. And he took on him the form of a ſervant, and was made in the likeneſs of men, Phil. 2. 6, 7. Now as he was born of a woman, as he was in the likeneſs of men, ſo he aſcended to the right hand of his Father, in our nature. And for this, I pray turn to Acts 1. 9, 10, 11. and there you ſhall find, that he is the ſame that was born of the virgin, that very man that was crucified; if you compare ver. 3. with ver. 9, 10, 11. you will find it ſo to be. Now in ver. 9. after he had ſpoken many things while they beheld, that is, while his diſciples looked on him, he was taken up, that is, he was taken up from them into heaven, as in ver. 11. and a cloud received him out of their ſight. And while they looked up ſtedfaſtly towards heaven, as he went up (which heaven, was not within them; if it had, they needed not to have looked toward the clouds and the heaven without them) behold two men ſtood by them, not in them, in white apparel, which alſo ſaid (that is, the two men, or angels which ſtood by them ſaid) Ye men of Galilee, why ſtand ye gazing up into heaven? Here again, they did not look within them, but ſtood gazing or looking after the Lord Jeſus, the Son of Mary, who was carried away from them in a cloud, ver. 9. But why (ſay the angels) do you ſtand gazing ſo much into heaven: your maſter will come again after a certain time. For, This ſame Jeſus, namely, which was crucified, which roſe again, and hath been with you theſe forty days, which alſo you ſee go into heaven, ſhall ſo come, (namely in a cloud) as ye have ſeen him go into heaven. But ſhall he not loſe his body before he come again? No ſay the angels, he ſhall ſo come, that is, as ye have ſeen him go; in like manner, that is, with the ſame body. Or elſe I am ſure he cannot come in the ſame manner, if he loſe his body before he comes again; for he went thither with that body. But that ſame Jeſus that was crucified, is he that went, or aſcended up into heaven. If you compare Luke 24. v. 39. to 44. with the 50. and 51. verſes of the ſame chapter, you may clearly find it ſo to be. And therefore if he come again in like manner, he muſt come again with the ſame body wherewith he was crucified.

Object. But you will ſay, The ſcripture ſaith, he that deſcended is the ſame that aſcended, which to me (ſay you) implies, none but the Spirit's aſcending?

Anſ. For anſwer, we do not ſay, (as I ſaid before) that it is another that aſcended, but the very ſame; that is, the very ſame Chriſt that was with the Father from everlaſting did come down from heaven: That ſame Chriſt alſo that came down from heaven did aſcend up thither again; only, he deſcended without a body from heaven, and took fleſh and blood upon him from the virgin. And though he deſcended without a body, yet he, the very ſame Chriſt that deſcended without a body, the ſame did aſcend again with a body, even that very body that he took of the virgin Mary, See Luke 24. from 39. to 51. verſes. Acts 2. 30, 31. Now let me give you a ſimilitude, for it is warrantable, for both Chriſt and his apoſtles did ſometimes uſe them, to the end, ſouls might be better informed, John 15. 1. 1 Cor. 9. 24, 25. The ſimilitude is this, Suppoſe there come into thine houſe a man that is naked, and without cloathing, though he go out of thy houſe again well cloathed, yet the ſame man that came in without cloathing, is the ſame man alſo that goes out of thy houſe, though very well cloathed. Even ſo it is in this caſe, The Lord Jeſus came into the womb of the virgin, Spirit, Matt. 1. 18. but he came out of the womb cloathed with a body, and went up into heaven again cloathed with a body. Compare Luke 24. 39. with Acts 1. 11. and 2. 30, 31.

Now alſo I ſhall lay down ſome few things to be conſidered, for the better clearing of it.

Firſt, Conſider that he did ſay to his diſciples that he would go away from them, John 14. 3. and 16. 7. Mat. 25. 19. Yea, ſaith he, I go and prepare a place for you, and then I will, after a long time, come again, and take you to my ſelf, that where I am, that is, whither I am going, there ye may be alſo. Now, I ſay, If Chriſt had not gone from his diſciples, (for that was his meaning) touching his bodily preſence, I ſay, if he had not gone away from them, in reſpect of his bodily preſence, he had ſaid more than he had performed; which is horrible blaſphemy once to aſſert: Which going of his, is his going into heaven. See 1 Pet. 3. 22.

Secondly, Conſider that there it was that he was to receive the promiſe of the Father, Luke 24. 49, 50, 51. which promiſe was the ſhedding forth in an abundant manner the bleſſed Holy Ghoſt. And for this ſee Acts 2. 33. Therefore being by the right hand of God, which is in heaven, exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear. For David is not aſcended into the heavens, but he ſaith himſelf, the Lord ſaid unto my Lord, ſit thou on my right hand till I make thine enemies thy footſtool. Therefore let all the houſe of Iſrael know aſſuredly, for 'tis very true, that God hath made that ſame Jeſus whom ye have crucified both Lord and Chriſt.

Thirdly, Conſider that if he were on earth, he could not be a prieſt, Heb. 8. 4. Now the man Chriſt Jeſus is a glorious prieſt, Heb. 7. 24. in the heavens, Heb. 9. 24. And therefore he is able to ſave to the uttermoſt, all that come to God by him, ſeeing he ever liveth to make interceſſion for them. (That man, ver. 25.)

Fourthly, If he be not gone into heaven, both his own and his Apoſtles doctrine is falſe; yea, the witneſs of the angels alſo, 1 Pet. 3. 22. Acts 1. 9, to 12. which to think were damnable infidelity in any man.

Fifthly, Know that he is gone into heaven, becauſe the ſcriptures ſay he is, Eph. 6. 9. 1 Pet. 3. 22. Heb. 9. 24. which is the very truth of God, ſpoken by his holy Apoſtles and prophets: Yea, holy men of God, ſpake them as they were moved by the Holy Ghoſt.

Sixthly, Conſider, if thou ſayeſt that that man is not gone into heaven, then thou muſt alſo conclude that he is ſtill in the grave: And if ſo, then thou ſayeſt that the prophets, apoſtles, angels, Chriſt, God, and all are liars, who have teſtified theſe things in the ſcriptures for glorious truths, Iſa. 26. 19. Acts 10. 40, to 43. 13. 30, to 39. and 1. 9, to 12. Rev. 1. 17, 18. and 2. 8. And as the Apoſtle ſaith of himſelf, and the reſt of the Apoſtles and miniſters of Jeſus Chriſt, And we are found falſe witneſſes of God; becauſe we have teſtified of God, that he raiſed up Chriſt whom he raiſed not up, if ſo be the dead riſe not. But now is Chriſt riſen, and become the firſt fruits of them that ſleep. For as by man came death, by MAN came alſo the reſurrection from the dead, 1 Cor. 15. 15, to 22.

Secondly, Now I am to prove, that he is above the clouds and the heavens. My meaning is, he is above the loweſt heavens. For there are three, as appears in 2 Cor. 12. 1, to 5. I know a man in Chriſt, (ſaith Paul there) caught up into the third heaven. Now,

Heaven in ſcripture, is taken ſometimes metaphorically, and ſometimes properly.

Firſt, Metaphorically it is taken for the church and people of God, as in Rev. 12. 12.

Secondly, Properly, it is taken for the material heaven, where the ſun, moon, and ſtars are placed, as in Gen. 1. ver. 8, 14, 15, 16. compared together: Above which heaven, Jeſus the Son of Mary is aſcended.

Therefore I pray you conſider with me a little.

And firſt, That when he went into this heaven into which he is gone, he went AWAY from his diſciples, as it is written, If I go not away, the comforter will not come, John 14. 2, 3. John 16. 7. Acts 1. 9, to 12. ſo that he did not go into a heaven within them in his perſon and humane nature. If ſo, he muſt needs go into that heaven without, above the clouds and the ſtars, Gen. 1. 8, 5, 16.

2. Conſider, he was caught away in a cloud; yea, he was caught upwards from them, as it is Acts 1. 9, to 12. and carried away into heaven; yea, and his diſciples ſtood gazing or looking up after him into heaven, which heaven muſt needs be that above the clouds.

1. If you conſider the poſture of the diſciples, they looked upwards after the cloud that did take him away.

2. Conſider the manner of his going, it was in a cloud.

3. He was received out of their ſight.

4. And ſo received up into heaven; which heaven muſt needs be above the clouds, where God is in his ſpecial preſence, Job 22. 12, 13, 14. But further.

3. Conſider that thoſe believers that are alive at this day in the body, are abſent from the Lord, 2 Cor. 5. 6. but now, if the man Chriſt were aſcended into that heaven within them, he would neither be abſent from them, nor they from him; but in that he is abſent from them touching his bodily preſence, and they from him touching the ſame, It is evident that that heaven into which he is aſcended, muſt needs be without above the clouds.

4. Conſider, that that heaven into which the man Chriſt is aſcended, muſt contain him till the time of the reſtitution of all things, as in Acts 3. 21. into which heaven he hath been aſcended above ſixteen hundred years by computation. And I am ſure

there is not a ſaint that doth live in the world half ſo long, before he fall aſleep, and be gathered to his fathers; ſo that that heaven into which he is aſcended, is not within, but muſt needs be that above the clouds.

5. Conſider, that he that aſcended from his diſciples, was a man, with fleſh and bones, not a ſpirit only; for handle me, and ſee, (ſaith he) for a ſpirit hath not fleſh and bones, as ye ſee me have, Luke 24. 39, 50, 51 verſes. Now let the adverſaries ſhew by the ſcriptures, that there is any place in them called heaven, that is able to contain a man of ſome four or five foot long, the ſpace of fifteen or ſixteen hundred years; beſides that, therefore, it muſt needs be that heaven without, which is above the clouds and ſtars.

6. Conſider, that heaven into which the Lord Jeſus that man is aſcended muſt not contain him always; for, ſaith the Apoſtle, 1 Theſ. 4. 16. The Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of an archangel. So that there is another deſcending from that heaven into which he is aſcended; and his deſcending from that heaven is to this end, namely, to take his people to himſelf, as it is ver. 17. ſo that it is clear that it is not any heaven within thee, into which the man Chriſt that was born of the Virgin Mary is aſcended, but it muſt needs be that heaven without, which is above the clouds, Heb. 12. 22. 1. If thou conſider, that the place into which he aſcended, even the heaven into which he is entred, is the ſame place where all the deceaſed ſaints are in their ſpirits: Therefore ſaith Paul, I deſire to depart, and to be with Chriſt, which is far better. Now Paul did not in this place, Phil. 1. 23. mean the enjoying of Chriſt only in the Spirit; for that he enjoyed in great meaſure when he ſpake theſe words; but he ſpake of a dying, and being with Chriſt after this life is ended; as is clear if you compare the 20, 21, 22, 23, 24, 25, and 26 verſes together, being abſent from him while he was here in the body, 2 Cor. 5. 6. For whilſt at home in the body we are abſent from Lord.

So that that heaven into which the man Chriſt is aſcended, is not into his church on earth; but into heaven without, above the clouds and the ſtars, John 16. 6, 7. and 14. 1, 2, 3. 1 Tim. 2. 5. And this David doth propheſy of, Pſalm 47. 5. where he ſaith, God is gone up with a ſhout, the Lord with the ſound of a trumpet. Now Chriſt, as God merely could not go up, being no leſs in one place than another; but as God-man, or in his humane nature, he went up; as will clearly appear, Eph. 4. 8, 9, 10. where he ſpeaketh of his triumph over all the enemies of his people at his reſurrection and aſcenſion into heaven above the clouds.

8. When Chriſt doth deſcend from that heaven into which he is now aſcended, his ſaints and he will meet one another, juſt in the air, according to the ſcripture, 1 Theſ. 4. 16, 17. For (ſaith he) the Lord will deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God, and the dead in Chriſt ſhall riſe firſt, (that is, they ſhall come out of their graves) and then we which ſhall be ſaved alive (at that day) and remain, ſhall be caught up together with them in the clouds to meet the Lord in the air, and ſo ſhall we ever be with the Lord.

Pray mark here a little, and ſee what heaven the man Chriſt is aſcended into, and ſee if it be not the heaven without, above the ſun, moon, and ſtars.

When Chriſt and his ſaints do meet a ſecond time together, the one aſcends and the other deſcends; the one is caught up in the clouds towards the heaven, the other deſcends from heaven towards the earth, and they muſt needs meet one another juſt in the air, that is, between the heaven and the earth. So then, the one coming from heaven and the other from the earth, and their meeting being in the air, which is between heaven and earth, Phil. 3. 20. 1 Theſ. 1. 10. is an undeniable demonſtration, that that heaven into which the man Chriſt is aſcended, muſt needs be that heaven without, above the ſun, moon, and ſtars. And thus much touching the Son of Mary, his aſcending up into the heaven without above the clouds, Acts 1. 9, to 12. and 3. 21. And 1 Pet. 3. 22.

In the next place,

Now I ſhall prove the interceſſion of the man Chriſt Jeſus to be in the heaven that I have been ſpeaking of; though ſome have mocked at it, and others have called it juggling, which names here I ſhall not mention only I ſhall admoniſh them, that they do not blaſpheme the truth of the Son of God in his interceſſion.

I ſhall quote ſome of the ſcriptures that hold out this truth, and ſo paſs on.

And firſt of all, ſee Pſal. 16. 4. where David propheſying of the interceſſion of Chriſt, ſaith, their ſorrows ſhall be multiplied that haſten after another God, (ſpeaking of the wicked) their drink-offerings of blood will I not offer, nor take up their names into my lips. Now, compare this with Heb. 8. 4. where he ſaith, if he were on earth, he ſhould not be a prieſt. And Heb. 9. 24. For Chriſt is not entered into the holy places made with hands, (meaning the temple which Solomon built) which are figures of the true: But into heaven it ſelf, now to appear in the preſence of God for us, wherefore he is able to ſave to the uttermoſt, them that come to God by him, ſeeing he ever lives to make interceſſion for them, Heb. 7. 25.

But you will ſay, is there a man made mention of here? Yes, for the ſcripture ſaith, There is one God, and one mediator between God and men, the man Chriſt Jeſus. And in that 8th to the Heb. made mention of before; where the Apoſtle ſpeaking of Chriſt's prieſtly office, as he is in the heavens, compared with other prieſts that are on earth; he ſaith ver. 3. for every high prieſt is ordained to offer gifts and ſacrifices; wherefore (ſpeaking of Chriſt) it is of neceſſity that this man have ſomewhat alſo to offer: For if he were on earth, he ſhould not be a prieſt, ſeeing there are prieſts that offer according to the law, which law was the law of Moſes, chap 9. from 19, to 23. where alſo he is ſpeaking of the prieſthood of the prieſts under the law, and their offering of the blood of bulls and goats, (verſe 12. compared with verſe 19, 20, 21.) And of the Lord Jeſus the high prieſts of ſaints, and of his blood (ver. 14. compared with ver. 24.) Now as men under the law did offer up the blood of bulls and goats, ſo the man Chriſt Jeſus did offer up his own blood to his Father; and this you may clearly ſee, if you compare Heb. 9 14. where he ſaith, How much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God; purge your conſciences from dead works to ſerve the living God, Heb. 10. 12. where he ſaith, but this man (meaning the Son of the Virgin) chap. 2. 14. compared with Mat. 1. 21. after he had offered one ſacrifice for ſins for ever, ſate down at the right hand of God. Again Heb. 7. the chap. I mentioned before, you ſhall find his interceſſion plainly held forth, if you read ver. 22. and ſo on, where the ſcripture ſaith, by ſo much was Jeſus made the ſurety of a better teſtament. And truly there were many prieſts (meaning the prieſts under the law) becauſe they were not ſuffered to continue by reaſon of death, (that is, the high-prieſt under the law, could not live ever in this world, becauſe it was appointed to all men once to die.) But when he ſpeaks of Chriſt Jeſus, he ſaith on this wiſe, but this man becauſe he continueth ever, hath an unchangeable prieſthood; wherefore he (this man) is able to ſave to the uttermoſt, them that come to God by him, ſeeing he (this man) ever liveth to make interceſſion for them. And thus in brief have I proved through the aſſiſtance of the Lord, the interceſſion of the Son of Mary, which is alſo the Son of God. And this concerning Chriſt's prieſtly office, might ſerve alſo for a proof of his being in the heaven without, above the ſtars. But all men may ſee (unleſs they be blind) that theſe are the truths of our Lord Jeſus Chriſt, and of God his Father; and that thoſe men that oppoſe them (as the quakers do) are very violently poſſeſſed of the devil, and beſides themſelves; and have neither the truth of God, nor his Spirit in them, 2 Joh. v. 9, 10. Joh. 5. 38, 42.

And now through the aſſiſtance of the Lord, I ſhall come to the laſt that I promiſed, and that is to prove, that this very man Chriſt, will come to judge the quick and the dead.

And firſt, I ſhall prove the truth it ſelf, viz. That that man ſhall come again to judge the world, quick and dead.

Secondly, I ſhall ſhew you that his coming will be very ſhortly.

Thirdly, What ſhall be done at his coming.

Fourthly, Who ſhall ſtand when he ſhall come, and who not. For the firſt,

That that man that was born of the Virgin Mary ſhall come again to judge the quick and the dead, read 2 Tim. 4. 1. I (ſaith Paul) charge thee therefore before God (ſpeaking to him, even to Timothy, and ſo to all believers) and the Lord Jeſus Chriſt, who will judge the quick and the dead at his appearing and kingdom. Now if you would know who this Lord Jeſus is, look into Acts 10. 28. and you will ſee it was Jeſus of Nazareth; would you know who that was? read Mat. 2. towards the end, and you ſhall ſee it was the Son of Mary the Virgin, who was eſpouſed to Joſeph the carpenter. But read Acts 10. ver. 38, to 43. you ſhall find theſe words, God anointed Jeſus of Nazareth with the Holy Ghoſt, and with the power, who went about doing good, and healing all that were oppreſſed of the devil; for God was with him: And we are witneſſes of all things that he did, both in Jeruſalem, and in the land of the Jews; whom they ſlew, and hanged on a tree, even Jeſus of Nazareth; him God raiſed up the third day, and ſhewed him openly, not to all the people, but unto witneſſes, choſen before of God; even to us who did eat and drink with him, after he roſe from the dead. And he commanded us to preach unto the people, (that is, God commanded us) and to teſtify (that is, to be bold in our preaching) that it is he (namely, Jeſus of Nazareth, whom the Jews did thus crucify) which was ordained of God to be judge of quick and dead. This is he alſo that is ſpoken of in Acts 17. 30, 31. The times of this ignorance God winked at (meaning mens being without the goſpel) but now commandeth all men every where to repent, becauſe he hath appointed a day (which day is the day of judgment, Mat. 12. 36.) in the which he will judge the world in righteouſneſs, by that man (namely Jeſus of Nazareth) whom he hath ordained, (compare this with that in Acts 10. 38, to 42. whereof he hath given aſſurance to all men) that is, hath given a ſure ſign unto all men in that he hath raiſed him, (that is, in that he hath raiſed Jeſus of Nazareth) from the dead. This alſo is Chriſt's own meaning, Mat. 24. where ſpeaking of his ſecond coming, he ſtyleth himſelf the Son of man, ſaying; and then ſhall appear the ſign of the ſon of man, and ſo ſhall the coming of the ſon of man be, ver. 27. So ſhall the coming of the ſon of man be, ver. 37. So ſhall alſo the coming of the ſon of man be, ver. 39. Where by the way it is obſervable to ſee how the Lord of life and glory doth in this chapter, where he ſpeaketh of his ſecond coming, for the moſt part ſtile himſelf the ſon of man. Sure he doth it to this end, becauſe he will not have his humanity and the doctrine thereof, to be razed out from under heaven: For he knew, that in the laſt days, there would come mockers walking after their own luſts, and ſaying, where is the promiſe of his coming, 2 Pet. 3. 3. I could multiply ſcriptures to prove this doctrine of his ſecond coming, as Heb. 9. ver. laſt, 2 Pet. 3. 2 Theſ. 1. 6, 7, 8. Luke 21. Mat. 24. Mat. 25. Rev. 22. 7, 12. and the laſt. 2 Cor. 5. 10. Rom. 14. 10. Acts 24. 25. But,

Secondly, I will ſhew you that his coming will be ſhortly. It is true, no man can tell neither the day nor the hour, yet ſo far as the ſcriptures will give us light into the neareſt of his coming, ſo far we may go. And if you read Mat. 24. you ſhall ſee many ſigns of his coming ſpoken of.

1. There is falling away from the faith ſpoken of. And that hath been fulfilled and is fulfilling every day.

2. Wars and rumours of wars is another ſign that his coming doth draw nigh, even at the doors.

3. The love of many waxing cold, is another ſign that it is nigh, even the coming of Chriſt: And how cold is the love of many at this day? They that were hot two or three years ago, are now grown lukewarm and cold. They are cold in the Lord's appearing. They are cold in the profeſſion of the goſpel. They are cold in love to the ſaints, they are cold in the worſhip of God; Yea, very cold, which is a notable demonſtration that the coming of the Lord draweth nigh.

4. The ſtars falling from heaven; (That is profeſſors falling from the faith which once they profeſſed) is another ſign that the coming of the Lord is at hand: And how many profeſſors do you ſee now a-days, fall from the doctrine of God, and his Son Jeſus Chriſt, as though there were no ſuch thing as a world to come, and no ſuch thing as a Lord Jeſus Chriſt, and his ſecond coming.

5. Many poor ſouls will go on in their profeſſion with lamps without oil, juſt before his ſecond coming. And the Lord knows that moſt of the profeſſors of this generation, are ſuch kind of profeſſors, yea, very fooliſh profeſſors, which is another ſure ſign, that the coming of the Lord draws nigh.

6. When the time of Chriſt's ſecond coming is at hand, there will be but a very little faith in the world. And the Lord knows, that there be many, who are now as high as lucifer, that at that day for want of faith will be thrown down to the ſides of the pit: even in the very belly of hell.

7. Another ſign of Chriſt's ſecond coming, is the carnal mindedneſs of the moſt of the world; and the very carriages of almoſt all men now living do diſcover this truth to be at this day fulfilled, and know that when they ſhall ſay peace and ſafety, then ſudden deſtruction comes, and they ſhall not eſcape, 1 Theſ. 5. 1, 2, 3, 4.

8. Before Chriſt's ſecond coming, there ſhall come many falſe Chriſt's, and falſe prophets, and ſhall ſhew great ſigns, and wonders, to ſeduce if it were poſſible the elect. And is not this more clearly fulfilled in our days then ever it was, eſpecially among thoſe men called quakers, who being as perſons, whoſe conſciences are ſeared with an hot iron, and they being ſealed up unto deſtruction, do ſome of them call themſelves Chriſt, and ſhew great ſigns, (as their quaking) and ſuch a legal holineſs, as makes the ſimple admire them, and wonder after them, which ſhews the coming of Chriſt to be very nigh.

9. Before Chriſt's ſecond coming, there ſhall come ſcoffers in the world, walking after their own luſts, and if ever this ſcripture was fulfilled; it is fulfilled on theſe men called quakers: For they are the men, that at this day make a mock at Chriſt's ſecond coming, which ſhall be from heaven without; and therefore ſaith the Holy Ghoſt, theſe mockers ſhall be ſuch as ſhall ſay, where is the promiſe of his coming? For ſince the fathers fell aſleep, all things continue as they were, ſee 2 Pet. 3. 3, 4, 5, 6, 7. And there you ſhall ſee their mocking and the reaſon of it. Read and the Lord give thee underſtanding. But I would not have thee think that I ſpeak at random, in this thing, know for certain, that I my ſelf have heard them blaſpheme; yea, with a grinning countenance, at the doctrine of that man's ſecond coming from heaven above the ſtars, who was born of the Virgin Mary. Yea, they have told me to my face, that I have uſed conjuration, and witchcraft, becauſe what I preached was according to the ſcriptures. I was alſo told to my face, that I preached up an idol, becauſe I ſaid, that the Son of Mary was in heaven, with the ſame body that was crucified on the croſs; And many other things have they blaſphemouſly vented againſt the Lord of life and glory, and his precious goſpel. The Lord reward them according as their work ſhall be.

I could have hinted in many other things which Chriſt and his Apoſtles have ſhewed to be ſigns of his coming. But I ſhall commend the holy ſcriptures unto thee, which are able to make the

Man of God perfect in all things, through faith in the Lord Jeſus.

Now you have alſo the manner of his coming how it ſhall be, moſt notably laid down in the ſcriptures. I ſhall hint in a few things touching it.

As firſt, He will come when there is but very few looking for his coming. When they ſhall ſay peace and ſafety, then ſudden deſtruction cometh, 1 Theſ. 5. 1, 2, 3. which ſudden deſtruction will be at his ſecond coming, for that is it which the Apoſtle ſpake of in thoſe three verſes. Then will all the world be caught at ſuch an unexpected time, that it will come upon them, even as a ſnare cometh upon thoſe creatures that are caught in it. As it is written Luke 21. 35. For as a ſnare ſhall it come on all them that dwell on the face of the whole earth. Which is all on a ſudden, before they are aware.

2. He cometh with all his ſaints and angels. Then will the Lord deſcend from that heaven, into which he is now aſcended, as it is written in 1 Theſ. 4. 16. Then will he come, and all his ſaints with him, as Jude ſaith in his Epiſtle, v. 5. Then ſhall Abel and Enoch, Noah and Abraham, David and Job, Peter and Paul: Together with all the ſaints which have been, now are, or hereafter ſhall be, and they ſhall ſit on the throne with the Lord Jeſus Chriſt, as in Mat. 19. 28. Before whom ſhall all the nations of the world be gathered, as it is written, Joel 3. 12. Let the heathen be weakened (or raiſed out of their graves, Dan. 12. 2.) and come down to the valley of Jehoſhaphat; for there will I ſit to judge all the heathen round about. Which never was yet accompliſhed, though it ſhall certainly be, in God's time: To the aſtoniſhment, and everlaſting damnation of all thoſe that ſhall continue mocking, or ſinning againſt God and his Chriſt.

3. He ſhall come in a flaming fire, (when he doth come again: he will come in ſuch a manner, as will make all that ſhall be found in their ſins rather ſeek to creep under a mountain, than to meet the Lord of glory, Rev. 6. 15.) As Eſay ſaith, For behold the Lord will come with fire, and with his chariots like a whirlwind; to render his anger with fury, and his rebukes with flames of fire, Eſay 66. 15. To execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him, Jude 15. as I ſhall ſhew farther by and by.

And therefore in the next place, I ſhall ſhew you, what ſhall be done when he is come.

Firſt, When Chriſt is come the ſecond time, they that are in their graves ſhall ariſe, and come forth of their graves (as I ſaid before) in which they have lain according to that in John 5. 28. Where Chriſt ſaith, Marvel not at this, for the hour is coming in the which all that are in the graves ſhall hear his voice, and ſhall come forth: they that have done good unto the reſurrection of life; and they that have done evil unto the reſurrection of damnation. You will ſay, Are theſe graves ſpoken of here, the graves that are made in the earth? Yea, that they are, and for a further proof of the ſame, look into Dan. 12. 2. Daniel there ſpeaking of the ſame thing ſaith, And many of them that ſleep in the duſt of the earth ſhall ariſe, or awake, ſome to everlaſting life, and ſome to everlaſting contempt, or damnation.

I ſhall not ſtand here to diſpute any diſtinctions of the reſurrections, only prove that the dead ſhall ariſe; and that is a clear truth from the ſcriptures, Acts 10. 42. Rev. 20. 11, 12, 13, 14. and 1 Theſ. 4. 16. 1 Cor. 15. 52. the dead ſhall be raiſed.

2. He ſhall call all men and women to an account for all their cloſe ſinful thoughts, words and actions; then will the ſecrets of all hearts be made manifeſt. Then ſhall all thy adulterous, and thieviſh, and covetous, idolatrous, and blaſphemous thoughts be laid open, according to that ſaying, Their conſciences alſo bearing them witneſs, and their thoughts the mean time, or while, accuſing, or elſe excuſing one another, Rom. 2. 15. But when? Why, in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, v. 16. See alſo 1 Cor. 4. 5. Therefore judge nothing before the time; What time is that? Why, when the Lord comes; what will he do? He will bring to light the hidden things of darkneſs, that is, all thoſe cunning, cloſe, hidden wickedneſs that thou in thy life-time haſt committed; yea, he will make manifeſt the counſels of the heart; that is, the moſt hidden and ſecret things that are contrived and plotted by the ſons of men; Then ſhall all the midnight whoremongers be laid open with all their ſins; Then thou (it may be) who haſt committed ſuch ſins as thou wouldeſt not have thy neighbour, thy father, thy wife, thy huſband, or any one elſe know of for thouſands, then thou ſhalt have them all laid open, even upon the houſe tops, Luke 12. 1, 2, 3. Then thou that hateſt God's children, his ways, his word, his Spirit; then thou that makeſt a mock at Jeſus of Nazereth's ſecond coming, then thou that liveſt in open prophaneneſs, or ſecret hypocriſy, then I ſay, will be ſuch a time of reckoning for you, as never was ſince the world began, then you that ſhall die in your ſins, will cry to the mountains, fall on us, and cover us from the face of him that ſits on the throne, and from the wrath of the Lamb (which Lamb is the Man Chriſt Jeſus, Joh. 1. 19.)

And ah, my friends! If the very looks of God be ſo terrible, what will his blows be, think you? Then if all thy idle words ſhall be accounted for, as it is written, But I ſay unto you that every idle word that men ſhall ſpeak, they ſhall give an account thereof in the day of judgment, Mat. 12. 36. and alſo all thy filthy actions ſhall be then regarded in ſuch ſort, as thou ſhalt receive a juſt recompence for them. And know, ſaith the ſcripture, that for all theſe things, God will bring thee into judgment, Eccleſ. 11. 9. Then

Thou that art an unbeliever ſhalt be ſure to fall under the judgment for all thy ſins.

Firſt, thou muſt give an account.

Secondly, thou muſt fall in the judgment. Oh my friends, there are hot days a coming for all thoſe that are found out of the Lord Jeſus: Behold, ſaith Malachi, the days come that ſhall burn as an oven, and all the proud, yea, all that do wickedly ſhall be as ſtubble; and the day that cometh ſhall burn them up, ſaith the Lord of hoſts; and it ſhall leave them neither root nor branch. The day of judgment will burn like an oven, and all that have not the righteouſneſs of Chriſt upon them ſhall be as ſtubble. Ah friends, put a red hot oven, and ſtubble together, and what work will there be? even the one will burn and deſtroy the other.

3. When Chriſt doth come the ſecond time, another end of his coming will be to purge out all things that offended in this kingdom, Mat. 13. 41, 42. Then ſhall the Son of Man ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them that do iniquity, and ſhall caſt them into a furnace of fire; there ſhall be weeping and gnaſhing of teeth. There are many things that do offend in his kingdom now: namely, the lukewarm profeſſor, he doth offend firſt the Lord, ſecondly, his people. But then thou lukewarm offending profeſſor ſhalt offend the church of God no more.

Secondly, The looſe profeſſors do alſo offend God, Chriſt and his church.

Firſt, He ſcandals the goſpel by his looſe walking, and naughty carriages.

Secondly, He doth make the world blaſpheme the name of God by the ſame.

Thirdly, He grieves the hearts of God's people, Phil. 2. 18. But know that thou alſo ſhalt be taken away from offending any more, God, Chriſt, and his ſaints, and thou ſhalt have weeping and gnaſhing of teeth, for thy thus offending, Mat. 18. 6, 7.

4. Another end of Chriſt's ſecond coming, is to cut off all the ignorant perſons that are in the world. There is a generation of poor ſouls that do think to be excuſed for their ignorance: Alas! ſaith one, I am a poor ignorant man, or woman; and therefore I hope that the Lord will have mercy upon me: we cannot, ſay others, do as ſuch and ſuch, and will the Lord condemn us? and thus poor ſouls, as they are in the broad way to deſtruction, leaſt they ſhould miſs of the way to hell; do ſwallow down by cluſters, that which will poyſon them, body and ſoul for ever and ever.

But you will ſay, what, will not the Lord have mercy on ignorant ſouls?

Anſw. Not on thoſe who live and die in their ignorance. He himſelf hath ſaid, Eſa. 27. 11. Becauſe it is a people of no underſtanding, therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour. Again, Paul alſo in that 2 Theſ. 1. 8. ſaith, that when Jeſus Chriſt ſhall come to judge the world, he doth come to take vengeance on all them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt.

But ye will ſay, who are thoſe ignorant perſons, that ſhall find no favour at that day? or how doth the ignorance diſcover itſelf?

I ſhall only mention three or four ſorts of men; and leave thee to the ſcriptures, which if thou read them diligently, will further lay them open before thee

And firſt, the profane ſcoffer, who makes a mock at the truths of God, and ſo goes on in his ſins, for this ſee in 2 Pet. 3. 3. which the Apoſtle attributes to their ignorance, ver. 5. And therefore he likens them to brute beaſts, Chap. 2. 10. and 12. verſes, who walk after the fleſh in the luſts of uncleanneſs, and ſpeak evil of the things they underſtand not, and ſhall utterly periſh in their corruption; who becauſe they underſtand not the ſcripture, nor the power of God in them, ſpeak evil of the truths therein contained, and think the Lord like unto themſelves, Pſal. 50.

Secondly, The formal profeſſor, who hath only a notion of the goſpel, and ſome ſeeming holineſs, but wants goſpel faith: ſuch are called fooliſh virgins, Mat. 25. 2, 3. to whom Chriſt will ſay in that day, Verily, I know you not. Add hereto, thoſe that think it enough to confeſs Chriſt with their mouths, and profeſs that they know God, but deny him in their works; ſuch notwithſtanding all their profeſſion, ſhall, if they ſo continue, periſh eternally, being abominable, diſobedient, and to every good work reprobate, or void of judgment, that is, ignorant, Tit. 1. ver. 16.

3. The legal righteous man or woman, tho' they walk blameleſs, as touching the righteouſneſs that is in the law: for they being ignorant of God's righteouſneſs, go about to eſtabliſh their own righteouſneſs, as reading, hearing ſermons, prayers, publick or private, peaceableneſs with their neighbours, faſting, alms, good works as they count them, juſt dealings, abſti-

nence from the groſſer pollutions of the world, ſtricter obedience to the commandments of the firſt and ſecond table; all which with many other things may be comprehended in their own righteouſneſs, and it is grounded on their ignorance, and goes on in rebellion; and ſuch ignorant perſons ſhall in that day periſh, not ſubmitting through ignorance to the righteouſneſs of God, Rom. 10. 3. compared with Luke 19. 27. where Chriſt ſaith, that when he ſhall come the ſecond time, he will command thoſe his enemies, who ſubmitted not themſelves to him, who is called the righteouſneſs of God, Eſa. 46. 13. or would not have him to reign over them, to be ſlain before his face.

4. Thoſe whoſe hearts are ſet upon the world, and follow the alluring perſwaſions of it; the Lord calls ſuch fools, Luke 12. 20. and Prov. 7. 7. who go after it (viz. the world, held forth by a ſimilitude of a woman with the attire of an harlot) as an ox to the ſlaughter, or a fool to the correction of the ſtocks, till a dart ſtrike thorow his liver, as a bird haſteth to the ſnare, and knoweth not that it is for his life: and knows not, mark, it is through ignorance, ver. 23.

A fit end of Chriſt's coming, is, that his righteous ones might ſhine as the ſun in the glory, or kingdom of their father, Mat. 12. 43. there are many things that do hinder the people of God from ſhining forth as the ſun now.

As firſt, They have a body of death, which makes them fetch many a groan in their journey to Canaan, Rom. 7. 24. 2 Cor. 5. 2. They meet with many a ſad temptation, which alſo makes them in heavineſs many a time, 1 Pet. 1. 6. They have alſo many other things that do hinder their ſhining now; but then the body of death ſhall be left off. My meaning is, that ſin ſhall be no more in the natures of God's people then: Their bodies that are now ſo vile, ſhall then be made like unto the glorious body of the Son of God, who ſhall change our vile bodies, that it may be like unto his glorious body according to the working, whereby he is able to ſubdue all things unto himſelf, Phil. 3. ver. 21.

6. Another end of Chriſt's coming ſhall be to take an account of his children, how they have laid out their talents, that he hath committed to their truſt, Mat. 25. 19. Rom. 14. 12. 2 Cor. 5. 10.

7. Another end of his coming is, to ſet up his kingdom, which will be glorious indeed at his appearing, 2 Tim. 3. 1. Rom. 8. 19, 20, 21. I do but touch theſe things, becauſe I would haſten towards a concluſion: many other things might have been ſpoken to, but at this time I ſhall forbear.

But you will ſay, Who ſhall ſtand when he appears? why, I told you before, that the ungodly ſhall not ſtand in the judgment, nor ſinners in the congregation of the righteous, Pſal. 1. 5. let him be cloſe or prophane, as I told you even now, all ſhall be laid open, all ſhall be made manifeſt, all ſhall come into judgment.

Ah poor ſoul! It is not then thy brave words will ſave thee; it is not thine eloquent tongue that will then do thee any good, if thou be without the wedding garment thou wilt be ſpeechleſs, as in Mat. 22. 12. But thou that art a converted perſon, ſhalt ſtand in the judgment; thou that art born again ſhalt enter into the kingdom, and none elſe, John 3. 5. Rev. 21. 27.

But how ſhall I know that I am born again?

Anſw. Why, if thou art born again, then thou knoweſt that thou waſt not born a chriſtian at firſt, Eph. 2. 1, 2, 3. You hath he quickned, who were dead in treſpaſſes and ſins.

2. Thou knoweſt that once thou hadſt no faith in the Lord Jeſus; and wert convinced of ſin becauſe thou didſt not believe in the Son of Mary, John 16. 9.

3. Thou ſeeſt all true joy through the blood and righteouſneſs of the Son of Mary, 1 Cor. 15. 57. Rom. 7. 24, 25.

4. Art thou born again? Then thou canſt not be quiet till thou ſeeſt God ſmile, and lift up the light of his countenance upon thee, 2 Cor. 4. 6. Pſal. 4. 6. and that through the face of the Son of Mary, the Son of God.

5. Thou knoweſt that God hath given thee thy faith, Phil. 1. 29. Eph. 2. 8.

6. Art thou born again? Then thou knoweſt that the doctrine of the Son of Mary the Virgin, is a right doctrine, 2 John 9.

7. Then alſo thou lookeſt for the perſonal appearing of the Son of Mary from heaven in the clouds, Rev. 1. 7. the ſecond time, Heb. 9. 28.

Theſe things, though plain, yet if the Lord ſet them home upon thy conſcience, may be profitable both to thee and me. Therefore let us examine the matter a little. And firſt,

Thou thinkeſt that thou art a chriſtian; thou ſhouldeſt be ſorry elſe: Well, But when did God ſhew thee that thou wert no chriſtian? When didſt thou ſee that: And in the light of the Spirit of Chriſt, ſee that thou wert under the wrath of God becauſe of original ſin? Rom. 5. 12. Nay, doſt thou know what original ſin means? Is it not the leaſt in thy thoughts? And doſt thou not rejoice in ſecret, that thou art the ſame that thou ever wert? If ſo, then know for certain that the wrath of God to this very day, abideth on thee, John 3. 36. And if ſo, then thou art one of thoſe that will fall in the judgment, except

cept thou art born again, and made a new creature, 2 Cor. 5. 17.

But Secondly, thou thinkeſt that thou haſt been born again, ('tis well if thou haſt) but leaſt thou ſhouldeſt deceive thy poor ſoul, I pray the conſider, when did the Spirit of the Lord Jeſus ſhew thee, that thou hadſt no faith in thee by nature? And when did the Spirit of Chriſt convince thee of ſin, becauſe thou didſt not believe in him? It may be thou haſt been convinced of ſins againſt the law, by the law and thine own conſcience, as the Phariſees were, John 8. 9. and Rom. 3. 20. I, but when didſt thou ſee thy ſelf a loſt creature for want of faith in the Son of Mary? If not, thou haſt not been ſavingly convinced by the Spirit of Chriſt; for that when it convinceth effectually of ſin, it convinceth of unbelief; though thou haſt been never ſo much convinced of ſins againſt the law, if thou haſt not ſeen thy ſelf under the power and dominion, guilt and puniſhment of ſin, becauſe thou didſt not believe in Chriſt, thou haſt not yet been ſavingly convinced; for that's one work of the Spirit to convince of ſin, Becauſe they believe not on me, ſaith Jeſus the Son of Mary, who was eſpouſed to Joſeph the carpenter: But on the contrary, doſt thou not ſay in thy heart, thou never hadſt thy faith to ſeek, but haſt always believed with as good a faith as any one alive? If ſo, then know for certain that thou haſt no faith of the operation of God in thee, according to God's ordinary working; and if ſo, then know that if the Son of Man ſhould come to judge the world at this moment of time, that thou with all thy faith (thou thinkeſt thou haſt) wouldeſt fall in the judgment, 2 Theſ. 2. 12.

3. Art thou born again? Then thou ſeeſt that thy great ſin was want of faith in the Son of Mary. Then thou ſeeſt that it is he that was ſent of God to die for the ſins of the world, John 1. 19. and 3. 16, to 20. Acts 13. 38, 39. and that thou art compleat in him, without any works of the law, Rom. 4. 4. then thou rejoiceſt in Chriſt Jeſus, and putteſt no confidence in the fleſh, Phil. 3. 3. yet thou rejoiceſt in the fleſh and blood of the Son of Mary, knowing that his fleſh is meat indeed, and his blood is drink indeed, John 6. 55. out of which thou wouldeſt very willingly make thy life all thy days; out of his birth, obedience, death, reſurrection, aſcenſion, and glorious interceſſion, now at the right hand of his Father, Heb. 7. 24, 25. but if thou art wavering in theſe things, know that thou art but a babe at the beſt, and for ought thou knoweſt, God may cut thee off in thy unbelief, and caſt thee into utter darkneſs, where there ſhall be weeping and wailing and gnaſhing of teeth.

4. Art thou born again? Then thou ſeeſt all true peace and joy comes through the blood of the Son of Mary, and his righteouſneſs, as in Rom. 7. 24. and 1 Cor. 15. 57. there are many poor ſouls that are taken up with raptures of joy, and falſe conceited conſolation, John 16. 20. which doth come from the devil, and their own deceitful hearts; but their joy ſhall be turned into mourning and ſorrow of heart, Luke 6. 24, 25. but thou that art a chriſtian in deed, and not in word only, rejoyceſt in Chriſt Jeſus the Son of Mary; yea, though now you ſee him not, yet believing, you rejoice with joy unſpeakable and full of glory, 1 Pet. 1. 8. And theſe two things are the fruits of thy faith, and of thy joy.

1. The Lord Jeſus Chriſt is very precious unto thee. 1 Pet. 2. 7.

2. Thou doſt purify thine heart by this faith, and the power of the Spirit of Chriſt, which thou haſt received into thy ſoul, Rom. 8. 13. Acts 15. 9. and 1 John 3. 3. But if thy guilt of ſin goes off, and convictions go off any other way than by the blood and righteouſneſs of the Man Chriſt Jeſus, thy guilt goes off not right, but wrong, and thy latter end will be a very bitter end without faith and repentance; for it is his blood through which all true peace comes, Col. 1. 20. and there is no other name under heaven given among men, whereby we ſhould be ſaved, but by the Lord Jeſus of Nazareth, Acts 4. ver. 10, to 13, compared together.

5. Art thou born again? Then thou canſt not be quiet till thou doeſt ſee God lift up the light of his countenance upon thee; yea, thou haſt ſuch a deſire after the light of God's countenance, that all the glory, riches, honour, pleaſure, profits, &c. of this world will not ſatisfy, till thou doeſt ſee God to be a reconciled Father to thee in the Lord Jeſus Chriſt, as it is Pſal. 4. 6. John 14. 8. Pſal. 35. 3. Then thou wilt not be quiet till thou doſt hear from the Son of Mary, which is the Lord of glory, 2 Cor. 12. 9. 1 Cor. 2. 8. ſuch a voice as this, Son be of good chear, thy ſins are forgiven thee: And my grace is ſufficient for thee. But if thou canſt content thy ſelf with any thing below this, thou wilt, when all comes to all, be found but a rotten-hearted profeſſor, who will have thy portion among the ſlothful ones, who will fall in the judgment of the ſon of man, when he comes in flaming fire with his mighty angels, 2 Theſ. 1. 8.

6. Art thou born again? Then thou knoweſt that God hath given thee thy faith that thou haſt in his Son: Then thou art to ſay through grace, there was a time in which I had no faith; there was a time in which I could not believe in the Son of God for eternal life. But God who is rich in mercy, for his great love wherewith he loved me, even when I was dead in ſins and unbelief:

unbelief; (which is the greateſt) hath quickened me together with Chriſt: By grace I am ſaved, Eph. 2. 4. 5. Through faith, verſe 8.

7. Art thou born again? Then thou knoweſt that the doctrine of the Son of God, the Son of Mary, is a right doctrine, which is this:

Firſt, That the Son of God which was with his Father before the world was, (John 1. 1. and 17. 5.) came into the world in the fulneſs of time, and was made in the likeneſs of man, Phil. 2. 7. being made of a woman or virgin, made under the law, to redeem them that were under the law, Gal. 4. 4. And that was done in this wiſe. What the law could not do in that it was weak through the fleſh, that is, through our fleſh, God ſending his own Son in likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh, that is, condemned him in the fleſh for the ſins of poor ſinners: For this, compare Rom. 8. 3. and 2 Cor. 5. 21. with Gal. 3. 13. and it will appear clearly to be the truth of God: Alſo, that this Son of God, which is the true God, as well as the Son of Mary, did bear our ſins in his own body on the tree, 1 Pet. 2. 24. and did ſpill his own blood, which is alſo the blood of God, Acts 20. 28. that he died, and was laid in Joſeph's ſepulchre, John 19. 38, to 42, and roſe again the third day, Acts 10. 40. that very Man, Luke 24. 39, to 45. and aſcended up into heaven in a cloud, Acts 1. 9, to 12. and there ever lives to make interceſſion for us, that very man Heb. 7. 24, 25. 8. 3. and 10. 12.

And in the laſt place, If thou art a chriſtian, then thou lookeſt for that very Jeſus again, whom the Jews did crucify, John 19. whom God raiſed again, as it is 1 Theſ. 1. 10. I ſay, thou lookeſt, thou waiteſt, thou haſteneth after the coming of this Lord Jeſus, which doth deliver thee from the wrath to come, 2 Pet. 3. 10, to 13. Heb. 9. 26, to 29. 1 Theſ. 1. 10. Yea, thou knoweſt, that this very man ſhall ſo come in like manner, as his diſciples did ſee him go into heaven, which was a very man, Luke 24. 39. compared with ver. 50. 51. of the ſame chapter. Yea, in a cloud he went away from his diſciples, and in the clouds he ſhall come again, Rev. 1. 7. to judge all that are in their graves, John 5. 28, 29. Dan. 12. 2. and ſhall receive all that look for, and love his ſecond coming, to himſelf, Heb. 9. 27, 28. And they ſhall be for ever with him, 1 Theſ. 4. 16, 17. But the wicked ſhall be caſt into eternal damnation, Matt. 25. 46. Theſe things, I ſay, if thou be a chriſtian indeed, thou believeſt, and owneſt, and the faith of them doth purify thy heart, 1 John 3. 3. and wean thee from this world, and the things thereof; and if it is not from this principle, that is, if thy obedience do not flow from this faith, which is the faith of God's elect, as I have proved at large, thy obedience, thy zeal, thy ſelf-denial, thy holineſs, righteouſneſs; yea, all that thou canſt do, is but ſin in the ſight of the great God of heaven and earth, Heb. 11. 6. Rom. 14. 23. For all true ſanctification comes thro' the name of the Lord Jeſus Chriſt, by the operation of the Spirit of God, 1 Cor. 6. 11. But ye are waſhed; but ye are ſanctified; but ye are juſtified, in the name of our Lord Jeſus, and by the Spirit of our God: And in Cant. 1. 3. Thy name is as an ointment placed forth, therefore do the virgins love thee.

Well then, ſeeing this is a truth of ſo great concernment, I beſeech you ſeek to be throughly rooted into it by faith. And that thou mayeſt ſo be, examine thy heart; yea, beg of God to help thee to examine it, and to throw out all that fancy that thou takeſt inſtead of faith; alſo throw away all thine own wiſdom; yea, thy own righteouſneſs alſo, and come to God in the name of the Son of Mary, which is the Son of God, and beg faith of him, true faith, the faith of the operation of God; ſuch a faith as he gives to his own elect, which will ſhew thee clearly of theſe things; ſo that thou ſhalt not deceive thy ſelf with a fancy of them; and the advantages will be many.

1. It will comfort thy heart againſt perſecutions, temptations, and croſs providences, as alſo James ſaith to his perſecuted brethren; Be patient my brethren, ſaith he, eſtabliſh your hearts, for the coming of the Lord draws nigh, Jam. 5. 8.

2. It will through grace, wean thy heart and affections abundantly from this world, and the things therein. Who is he that overcomes the world, (ſaith John) but he that believes that Jeſus is the Son of God? 1 John 5. 5. Who is he alſo that purifies his heart, but he that looketh for the ſecond coming of Chriſt from heaven (as in 1 John 3. 3. compared with 2 Pet. 3. 10, 11.) to judge the world?

3. Hereby thou wilt be able to judge of all doctrines whatſoever, though they come never ſo nigh the truth, yet if they be not indeed the very truth, thou wilt find them and their doctrine liars, Rev. 2. 2. and 1 Cor. 2. 15.

4. If thou be'ſt thoroughly ſet down in this doctrine, even in the faith of this doctrine which I have held forth unto thee, thou wilt not be taken with any other doctrine whatſoever. What is the reaſon I pray you, that there are ſo many giddy-headed profeſſors in theſe days, that do ſtagger to and fro like a company of drunkards, but this, They were never ſealed in the doctrine of the Father, and the Son? They were never enabled to believe that that child that was born of the virgin Mary, was the mighty God, Iſa. 9. 6. No,

ſaith Chriſt, he that is built upon this rock (meaning the faith of himſelf, which is to believe that the Son of Mary is the Chriſt of God, Mat. 16. 16,) the gates of hell ſhall not prevail againſt him, verſe 18.

5. The faith of this doctrine, will make thee labour in the work of God in the world, Oh, it will liven thy heart in the work of the Lord; eſpecially, if thou liveſt in the faith of thy intereſt in Chriſt, it will make thee labour to be found watching when thy Lord ſhall return from the wedding; that when he doth come, thou mayſt open to him immediately, Luke 12. 35, 36.

Now ſeeing the coming of the Lord Jeſus Chriſt is ſo nigh, even at the doors, what doth this ſpeak to all ſorts of people (under heaven) but this? Firſt, to ſee whether they have oil in their lamps or not; that is, to ſearch and ſee, whether the Spirit of the Man Chriſt Jeſus be in them or no; for he that hath not the Spirit of Chriſt in him, is none of Chriſt's, Rom. 8. 9. Thou that haſt not the Spirit of Chriſt in thee, why, at that day (let thy profeſſion be what it will) he will ſay to thee, Depart, I know you not, Mat. 25. and if ſo, then thy latter end will be worſe than thy beginning, as in 2 Pet. 2. 20.

2. Then what will become of all the profane, ignorant, ſcoffers, ſelf-righteous, proud, baſtard-profeſſors in the world? If the children of God ſhall ſcarcely be ſaved, where ſhall the ungodly, and the ſinner appear? 1 Pet. 4. 18.

3. Then what will become of all thoſe that creep into the ſociety of God's people without a wedding garment on? Why, it will be ſaid unto them, Friends, how came you hither? Take them and bind them hand and foot, and caſt them into utter darkneſs; There ſhall be weeping and gnaſhing of teeth, Matt. 22, 11, 12, 13.

4. Then what will become of all thoſe that mock at the ſecond coming of the Man Chriſt, as do the Ranters, Quakers, drunkards, and the like? Why read their doom in Matt. 24. 50, 51. The Lord of that or theſe ſervants, ſhall come in a day when they look not for him, and in an hour that they are not aware of, and ſhall cut them aſunder, and appoint them their portion with hypocrites, And there ſhall be weeping and gnaſhing of teeth.

5. Then what doth this ſpeak to the Lord's own people? Surely this, that they ſhould be in a watchful poſture, Mark 13. 37.

Watch therefore over your own hearts, leaſt they ſhould be over-charged with ſurfeiting and drunkenneſs, and the cares of this life, and ſo that day come upon you unawares; for as a ſnare ſhall it come upon all the dwellers upon the face of the earth, as it is in Luke 21. 34, 35, 36.

2. Watch over the devil's temptations. Oh, have a care in the firſt place, leſt by any means, as the ſerpent beguiled Eve, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt: And the rather, becauſe at this day he is very buſy with his doctrines, and his miniſters; trying all ways, if by any means he might deceive you with fair ſpeeches, and inticing carriages; with a fair ſhew in the fleſh, yet denyiing the Lord, and refuſing to be juſtified by the blood of Jeſus the Son of Mary, the Son of God: Watch I ſay over the devil touching doctrines, for he labours as much this way as any way, for he knows if he can but get you to lay a rotten foundation, he is ſure of you, live as godly in your conceit as you will, and therefore, it is worth your obſervation, in that 24th of Mat. when Chriſt is ſpeaking of the ſigns of his coming, be breaks forth with a warning word to his diſciples, to beware of falſe teachers, ver. 4. the very firſt words that he anſwers to a queſtion that his diſciples put to him is this, Take heed that no man deceive you. Again, ver. 11. And many falſe prophets ſhall ariſe, and ſhall deceive many. And in ver. 24. he ſaith again, For there ſhall come, or ariſe, falſe Chriſts and falſe prophets, and ſhall ſhew ſigns and wonders, inſomuch, that if it were poſſible, they ſhould deceive the very elect.

3. Take heed that he doth not deceive you in point of worſhip, that he make you not ſlight any of the ordinances of God; for if he do, he will quickly make way for another temptation.

4. Take heed that you alſo have not your lamps to trim when the bridegroom comes; if you have, you may peradventure be aſhamed and bluſh before him at his coming, 1 John 2. laſt ver. Therefore content not yourſelves with a profeſſion of Chriſt, and no more, for the devil may deceive, yea, doth deceive a profeſſing people many times. And if he will deceive a profeſſing generation, he muſt come in this manner:

Firſt, Under the name of Chriſt.

Secondly, With a fair ſhew in the fleſh of outward holineſs, Gal. 6. 12.

Thirdly, He muſt come with good words and ſpeeches, Rom. 16. 18. Now though he come to drunkards, ſwearers, whoremongers, thieves, lyars, murderers, and covetous perſons, in his black colours; yet if he will come to deceive a profeſſing party, he muſt appear like an angel of light. And the reaſon why ſouls are deceived by him in theſe his appearances, is becauſe they are not able to diſtinguiſh betwixt the law and the goſpel, the convictions of conſcience by the law only, and convictions by the Spirit, but do (though they profeſs the Lord Jeſus) give ear to every wind of doctrine, and being unſtable, as Peter ſaith, do fall into the temptations of the devil, in wreſting the ſcriptures to their own deſtruction, 2 Pet. 3. 16.

In a word, you that have not yet laid hold on the Lord Jeſus Chriſt, for eternal life, lay hold upon him, upon his righteouſneſs, blood, reſurrection, aſcenſion, interceſſion, and wait for his ſecond coming to judge the world in righteouſneſs, Acts 17. 31. And you that have laid hold, I ſay to you, lay faſter hold on your Lord Jeſus, Whoſo hath ears to hear, let him hear, Mat. 13, 43.

Now, That thou mayſt the more clearly underſtand my faith in the doctrine of God's dear Son, I have thought good to hold forth again the doctrine of the former treatiſe by way of queſtion and anſwer, as followeth.

Queſt. Seeing there are many falſe Chriſts gone out into the world, according as was propheſied of in former times (Mat. 24. 5. 23.) by the Lord himſelf; And ſeeing (if we be ſaved) we muſt be ſaved by a Chriſt; for he that miſſes of him (ſaith the ſcriptures) cannot be ſaved, becauſe there is no way to come to the Father but by him, as it is written, John 14. 6. Act 4. 12. How therefore, is the knowledge of the true Chriſt to be attained unto, that we may be ſaved by him?

Anſ. Indeed to know Chriſt, (God's Chriſt) is as the ſcripture ſaith, the one thing neceſſary, Luke 10. 42, without which all other things will avail nothing: And therefore I ſhall according to the ſcriptures.

Firſt, Tell you what God's Chriſt is. And,

Secondly, How the knowledge of him is attained unto.

And therefore, firſt, God's Chriſt is true God, and true man.

That he is true God, is manifeſt by that ſcripture, in Iſa. 9. 6. where it is ſaid, to us a child is born, to us a Son is given, and the government ſhall be upon his ſhoulders, and his name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace, alſo 1 John 5. 20. And we are in him, that is true, (ſaith the apoſtle) even in his Son Jeſus Chriſt, this is true God, and eternal life, ſee Heb. 1. 8. John 1. 12. Rom. 9. 5. John 20. 28.

But Secondly, That he is true man, ſee again, Iſa. 9. 6. where it is ſaid, Unto us a child is born, unto us a Son is given; and compare it with Matt. 1. 21. where it is ſaid, And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins, ſee John 1. 14. And the word was made fleſh, 1 Tim. 3, 16. God was manifeſted in the fleſh. Theſe two ſcriptures are expounded by Heb, 2. 14. where it is ſaid, Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that is, of fleſh and blood, ſee Rom. 8. 3. and compare it with Luke 24. 39. where Chriſt ſaith, Behold my hands and my feet, that it is I myſelf; handle me and ſee, for a ſpirit hath not fleſh and bones as ye ſee me have. And he doth often call himſelf by the name of the Son of man (Mat. 24. Mat. 16. 13.) to ſignify that he is very man, as well as very God.

Queſt. But why was he true God and true man?

Anſ. He was true man, becauſe man had offended, and juſtice required that man ſhould ſuffer and make ſatisfaction, and ſo it is written. 1 Cor. 15. 21. For ſince by man came death, by man came alſo the reſurrection of the dead. And again, All we like ſheep have gone aſtray, and the Lord hath laid on him the iniquities of us all. And in 1 Pet. 2. 24. where that 53. of Iſa. is mentioned, he ſaith, Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin ſhould live unto righteouſneſs, by whoſe ſtripes we are healed. And again, God did prepare this body, the human nature of Chriſt, that it ſhould be a ſacrifice for ſins, wherefore he ſaith, Sacrifices and offerings (that is ſuch as were offered by the law of Moſes) thou wouldeſt not have; but a body haſt thou prepared me, Heb. 10. 5. In this body which God had prepared for him, which he took of the virgin, Gal. 4. 4. in this he did bear all the ſins of all his elect, 1 Pet. 2. 24.

And he muſt needs be true God, becauſe, it was an infinite God that was tranſgreſſed againſt, and juſtice required an infinite ſatisfaction, and therefore he muſt be infinite that muſt give this ſatisfaction, or elſe juſtice could not be ſatisfied, and ſo it was written, where the apoſtle is telling the paſtors of the church of Epheſus, by what they were redeemed, he tells them, that God did purchaſe them with his own blood, Acts 20. 28. ſee 1 John 3. 16. where he ſaith. Herein perceive we the love of God, in that he laid down his life for us. Not in his divine, but in his human nature; for as I ſaid before, God's Chriſt was of both natures, Eſa. 9. 6. Rom. 9. 5. 1 John 5. 20. John 1. 1. 14. True God and true man, and the divine nature did enable him to undergo in his human nature, all that ſin, curſe, and wrath that was laid upon him for us; and to overcome, and obtain eternal redemption for us, Heb. 9. 24.

Queſt. How did this Chriſt bring in redemption for man?

Anſ. Why firſt, man broke the law of God; but this man did fulfill it again, and became the end of it for righteouſneſs to every one that believeth, Rom. 10. 4.

2. Man was foiled and overcome by the devil; but this Man Chriſt did overcome him again, Luke 4. Heb. 2. 14, 15. and that for us.

3. Man did loſe the glory of God, but this Man hath obtained it again.

4. Man by ſin loſt eternal ſalvation; but this Man by his own blood hath obtained it again for him, Heb. 9. 12.

5. Man by ſin brought death into the world; But Jeſus Chriſt that Man hath deſtroyed it again, Heb. 2. 14. compared with Hoſea 13. 14. and brought in life and immortality, 2 Tim. 1. 10. Rom. 5. 15.

Queſt. But how are we juſtified by this man's obedience.

All our iniquities were laid upon him, Iſa. 53. 6, 8, 11, 12. And his righteouſneſs is beſtowed on us, if we believe, as it is written, Even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe. And this is it which Paul ſo much ſought after, when he ſaith, Yea doubtleſs, and I count all things loſs, and do count them but dung, that I may win Chriſt, and be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs of God by faith, Phil. 3. ver. 8, 9.

Queſt. How do men come by this righteouſneſs and everlaſting life?

Anſ. By faith men lay hold upon it, and apply it to their own ſouls in particular, Gal. 2. 20. For it is by faith they are juſtified, as alſo ſaith the ſcripture, Rom. 5. 1. That his faith lays hold on and applies, that which this Chriſt of God hath done, and is a doing, and owns it as his own.

Queſt. What is this faith that doth juſtify the ſinner?

Anſ. It is a gift, Eph. 2. 8. fruit, Gal. 5. 22. or work, Theſ. 2. 11. of the Spirit of God, whereby a ſoul is enabled, under a ſight of its ſins, and wretched eſtate, to lay hold on the birth, righteouſneſs, blood, death, reſurrection, aſcenſion and interceſſion of the Lord Jeſus Chriſt, and by the aſſiſtance of the Spirit, whereby it is wrought to apply to all virtue, life and merit of what hath been done and ſuffered, or is a doing by the ſame Lord Jeſus Chriſt, to its own ſelf in particular, Gal. 2. 20. Rom. 7. 24, 25. as if itſelf had really done all that the Lord Jeſus hath done: I do not ſay that the ſoul doth any thing for juſtification, but it doth know, that whatſoever Jeſus Chriſt hath done in point of juſtification, is given to, and beſtowed upon it, Rom. 3. 22. and God finding the ſoul in him, that is in Chriſt, doth juſtify it from all things, from which it could not be juſtified by the law of Moſes, Acts 13. 31, 38.

Queſt. Well, but there is no way to come to the Father of mercies but by this man that was born of the virgin? Is there no way to come to God but by the faith of him?

Anſ. No, there is none other name under heaven given among men, whereby we muſt be ſaved, Acts 4. 12. And Jeſus himſelf, that was born of the virgin Mary, ſaid, I am the way, the truth, and the life: No man cometh to the Father, but by me, John 14. 6.

Queſt. And where is this man, that was born of the virgin, that we may come to the Father by him?

Anſ. He aſcended away from his diſciples in a cloud, into heaven, as we may read, Acts 1. 9, 10, 11.

Queſt. What doth he there?

Anſ. He ever lives to make interceſſion for all that come unto God by him, Heb. 7. 25. That is, they ſhall come out of themſelves to him, and venture their ſouls on what he did and ſuffered when he was on earth, and is doing now in heaven; ſhall certainly be ſaved: For he ever lives to ſave them, that do thus come to the Father by him. And it is, becauſe he ſpilt his blood for all that ſhall by the faith of God's elect lay hold upon him. And thus it is written where he ſaid, We are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus, Mark it, whom God hath ſet forth to be a propitiation, through faith in his blood; to declare his righteouſneſs, that is, to declare God's righteouſneſs, for the remiſſion of ſins that are paſt, through the forbearance of God; to declare, I ſay, at this time, his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth (or layeth hold) on Jeſus, Rom. 3. 24, 25, 26.

Queſt. But did this man riſe again from the dead, that very man, with that very body wherewith he was crucified? for you do ſeem, as I conceive, to hold forth ſo much by theſe your expreſſions.

Anſ. Why do you doubt of it?

Queſt. Do you believe it?

Anſw. Yes, by the grace of the Lord Jeſus Chriſt, for he hath enabled me ſo to do.

Queſt. And can you prove it by the ſcripture?

Anſ. Yes.

Queſt. How?

Anſ. Firſt, From that ſcripture in Luke 24. 37, to 41. where Chriſt himſelf after he was crucified appeared to his diſciples, (who having ſeen him) ſuppoſed they had ſeen a ſpirit. But he ſaid, Why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I myſelf, and do not think you ſee a ſpirit; handle me, and ſee, for a ſpirit hath not fleſh and bones, as you ſee me have. This he ſpake after he was crucified, Luke 23. 33. and buried, ver. 53. and roſe again from the dead, chap. 24. 6, 7. many other ſcriptures could I give for the proof hereof, as Acts 10. 39, to 43. And Acts 13. 28, to 32. 1 Theſ. 1. 10. only read Acts 2. 29, to 32. where the Apoſtle proveth the ſame, bringing in the words of the prophet David for a teſtimony thereof, ſaying, He being a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loyns according to the fleſh, he would raiſe up Chriſt to ſit on his throne (ſaith) he ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption. Mark it, his fleſh did ſee no corruption, ver. 31. But if he had not riſen again, his fleſh had ſeen corruption. But he aroſe again from the dead, that very man, that very body; for his fleſh did ſee no corruption.

Queſt. Why did he riſe again from the dead with that very body?

Anſw. 1. Becauſe it was not poſſible he ſhould be holden of death.

2. Becauſe in his human nature he ſuffered for ſin; Acts 2. 24. and if he had not recovered himſelf from that very curſe, even from under death, and all other things that lay on him, which he had through the ſins of his children ſubjected himſelf unto, he had not overcome ſin, hell, death, the law, and the devil: but had been overcome by them; and if ſo, then had not redemption been obtained for ſinners; for it was at his reſurrection from the dead, that God ſaid unto him, Thou art my Son, this day have I begotten thee: (As ſaith the Apoſtle) And we declare unto you glad tidings, how that the promiſe made unto the fathers, God had fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again: As it is written in the ſecond Pſalm, Thou art my Son, this day have I begotten thee, Acts 13. 30, to 36. And it is this, namely, the reſurrection of that Man from the dead, that doth give us ground of hope; as in 1 Pet. 1. 3. where he ſaith, He hath begotten us again to a lively hope, by the reſurrection of Jeſus Chriſt from the dead.

3. Becauſe God intends to redeem the bodies of his ſaints out of their graves in which they have lain many a year, John 5. 28, 29. Rom. 8. 23. 1 Cor. 15. 52. and to poſſeſs them with his own glory; and when this comes to paſs, then ſhall that ſcripture be fulfilled, that ſaith, He ſhall change our vile body, that it may be faſhioned like to his glorious body, according to the working (of his mighty power) whereby he is able to ſubdue all things to himſelf, Phil. 3. 21. And he hath given us aſſurance thereof, in that he hath raiſed up Jeſus our Lord again from the dead, Acts 17. 31.

Queſt. But do you think, that theſe our bodies that we do carry about with us in this world, after that they are dead and buried, and rotten, ſhall riſe again out of thoſe graves into which they are laid; when the ſcripture ſaith, fleſh and blood ſhall not inherit the kingdom of God?

Anſw. Fleſh in ſcripture is taken more ways than one: 1 Cor. 15. 50. As

Firſt, It is taken for the works of the law; where the Apoſtle ſaith, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye ſo fooliſh, having begun in the Spirit, are ye made perfect by the fleſh? By fleſh here, he means the law; as is clear, if you compare, Gal. 3. 2, 3. with ver. 10, 11, 12. Again, ſometimes fleſh is taken for ſins, Rom. 8. 1, 5. And ſometimes it is taken for the bodies of the ſaints, as ſubject to diſtempers, to pain, ſickneſs, corruptions, to death, by reaſon of ſin, 2 Cor. 4. 11. 2 Cor. 7. 5. Now the Apoſtle in that place, where he ſaith, Fleſh and blood ſhall not inherit the kingdom of heaven, or of God, his meaning is, ſinful fleſh and blood, or the ſin with any imperfection that is in the bodies of the ſaints, ſhall not inherit the kingdom; and that you ſhall find to be the mind of the Holy Ghoſt, if you read with underſtanding the latter end of the ſame verſe, where he ſaith, Neither doth corruption inherit incorruption. That is, ſin, or any imperfection of the body, ſhall not inherit eternal life; for, ſaith he, in ver. 53. This corruptible muſt put on incorruption, and this mortal muſt put on immortality. Mark here, I pray you though he ſaith, Fleſh and blood ſhall not inherit the kingdom of God; yet he ſaith, This corruptible muſt put on incorruption: For the trump ſhall blow, and the dead ſhall be raiſed (as Chriſt ſaith) They that are in the graves ſhall hear his voice, John 5. 28. And ſhall come forth of their graves incorruptible, 1 Cor. 15. 52. And ſhall all appear before the judgment ſeat of Chriſt, 2 Cor. 5. 10. Rev. 12. 12, 13. See alſo that ſcripture, Phil. 3. 20, 21. where the Apoſtle ſaith, He waited for Chriſt the Saviour from heaven. And what ſhall he do when he comes? why, He ſhall change our vile body. Mark it, it muſt be our vile body that muſt be changed. But if it be changed, then how can it be the ſame? not the ſame in reſpect of ſin, or bodily infirmities, but the very ſame in reſpect of ſubſtance: For, ſaith he, It is our vile body that muſt be changed; and it is the very ſame, It ſhall be faſhioned like to his glorious body. And if you aſk, How is it poſſible that this ſhould be done? He anſwers, According to the working whereby he is able to ſubdue all things unto himſelf. Phil 3. 21.

Queſt. But do you think this is certain? methinks the ſcriptures ſeemingly hold forth ſo much, yet I cannot believe it, for it is contrary to all reaſon.

Anſw. Truly the ſcriptures do not only hold forth ſo much ſeemingly, but they do moſt really and plainly hold out theſe things to all thoſe that have received the Spirit of the Lord Jeſus Chriſt. For it is it, and it alone, that can reveal theſe things. For no man knows the things of God, but the Spirit of God. 1 Cor. 2. 11. Now if thou wouldeſt know theſe things, thou muſt firſt receive the Spirit of the Son of God, without which, thou canſt not know ſo much as one of the fundamental truths of the goſpel of our Lord Jeſus Chriſt.

Queſt. But there are thoſe in our days, who reject this doctrine that you lay down, concerning the Lord Jeſus Chriſt, as you lay it down, and they are for a Chriſt within, for a croſs within, for a reſurrection, and interceſſion within; and they do not hold as you do, a Chriſt without, and a reſurrection of Chriſt without; and interceſſion of Chriſt without; I, and they have very much ſcripture for that which they ſay too: And therefore what ſhall ſuch as we do, that ſtand tottering and ſhaking in theſe diſtracted and dangerous times? For our poor ſouls are in very much doubt what way to take.

Anſw. Therefore I will ſpeak a few words to you by way of diſcovery of the falſity of ſuch opinions; and a word of direction, how you ſhould underſtand the truth.

Firſt, Therefore, he that crys up a Chriſt within, in oppoſition to a Chriſt without, that man inſtead of having the Spirit of Chriſt in him, is poſſeſſed with a ſpirit of deluſion; for where the Spirit of Chriſt is in truth, that Spirit cauſeth the ſoul to look to the Chriſt that was born of the Virgin, for all juſtification; as it is written, Howbeit, when he the Spirit of truth is come, he ſhall lead you into all truth? for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you things to come, mark the next verſe, He (ſaith the Son of the Virgin) ſhall take of mine, and ſhall ſhew unto you, John 16. 13, 14. He ſhall take of mine; What is that? Why ſurely it is, he ſhall take of my Godhead, my humanity, my birth, my righteouſneſs, my blood, my death, my reſurrection, my aſcenſion, and interceſſion, my kingly, prieſtly, and prophetical offices, and ſhall ſhew you the life, merit, and value of them. And this was it which was revealed to Paul by the Holy Spirit, here ſpoken of, 1. Cor. 15. 1, to 8. Moreover brethren, ſaith he, I declare unto you the goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand. By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. But what is this doctrine? why, I delivered to you firſt of all, that which I alſe received. What was that? Why, How that Chriſt died for our ſins according to the ſcriptures. And that he was buried, and that he roſe again the third day according to the ſcriptures, (there is his death and reſurrection preached) And that he was ſeen of Cephas, then of the twelve; after that he was ſeen of above five hundred brethren at once, of whom the greateſt part remain unto this preſent, but ſome are fallen aſleep. After that he was ſeen of James, then of all the Apoſtles. And laſt of all he was ſeen of me (ſaith Paul) as of one born out of due time. This is it, I ſay, that the Spirit of Truth doth hold forth to poor ſinners, a Chriſt crucified without the gates of Jeruſalem, Luke 23. 32, 33. buried in Joſeph's ſepulchre, v. 53. riſen again the third day, Luke 24. 6. aſcended away from his diſciple in a cloud into heaven, as in Acts 1. 9, 10, 11. And there ever liveth, that very man, with that very body, to make interceſſion for all that receive him, Heb. 7. 24, 25. Col. 1. 27. This is, I ſay, the doctrine of the Spirit of truth, whatſoever is the ſpirit of errour.

Queſt. But do not the ſcriptures make mention of a Chriſt within, 2 Cor 13. 5.

Anſw. Yes, And he that hath not the Spirit of Chriſt, is none of his, Rom. 8, 9. But he that hath it, is led out of himſelf by it; and as I ſaid before, it ſhews the ſoul, what the bleſſed Son of the Virgin Mary hath done and ſuffered, and is a doing for it. Therefore hereby know we the Spirit of truth from the ſpirit of errour. Every ſpirit that doth confeſs that Jeſus Chriſt is come in the fleſh is of God; That is, that ſpirit that doth confeſs, that Jeſus Chriſt took fleſh upon him, and in that fleſh did bear our ſins, 1 Pet, 2, 24. Col. 1. 20, 21, 22. 1 Pet. 3. 18. 1 Pet. 4. 1. and after he was taken down from the croſs, and laid in a ſepulchre, roſe again from the dead; that very Man with that very body, wherewith he was crucified: That ſpirit that doth believe and confeſs this, is of God, and is the bleſſed Spirit of Chriſt, whereof he ſpake, when he was yet with his diſciples touching his bodily preſence: For he (ſaith the Son of Mary) ſhall glorify me, for he ſhall take of mine and ſhew it to you, John 16. 13, 14.

I have anſwered this already in my epiſtle to the firſt treatiſe. Therefore believe not every ſpirit, but try the ſpirits whether they be of God, for many falſe ſpirits and prophets are gone out into the world, therefore have a care how thou receiveſt the voice that ſpeaks to thee, but try whether they are according to the truth of God's word as it is written, To the law and to the teſtimony, if it be not according to this word, it is becauſe there is no light in them, Iſa. 8. 20.

Therefore try a little, Do they ſlight God's Chriſt, which is the Son of the Virgin, that Spirit is of the devil, 1 Cor. 12. 3.

2. Do they ſay that that blood of his which was ſhed without the gates of Jeruſalem, doth not waſh away ſin, yea, all ſin from him that believe? That is a ſpirit of antichriſt, 1 John 1. 7.

3. Do they ſay, that that Man that was crucified without the gates of Jeruſalem, is not riſen again (with that very body wherewith he was crucified out of the ſepulchre) Luke 24. 38, 39. That is a ſpirit of antichriſt.

4. Do they ſay that that very Man that was crucified with that very body, is not now in the preſence of his Father, abſent from his people touching his bodily preſence, though preſent in Spirit? I ſay whoever they be, that ſay he is not there, they are of the devil: for the proof of this ſee Acts 5. 30, and 31. and compare it with Heb. 7. 24, 25. The God of our Fathers (ſaith the Apoſtle) raiſed up Jeſus. But what Jeſus whom ye ſlew (ſaith he to the Jews. Him the very ſame whom ye ſlew) hath God exalted with his right hand to be a Prince and a Saviour, to give repentance unto Iſrael, and forgiveneſs of ſins.

And indeed, here is my life, namely, the birth of this Man, the righteouſneſs of this Man, the blood of this Man, the death and reſurrection of this Man, the aſcenſion and interceſſion of this Man for me; and the ſecond coming of this Man to judge the world in righteouſneſs, Acts 17. 31. I ſay, here is my life, if I ſee this by faith without me, through the operation of the Spirit within me: I am ſafe, I am at peace, I am comforted, I am encouraged, and I know that my comfort, peace, and encouragement is true, and given me from heaven, by the Father of mercies, through the Son of the Virgin Mary, Mat. 1. 21. who is the way to the Father of mercies, John 14. 6. who is able to ſave to the uttermoſt, all that come to the Father by him, Heb. 7. 25. Becauſe he, that very Man, with that very body wherewith he was crucified, is aſcended into heaven, Acts 1. 9, 10, 11. and there ever lives to make interceſſion for them that come to God by him. This is the rock, ſinner, upon which, if thou be built, the gates of hell, nor Ranter, Quaker, ſin, law, death, no nor the devil himſelf, ſhall ever be able to prevail againſt thee, Mat. 16. 16, 17. 18. And here I leave thee to the wiſdom of the great God, who if he hath choſen thee in his Son, and brought thee to him; and hath made thee by faith to lay hold on him, thou needeſt not fear the devil with his ſiftings, ſnares, wiles, and fiery darts, wherewith he doth deſtroy thouſands; but mayeſt with the Apoſtle (if thou live in the power and life of the love of God towards thee) cry out, I am perſwaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeperate me from the love of God which is in Chriſt Jeſus our Lord, Rom. 8. 38, 39.

And now reader, if thou be a true chriſtian, I am ſure that theſe be the things that appear to be the glorious ſubſtantial truths to thy ſoul, and thou doeſt not care for that comfort that doth not make Man, the Son of the Virgin precious to thy ſoul, 1 Pet. 2. 7. for thou knoweſt, that is he that hath deliver'd thee from the wrath to come, 1 Theſ. 1. 10. But as for you that are diſobedient, except you mend your manners, you will ſtumble and fall backwards, and be broken, and ſnared and taken, Iſa. 28. 13. and wonder and periſh becauſe you believe not, Acts 17. 21.

A few words more, and ſo I ſhall have done, and they are words of counſel to thee: have a care thou receive not every Chriſt that is proffered to thee, though it may appear very excellent to thy fooliſh heart: for under the name Chriſt, are men deceived, as it is written, many ſhall come in my name, ſaying, I am Chriſt, and ſhall deceive many, Mat. 24. 5 But have a care that thou receive that Chriſt that was born without thee, fulfilled the law in his human nature without thee; ſpilt his blood without thee, is riſen again and aſcended without thee, and maketh interceſſion without thee: And that he, that very Man that was born of the Virgin, will come again in the clouds without thee; and this truth muſt thou receive by that Spirit, that he hath promiſed to ſend and give to them that aſk him: And that ſhall dwell in thy heart, and ſhall ſhew thee what the Son of Mary the virgin, the Son of man, the Son of God, the true God hath in his body done for thy ſoul, John 16. 13, 14. And if thou receive him in truth, then though thou do not boaſt, nor brag of thy holineſs, as thoſe painted hypocrites called Quakers do: yet thou wilt do more work for God in one hour, than they, even all of them, can do in all their life time.

Take my counſel, and the Lord Jeſus Chriſt have mercy upon thy ſoul and body.

Farewell.

Some Queſtions to the Quakers, or a few Queries to thoſe who are poſſeſſed with a Spirit of Deluſion in this Generation.

Be ready always to give an Anſwer to every Man that aſketh you a Reaſon of the Hope that is in you, 1 Pet. iii. 15. And I beſeech you do it in Sincerity.

1. If thou ſayeſt that every one hath a meaſure of the Spirit of Jeſus Chriſt within him, why ſaith the ſcriptures that ſome are ſenſual having not the Spirit, Jude 19. And when Chriſt tells his diſciples of ſending them the Spirit, he alſo ſaith, The world cannot receive it, John 14. 17.

2. What is the church of God redeemed by, from the curſe of the law: Is it by ſomething that is done within them, or by ſomething done without them. If thou anſwer, it is redeemed from the curſe of the law by ſomething that worketh in them. Then I aſk, why did the Man Chriſt Jeſus hang upon the croſs on Mount Calvary, without the gates of Jeruſalem, for the ſins of the people? And why do the ſcriptures ſay, that through this Man, is preached to us the forgiveneſs of ſins. That is, through his blood, Eph. 1. 7. which was ſhed without the gates of Jeruſalem, Heb. 13. 12.

3. What ſcripture have you to prove, that Chriſt is, or was crucified within you, dead within you, riſen within you, and, aſcended within you?

4. Is that very Man that was crucified on Mount Calvary between two thieves, whoſe name is Jeſus, the Son of Mary, I ſay, is he the very Chriſt of God, yea, or no?

5. Is that very Man, with that very body, within you, yea, or no?

6. Was that Jeſus, that was born of the Virgin Mary, a real Man of fleſh and bones, after his reſurrection from the dead, out of Joſeph's ſepulchre, yea, or no? For the ſcripture ſaith he was, as in Luke 24. 39. If ſo, then did that Man that ſaid handle me and ſee, for a ſpirit hath not fleſh and bones as ye ſee me have; I ſay, did that Man go away from his diſciples (and not into them, in his body) as theſe ſcriptures declare, Luke 24. 39, 40. compared with verſe 50, 51. alſo Acts 1. 9, 10, 11. or did he with that body of fleſh go into his diſciples, as ſome fond dreamers think.

7. Hath that Chriſt that was with God the Father before the world was, no other body but his church? If you ſay no, as it is your wonted courſe. Then again I aſk you, what that was in which he did bear the ſins of his children? If you anſwer, It was in his own body on the tree, for ſo ſaith the ſcripture, 1 Pet. 2. 24. Then I aſk you further, whether that body in which he did bear our ſins, (which is alſo called his own body) was or is the church of God, yea, or no? Again if you ſay he hath no body but the church, the ſaints, Then I aſk, what that was that was taken down from the croſs, and laid into Joſeph's ſepulchre, Luke 23. 51, 52.

Now I know, that as Chriſt is the head of his church, ſo the church is the body of the head, which is Chriſt. But as Chriſt is the mediator between God and man, I ſay, as he is a mediator, ſo he is a Man, 1 Tim. 2. 5. and abſent from his ſaints in the world, as is clear, 2 Cor. 5. 6. Therefore as he is mediator, and a Man, ſo he hath a body that is abſent from his church, which body is aſcended from his diſciples, above the clouds into heaven. If you ſay no, then I aſk you, Did he leave the body behind him, which was born of the Virgin Mary, which walked up and down with his diſciples in the world, was afterwards hanged upon the croſs, buried, roſe again from the dead, with which body he did eat, drink, and likewiſe walk with his diſciples after his reſurrection from the dead, and did bid his diſciples ſee if he were not fleſh and bones, yea, or no?

A VINDICATION

A
VINDICATION
OF
GOSPEL-TRUTHS Opened;

According to the Scriptures, and the Oppoſition made againſt it by EDWARD BORROUGH, a profeſſed QUAKER, but proved an Enemy to the Truth, examined and confuted by the Word of God.

AND ALSO

The Things that were then laid down, and declared to the World by me, are a ſecond Time born Witneſs to, according to truth: With the Anſwer of EDWARD BORROUGH to the Queries then laid down in my Book reproved. And alſo, a plain Anſwer to his Queries, given in Simplicity of Soul; and is now alſo preſented to the World, or who elſe may read, or hear them; to the end (if God will) that Truth may be diſcovered thereby.

I have found David a Man after mine own Heart (ſaith God, Acts 13.22.)
Of this Man's Seed hath God according to his Promiſe raiſed up to Iſrael a Saviour, Jeſus (ſaith the Apoſtle) ver. 23.
And when they had fulfilled all that was written of him, they took him down from the Tree, and laid him in a Sepulchre.
But God raiſed him from the Dead, ver. 29, 30.
And we declare unto you glad Tidings, how that the Promiſe which was made unto the Fathers, God hath fulfilled the ſame to us their Children, in that he raiſed up Jeſus again, ver. 32, 33.
Be it known unto you therefore, Men and Brethren, that through this Man is preached unto you the forgiveneſs of ſins, ver. 38.
And by him all that believe are juſtified from all Things, from which they could not be juſtified by the Law of Moſes, ver. 39.

To the READER.

SINCE it hath pleaſed the Lord to work in my ſoul by his holy Spirit, and hath tranſlated me in ſome meaſure from darkneſs to light, I have ſeen and heard, that ſuch things have been done by thoſe who did once pretend themſelves to be the ſervants of Jeſus Chriſt, that it hath made me marvel: Partly, while I have beheld the vile converſation of ſome, and alſo the ſeeming legal holineſs of others, together with their damnable doctrine; which have, notwithſtanding their profeſſions, made ſhipwreck of the faith, both to themſelves, and their followers. I having had ſome in-ſight into ſuch things as theſe, was provoked to publiſh a ſmall treatiſe touching the fundamentals of religion, ſuppoſing that God might add his bleſſing thereto, both for the eſtabliſhing of ſome, and the convincing of others; which things I doubt not but they have been accompliſhed; and will be ſtill more and more. But as it was in former days, ſo it is now: That is, ſome in all former ages have been on foot in the world, ready to oppoſe the truth: So it is now, there are certain men newly ſtarted up in our days, called Quakers, who have ſet themſelves againſt the truth of our Lord Jeſus Chriſt, and do in very deed deny, that ſalvation was then obtained by him, when he did hang on the croſs without Jeruſalem's gate. Now theſe men do pretend, that they do verily and truly profeſs the Lord Jeſus Chriſt; but when it comes to the tryal, and their principles be thoroughly weighed, the beſt that they do, is to take one truth, and corrupt it, that they may thereby fight more ſtoutly againſt another. As for inſtance: They will own that ſalvation was obtained by Chriſt, this is truth, that ſalvation was obtained by Chriſt, but come cloſe to the thing, and you will find, that they corrupt the word, and only mean thus much, That ſalvation is wrought out by Chriſt as he is within; and by it (though not warranted by the ſcripture) they will fight againſt the truth: Namely, that ſalvation was obtained for ſinners, by the man that did hang on the croſs on Mount Calvary, between two thieves, called Jeſus Chriſt. I ſay, by what he did then for ſinners in his own perſon or body, which he took from the Virgin Mary, according to the word of God.

Secondly, They will own the doctrine of Chriſt within. This is truth, that Chriſt is within his ſaints: But this doctrine they will take to fight againſt the doctrine of Chriſt without, aſcended from his diſciples into heaven, by whom ſalvation was obtained, neither is there ſalvation in any other, Acts 4. 12.

3. They will own the reſurrection of the ſaints, but their meaning is only thus much, That the ſaints are raiſed from the ſtate of nature to a ſtate of grace, and herewith they will fight againſt this truth; namely, the reſurrection of the bodies of ſaints out of their graves, into which they were laid, ſome thouſands, ſome hundreds of years before. And if they do ſay, they do own the reſurrection of the ſaints out of their graves, they do mean out of the grave of ſin only, and nothing elſe.

4. They will ſay, they do own the ſecond coming of Chriſt to judge the world; but ſearch them to the bottom, and you will find them only to own him in his coming in ſpirit, within, in oppoſition to the glorious coming of the Lord Jeſus, the Son of Mary, from heaven in the clouds, with all his mighty angels, to raiſe the dead, and bring them to judgment, according to the ſcripture. And ſo for the interceſſion of Chriſt, and the truths of the goſpel, they only own them to be within; in oppoſition to the glorious interceſſion, and mediation of the man Chriſt Jeſus in his own perſon without, now in the preſence of his Father, between us and him, pleading and making interceſſion for his children. Theſe things, together with many more, I might mention, but now I forbear, knowing that none ſhall be loſt, nor altogether carried away by them, nor any hereticks, but the ſons of perdition. Now that they might the better make their doctrine take place in the hearers, they endeavour to make a fair ſhew in the fleſh, that thereby they might now, as did their fathers in time paſt, compel and conſtrain them who are not by the Lord's right hand planted into the truth of Jeſus, to follow their covered errors, as it is written, Gal. 6. 12. For as many as deſire to make a fair ſhew in the fleſh, That is, according to works of the law; do with good words, and fair ſpeeches, deceive the hearts of the ſimple, Rom. 16. 18. And indeed it doth clearly appear, that thoſe that are carried away, are ſuch as are not able to diſcern between fair ſpeeches declared by hereticks, and ſound doctrine declared by the ſimple-hearted ſervants of Jeſus.

2dly, Now I ſhall lay down ſeveral grounds, not only why errors are broached in the world; but alſo, why ſo many are carried away with them.

1. One ground, why ſo many errors do from time to time come into the world, is becauſe thoſe that are not indeed of the planting of the Lord's right hand, might be rooted out, Mat. 15. 13. Now theſe are many times carried away by deceiveable doctrines: And truly in this our God hath both a care of his own glory, and of his churches welfare. For firſt, ſhould they not be ſwept away by ſome hereſy or other, there might be great diſhonour brought to his name by their continuing among his people: And ſecondly, that he might take away ſuch grievances as ſuch may bring, had they continued ſtill in the ſociety of his children.

2. Another ground why the Lord doth ſuffer ſuch errors to come into the world is, becauſe, thoſe that are chriſtians indeed, might be approved and appear. 1 Cor. 11. 19. For there muſt be hereſies among you, that thoſe that are approved may be made manifeſt. Should not the Lord go this way to work (ſometimes) there would be many that would make people believe that they are chriſtians, and yet are not. And again that he might make it appear, that though there be hereticks, yet he hath a people, inabled by his Spirit to contradict, and oppoſe them, and plead to the truth of our Lord Jeſus Chriſt, and his glorious goſpel againſt them.

3. Another ground why the Lord doth ſuffer, yea, even ſend deluſions among the people, is, That thoſe who were ſo idle and ſlothful, as not to ſeek after the Lord Jeſus Chriſt in ſincerity, might be taken away, and violently poſſeſſed with error, and be made to run greedily after the ſame; That they might ſmart the more for their neglect of the truth. For always, thoſe who were lazy in ſeeking after the truth when it was proffered, and afterward haſty after the doctrine of devils, when that is declared to them, ſhall be ſure to have their latter behaviour to riſe up in judgment againſt them, in that when the truth was proffered to them they were idle and did not receive it, and yet when deluſion did proffer it ſelf, they were induſtrious, and labouring. Now mark, that they all might be damned who believe not the truth, but had pleaſure in unrighteouſneſs; becauſe they received not the truth in the love of it, that they might be ſaved, And for this cauſe God ſhall ſend them ſtrong deluſions, that they might believe a lye, and be damned, 2 Theſ. 2. ver. 10, 11, 12.

Now in the ſecond place, why ſo many are ſo eaſily carried away with errors in this day: The grounds are theſe that follow.

1. Becauſe men count it enough to be profeſſors of the truth, without ſeeking to be poſſeſſors of the ſame. Now becauſe men are but only profeſſors of the truth, not having it

in their hearts in reality, they are carried away with an error, if it come in never ſo little power more than the truth they profeſs. And this is the reaſon why ſo many are carried away with the errors that are broached in theſe days, becauſe they have not indeed received the Lord Jeſus by the revelation of the Spirit, and with power, but by the relation of others only; and ſo having no other witneſs to ſet them down withal, but the hiſtory of the word, and the relation of others concerning the truths contained therein, (though the knowledge of the truth this way ſhould abundantly aggravate their damnation) yet they having not had the Spirit of the Lord to confirm theſe things effectually unto them, they are carried away with deluſions.

2. Another reaſon why ſo many are carried away with deluſions, is, thoſe differences that are among the children of God about ſmaller matters. O Friends! how is the hand of the enemy ſtrengthened by our carnality, while one ſaith, I am of Paul; and another, I am of Apollos; many a poor ſoul is carried away with deluſion. And why ſo? They are not ſatisfied that this is the truth, becauſe the children are at difference among themſelves, about ſome outward things. And again, it makes thoſe that are not ſo deſperately poſſeſſed with a ſpirit of deluſion, as are others, but are meer mortal men, I ſay it makes them to ſay within themſelves, and one to another; There are ſo many ſects and judgments in the world, that we cannot tell which way to take. And therefore you that have the Spirit, pray that theſe things may ceaſe, leaſt you bluſh for your folly, at the appearing of Jeſus our Lord.

3. The pride, covetouſneſs, and impiety of hypocrites, and carnal profeſſors, are great ſtumbling-blocks to the poor world; and the cauſe why many at this day do drink down ſo greedily a deluding doctrine, and eſpecially if it come with a garment of pretended holineſs: But as for theſe, they ſhall go to their place in their time, with the curſe of the almighty poured out upon them, for their caſting of ſtumbling-blocks before the ſimple by their looſe converſations, if they do not haſtily repent of their wickedneſs, and cloſe in reality with our bleſſed Lord Jeſus.

4. Another reaſon why deluſions do ſo eaſily take place in the hearts of the ignorant, is, becauſe thoſe that pretend to be their teachers, do behave themſelves ſo baſely among them. And indeed I may ſay of theſe, as our Lord ſaid of the Phariſees in another caſe, all the blood of the ignorant, from the beginning of the world, ſhall be laid to the charge of this generation. They that pretend they are ſent of the Lord, and come, ſaying, Thus ſaith the Lord; we are the ſervants of the Lord, our commiſſion is from the Lord (by ſucceſſion) and the like, I ſay, theſe pretending themſelves to be the preachers of truth, (but are not) do by their looſe converſation, render the true doctrine of God, and his Son Jeſus Chriſt, (by whom the ſaints are ſaved) contemptible, and do give the adverſary mighty encouragement, to cry out againſt the truths of our Lord Jeſus Chriſt, becauſe of their wicked walking. Now ſhall not his ſoul be avenged on ſuch a nation as this, who pretend to be teachers of the people in goodneſs, when as for the moſt part of them they are the men, that at this day do ſo harden their hearers in their ſins by giving them, even their hearers ſuch ill examples, that none goeth beyond them for impiety. As for example; Would a pariſhioner learn to be proud? he or ſhe need look no farther than to the prieſt, his wife and family; for there is a notable pattern before them. Would the people learn to be wanton, they may alſo ſee a pattern among their teachers. Would they learn to be drunkards? they may alſo have that from ſome of their miniſters; for indeed they are miniſters in this, to miniſter ill example to their congregations. Again would the people learn to be covetous, they need but look to their miniſter, and they ſhall have a lively, or rather a deadly reſemblance ſet before them, in both riding and running after great benefices, and parſonages by night and by day. Nay, they among themſelves will ſcramble for the ſame. I have ſeen, that ſo ſoon as a man hath but departed from his benefice as he calls it, either by death or out of covetouſneſs of a bigger, we have had one prieſt from this town, and another from that, ſo run, for theſe tythe-cocks and handfulls of barley, as if it were their proper trade, and calling, to hunt after the ſame. O wonderful impiety and ungodlineſs! are you not aſhamed of your doings? If you ſay no, It is (perhaps) becauſe you are given over of God to a reprobate mind. Read Rom. 1. towards the end. As it was with them, ſo (it is to be feared) it is with many of you, who knowing the judgments of God, that they who do ſuch things are worthy of death, not only do the ſame, but have (as I may ſo ſay) pleaſure alſo in them that do them. And now you that pretend to be the teachers of the people in verity and truth, though we know that ſome of you are not: Is it a ſmall thing with you, to ſet them you ſay are your flock ſuch an example as this. Were ever the Phariſees ſo prophane; to whom Chriſt ſaid, ye vipers, how can ye eſcape the damnation of hell; doth not the ground groan under you? ſurely, it will favour you no more than it favoured your fore-runners. Certainly the wrath of God lies heavy at your doors, it is but a very little while, and your recompence ſhall be upon your own head. And as for you that are indeed of God among them, though not of them; ſeparate your ſelves: Why ſhould the righteous partake of the ſame plagues with the wicked? O ye children of the harlot! I cannot well tell how to have

done with you, your ſtain is ſo odious, and you are ſo ſenſeleſs, as appears by your practices. But I ſhall at this time forbear, having in ſome meaſure diſcharged my conſcience according to the truth againſt you; hoping if God do give me opportunity, and a fair call, that I ſhall a ſecond time in this world give teſtimony againſt your filthy converſations, though now I ſhall ſay no more, only thus much; Be aſhamed of your earthly-mindedneſs, if you can; and be converted, or elſe you ſhall never be healed.

Here might I alſo aggravate your ſins by its ſeveral circumſtances, but I ſhall rather forbear; ſuppoſing that you may entertain wrong and harſh thoughts of me, though I have ſpoken the truth; therefore I ſhall at this time rather keep ſilence, and wiſh you to amend, than to rake in your ſores; for thereby would your ſtink go more abroad in the world, Therefore I ſay, I forbear. And now to the reader, I beſeech thee to have a care of thy ſoul, and look well to the welfare of it: And that you may do ſo, have a care what doctrine it is that thou receiveſt. Be not contented until thou in deed and in truth, in the light of the Spirit of Chriſt, ſee thy ſins waſhed away in the blood of that Lamb, who did offer up himſelf a ranſom on the croſs on Mount Calvary, for the ſins of thy ſoul and body, together with the reſt of the ſaints of God.

And let not the legal holineſs of the one, nor the looſe prophane converſation of the other, beat thee off from purſuing after the truths of Jeſus, as the truth is in Jeſus, (and ſo laid down in this my diſcourſe) Neither let the plauſibleneſs of the other beguile thy ſimple heart. And now to you that are carried away with the deluſions at this day broached in the world, by the inſtruments of ſatan, and that after a profeſſion of the truth: I ſay to you, Turn again, (if you can) peradventure there may be hope, and that you may eſcape that wrath which juſtly you have deſerved: But if you ſhall ſtill refuſe the Lord that ſpeaks now from heaven in mercy to you, you ſhall not hereafter eſcape the Lord, that in his own time will ſpeak to you in his wrath, and vex you in his ſore diſpleaſure.

And now a few words to you that have indeed cloſed in with the Lord Jeſus Chriſt, the Son of Mary, and they are theſe that follow. Firſt, Be of good cheer, all your ſins are forgiven you for his name ſake, 1 John 2. 12.

2. Know, he that hath begun the good work of his grace in you, will perfect it, even to the ſecond coming of our Lord Jeſus Chriſt, Phil. 1. 6.

3. Know that though your Lord Jeſus, who is in you by his Spirit, be abſent from you touching his bodily preſence, yet he is not forgetful of you, but is preparing a place for you, Jo. 14. 1, 2, 3.

4. Conſider, That he is alſo at this very preſent, in his very perſon in the preſence of his Father now in the heavens, praying and making interceſſion for you, that you may be brought ſafe to glory. Heb. 7. 25. Father, I will (ſaith he) that thoſe that thou haſt given me may be where I am, that they may behold my glory, John 17. 25.

5. Know alſo, That he hath overcome in his own perſon (when he was in the world) devil, death, ſin, hell, the curſe of the law, the power of the grave, and all other evils, in the body of his fleſh for you, Heb. 2. 14.

6. Believe alſo, that while you are in the world, all things ſhall fall out for your good at the end, whether they be temptations, doctrines of devils, workings of corruptions, all things ſhall fall out for your good, who love our precious Lord Jeſus, Rom. 8. 28.

7. Be aſſured, that all your enemies ſhall very ſuddenly be under your feet, even ſatan and all, Rom. 16. 20.

8. Conſider, That there ſhall no temptation befal you in the days of your pilgrimage, but God will enable you to bear it; I, and make a way alſo for you to eſcape the deſtroying danger of it, 1 Cor. 10. 13.

9. When the time of your diſſolution ſhall come, your Jeſus will deal with you, as he did with bleſſed Lazarus, that is, he will ſend his angels to fetch your ſouls away to glory, Luke 16. 23.

10. Believe alſo, and know aſſuredly, that at the laſt day, he will alſo raiſe your bodies out of their graves, and make them alſo for ever veſſels of his glory, Rom. 8. 23. compar'd with John 5. 28. 1 Theſ. 4. 14, to 19.

11. And laſtly, conſider, That though now by the world, and hereticks, you be counted as not worth the looking after; Yet you have your day a coming, when as the Dives's of this and all other ages, would be glad if they might have but the leaſt favour from you, one drop of cold water on the top of your fingers. O you deſpiſed begging Lazarus's (as in Luke 16. 24.) For the world, for all their ſtoutneſs, muſt be forced to come to judgment, before your Lord and you. 1 Cor. 6 23. This honour have all his ſaints Pſal. 149.

Now ſeeing that theſe things be ſo, I beſeech you by (thoſe) the mercies of God, that you do give up your bodies, as hands, tongue, ſtrength, health, wealth, and all that you have and are, to the ſervice of God, your God, Rom. 12. 1.

2. Let your moderation in every thing be known to all men, (for) the Lord is at hand, Phil. 4. 5.

3. Study to walk as like the Lord Jeſus Chriſt, as ever you can for your lives, Mat. 11. 29.

4. Let that you ſtrive for, be the faith of the goſpel of your precious Lord Jeſus, Phil. 1. 27. And not any earthly advantages.

5. Let your converſation be as becometh the goſpel, Phil. 27.

6. Let your hearts be always in heaven, where our Lord Jeſus is. Col. 3. 1, 2, 3.

7. Forbear and forgive one another, in love, and with all your hearts, as God for Chriſt ſake hath forgiven you, Eph. 5. 2.

8. Let your light ſo ſhine before men, that they may ſee your good works and glorify your Father which is in heaven, Mat. 5. 16.

9. You are the ſalt of the earth, have a care you looſe not your ſavour, Mat. 5. 13.

10. Be forward to diſtribute to thoſe that are in want, for this is well-pleaſing to your moſt glorious loving Father, Heb. 13. 16.

11. Learn all one of another the things that are good, for this is the command of God, and alſo commendable in ſaints, Phil. 3. ver. 17.

12. And laſtly, O brethren, conſider what the Lord hath done for you; he hath bought you, and paid for you with his blood, and he doth now alſo make it his buſineſs to pray for your ſafe conduct to glory, Heb. 7. 25. He hath delivered you from thoſe that would have been your ruin, and hath promiſed to you everlaſting life. Let the love of Chriſt conſtrain you, let the love of God win upon your ſouls. What! he that ſpared not his own Son, but delivered him up for us all: How ſhall he not with him freely give us all things. Hold out my brethren, hold out, for you have but a little while to run: Hold faſt unto the death, and Chriſt will give you a crown of life, Revel. 2. 10. Farewell, dear brethren; the mighty God of Jacob preſerve and deliver you from every evil work; and all the days of our pilgrimage let us pray one for another, that our God would count us worthy of this rich and glorious calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with power, to whom be glory now and ever.

And now reader, before I make an end of this diſcourſe, I think it meet to let thee underſtand, that though there hath been a book put forth by Edward Borrough, in ſeeming oppoſition to that of mine, called, Some Goſpel-Truths opened according to the ſcripture. Yet the ſubſtance of my diſcourſe then publiſhed by me, ſtandeth uncontrouled by ſcripture, as from him or others. I do not ſay, he doth not wrangle with them, but I ſay, he doth not by any one plain ſcripture contradict them.

As for inſtance: The firſt great thing that I do hold forth in that diſcourſe, is this: That that babe that was born of the virgin Mary, and that at that time did give ſatisfaction for ſin, was the very Chriſt of God, and not a type of any thing afterward to be revealed for the obtaining redemption for ſinners within them. Which thing my adverſary can find no ground in ſcripture to build an oppoſition upon, ſee his book, page 12. but is forced to confeſs it in word, though he do deny the very ſame in doctrine, ſee his book p. 29. at his 6th query. And p. 27. where in anſwer to this queſtion of mine; Why did the Man Chriſt hang on the croſs on mount Calvary? All the anſwer he gives, is this; becauſe they wickedly judged him to be a blaſphemer; and as in their account (ſaith he) he died as an evil doer. And this is all the ground he giveth: See his anſwer to my ſecond query in this my book, taken word for word as he laid them down.

2. The next thing I do prove in that book is, That that light which every one hath, is not the Spirit of Chriſt; becauſe the ſcripture ſaith, Some have it not, Jude 19. But Edward Borrough ſaith, It is given to every one, p. 18. of his book: And he ſaith, They have it within them too, p. 26. of his book, in anſwer to my firſt queſtion, though he have no ſcripture to confirm the ſame, as I have had to contradict it. See his book.

3. The next thing I prove, is, That Jeſus Chriſt did fulfil the law in his own perſon without us for juſtification, and that his blood then ſhed, hath waſhed away the ſins of the children of God, as aforeſaid. Which thing he would oppoſe, but finds no footing for his diſcourſe. See his book, p. 12. where he ſaith, The law is not fulfilled (read the latter end of that page) contrary to ſcripture, Col. 2. 14. Rom. 10. 4. which ſaith, He did fulfil all the law for juſtification for every one that believeth. Another thing I prove in that book is, That Chriſt is aſcended into that heaven without, above the clouds and ſtars; and that I prove by eight ſeveral ſcripture demonſtrations, of which not one is confuted by ſcripture, though ſecretly in his book ſmitten againſt. Read his whole book.

4. The next thing I prove, is, That the ſame Jeſus that was born of Mary, laid in the manger, who is the Saviour, is at this day making interceſſion in that body he then took of Mary; which thing alſo is not confuted by him, by the ſcripture; though cunningly ſmitten againſt in his diſcourſe, where he ſaith, It is only neceſſary to ſalvation to preach Chriſt within, laying aſide all that Chriſt did when he was in his own perſon in the world. See p. 29. of his book, Qu. 6.

5. Another truth I prove, is, That the very ſame Jeſus that was born of Mary, that very Man (that was alſo hanged on the croſs) will come the ſecond time, and that ſhall be to ſave his children, and to judge the world at the laſt day, that great day of judgment. And though they will not own, that he ſhall ſo come as he went away, which was a very Man

without; yet they could not at all by the ſcripture contradict it. But the very ſum of his diſcourſes is a wrangling with the thing laid down, as a dog with a bone; but hath not, nor cannot by ſcripture overcome the ſame. This have I written, that the reader into whoſe hand this book may come, may have the more certain information concerning the things before publiſhed by me, and alſo concerning the oppoſition made againſt them by the adverſary. And here, becauſe I am loath to be too tedious, I do conclude, and deſire thy prayers to God for me (if thou be a chriſtian) that I may not only be preſerved to the end in the faith of Jeſus, but that God would enable me to be an earneſt contender for the ſame, even to the laſt; and reſt,

The Servant of the Lord JESUS,

JOHN BUNYAN,

READER,

WE, whoſe names are here under-written, having (through grace) ſome bleſſed faith and experience of the truths declared in this book, and knowing them ſo to be; having tried them by the ſcriptures in the light of the Spirit, thought it our duty to bear witneſs thereunto together with our brother, deſiring the bleſſing of God may go along with theſe endeavours of his, for the doing good to our chriſtian brethren, or any other who may read it. Farewell.

Yours in the faith of our Lord Jeſus Chriſt,

For which Faith we deſire to contend,

Richard Spencly.
John Burton.
John Child.

A
VINDICATION
OF
GOSPEL-TRUTHS, &c.

IT is very expedient that there ſhould be hereſies amongſt us, that thereby thoſe which are indeed of the truth might be made manifeſt; and alſo that the doctrine of God, and his Son Jeſus Chriſt, might the more caſt forth its luſtre and glory. For the truth is of that nature, that the more it is oppoſed, the more glory it appears in; and the more the adverſary objects againſt it, the more it will clear itſelf; which doth give me, and all that ſtand for it, and doth plead on its ſide in the wiſdom of the Spirit, much boldneſs and encouragement, to venture without any ſlaviſh fear upon thoſe that have already, or ſhall hereafter, ſtand up to oppoſe it. I did ſome few weeks paſt, put forth a ſmall book, called, Some Goſpel-Truths opened, and ſo forth; and the thing I looked for from them was, namely oppoſition from the adverſary, which hath been accompliſhed in that, namely as I did look for it, ſo it did happen; not that it daunted me; for if it had ſo done, it might have made me kept thoſe truths within my breaſt, which are now made manifeſt by me (as well as others) to the world. Now I have not only met with ſome oppoſition from others face to face in ſecret, but there is one Edward Burrough (as I heard his name is ſo, by ſome of themſelves) that hath ventured to ſtand up againſt the truth, with the reſt of his companions, and hath publiſhed a book, called, The true faith of the goſpel of peace contended for. In which book of his there is a very great number of hereſies cunningly vented by him, and alſo many things there falſly reported of me, which things in this my diſcourſe I ſhall very plainly diſcover; and the way that I ſhall take, ſhall be firſt, by laying down ſome of thy expreſſions, and alſo ſome of mine; and by enquiring into the truth of one, and the error of the other, through the aſſiſtance of the Spirit of Chriſt, and according to the ſcriptures: Only by the way, I think good to mind thee of thy cloathing thyſelf with the words of the prophets and apoſtles, againſt whom thou doſt fight (as will appear in my following diſcourſe) and alſo of thy endeavouring to wreſt the ſword out of the hands of the ſaints, and art fighting againſt them bitterly, with a parcel of ſcolding expreſſions. But I wiſh thee to learn, (if thou canſt) to be ſober, and to keep under thy unruly ſpirit, and do not ſo much appear, at leaſt not ſo groſly, a railing Rabſhaketh; but contrarywiſe, if you would be looked upon to be holy, which (we know and believe that) as yet, many of you are not. Let at the leaſt ſome appearance of moderation be manifeſt among you. After many words that are flung into the wind by thee my adverſary, in the firſt and ſecond page of thy book, thou couldſt not be contented therewith, as being too few to vent thyſelf withal; but thou breakeſt out in page 3. with a ſmall teſtimony of John Burton, and his fellow, ſaying, They have joined themſelves with the broken army of Magog. —And have ſhewed themſelves in the defence of the dragon againſt the Lamb, in the day of war betwixt them. When alas! poor ſoul we do know, and are bold to declare, in the name of the Lord Jeſus the Son of Mary, that our God hath owned us, with others of his ſervants, in his own work againſt the devil's devices and falſe doctrine; as inſtruments both for the comforting and eſtabliſhing of his own, and alſo for the convincing and converting of ſome of them, who afore-time was not converted. And friend, why doeſt thou ſay, that we join with Magog in the defence of the dragon againſt the Lamb, when thou ſeeſt the whole drift of my brother's epiſtle, and alſo of my writing, is to exalt and advance the firſt-born of Mary, the Lord of glory, and to hold on his ſide, notwithſtanding there are ſo many tempeſts go through the world: And the rather, becauſe we know that it is he, and he alone, that did bear our ſins in his own body on the tree, 1 Pet. 2. 24. for it is he that hath taken away the ſins of the world. Now I ſay therefore, do not thou thus accuſe the brethren, for ſpeaking good of the name of Jeſus, leſt thou be troubled at the end for thus ſpending thy beginning in taking part with the devil to accuſe God's children.

Then in the ſame page thou ſayeſt, thou haſt numbered up part of our work, and the ſum is, A corrupted grain of Babylon's treaſure, &c. Anſ. Friend, The ſum of our diſcourſe is of the birth, righteouſneſs, death, blood, reſurrection, aſcenſion, interceſſion, and ſecond coming of the Son of Mary, the virgin, by which righteouſneſs, blood, death, burial, reſurrection, aſcenſion, and interceſſion we are ſaved. And doſt thou count this a corrupted grain of Babylon's treaſure? Have a care what thou ſayeſt, leaſt thou utter that with thy mouth now which will lie heavy on thy conſcience for ever.

Then, as though this thy unwiſe ſpeaking were too little, thou breakeſt out with a taunt, or a jeer, ſaying, A larger portion, and more to the purpoſe might have been brought in, but with ſuch as you had, or could procure from your neighbours are you come. Anſ. Friend, Who hath deſpiſed the day of ſmall things? But again, we deſire not to bring to others, no nor to know ourſelves, any thing elſe but Jeſus Chriſt (the Son of Mary and him crucified) for our ſins, 1 Cor. 2. 2. Then thou ſayſt further in the ſame page, That though thou haſt not ſeen our faces, yet our ſpirit is tried, and we are clearly deſcribed to thee, (ſayſt thou) to be of the ſtock of Iſhmael, and of the ſeed of Cain, whoſe line reacheth to the murthering prieſts, &c. Anſ Friend, thou art very cenſorious, and entereſt many words without knowledge. We bleſs God, for the moſt part of our line, we do labour to ſtretch it out either in building up and exhorting the ſaints of the moſt High, to cleave cloſe to their Jeſus, or elſe as much as in us lies, we labour to convince poor ſouls of their loſt condition, according to the word of God, and not to murder any. Nay contrarywiſe, we deſire thro' grace, if at any time we chance to ſee any of Chriſt's lambs in the teeth of any wolf or bear, be they never ſo terrible in appearance; I ſay, we deſire, we labour, we ſtrive, and lay out ourſelves, if it be poſſible, to recover the ſame, though with the hazard of our lives, or whatſoever may befal us in doing our duty. And whereas thou ſayſt in the 4th page, That we are found enemies to Chriſt, revealed in his ſaints. Anſ. Thou doſt us wrong, for we labour all that we may to countenance the ſame, where he doth indeed appear: and if at any time we do ſee or diſcern, that any ſoul hath any breathing after the knowledge of the Lord Jeſus Chriſt, we are ſo far from diſowning or diſcountenancing of the ſame, that we give them all the encouragement we may: Nay, and we are ſo far from diſcountenancing the doctrine of God, and his Son Jeſus Chriſt, that we ſay plainly, ſome have not the Spirit of Chriſt in them, and they are reprobates, according to that ſcripture, Rom. 8. 9. If any man hath not the Spirit of Chriſt, he is none of his. And again, Some are ſenſual, having not the Spirit, Jude 19. And again, we are ſo far from being againſt the doctrine of the Spirit of Chriſt in his ſaints, we bleſs God that we ſay, It is the diſtinguiſhing character of a true believer, from others: All which things do I alſo affirm in my book, and hold forth, as doth alſo my brother in his epiſtle. Therefore, I marvel, that you ſhould be overſeen, as to utter ſo many falſe things together, in leſs than four ſides of paper, I wonder what will be the end of your diſcourſe.

Well, now thou doſt come and fall a wrangling with ſome of the words of my brother Burton, which are to this purpoſe, (he ſpeaking before of the doctrine of Jeſus) and this is quite contrary (ſaith he) to thoſe commonly called Familiſts, Ranters, Quakers and others, who on the other hand either deny Chriſt to be a real man without them, blaſphemouſly fancying him to be only God manifeſt in their fleſh, or elſe make his human nature with the fulneſs of the Godhead in it, to be but a type of God to be manifeſted in the ſaints. Now firſt of all, the great offence thou takeſt of ſome of theſe words, is, becauſe he doth join in his diſcourſe Familiſts, Ranters, and Quakers together. Friend, what harm is it to join a dog and a wolf together? A fawing dog and a wolf in ſheep's cloathing; they differ a little in outward appearance, but they can both agree to worry Chriſt's lambs. But again, friend, let us a little compare the principles of a Ranter and a Quaker together, and it will clearly appear, that in many of their principles (at leaſt) they agree, or jump in one: As firſt, the Ranters will own Chriſt no otherwiſe, than only within; and this is alſo the principle of the Quakers, they will not own Chriſt without them. 2. The Ranters, they cry down all teaching, but the teaching within: and ſo do the Quakers (witneſs thouſands) and yet condemn their principles by their practice, as the Ranters alſo did and do. Now the apoſtle ſaith the contrary, ſaying, He that knoweth God heareth us, (meaning himſelf with the reſt of the apoſtles and ſervants of Chriſt) He that is not of God heareth not us, 1 John 4. 6.

Again, 3. The Ranters are neither for the ordinance of baptiſm with water, nor breaking of bread. And are not you the ſame? 4. The Ranters would profeſs that they were without ſin: and how far ſhort of this opinion are the Quakers. 5. The Ranters would not own the reſurrection of the bodies of the ſaints after they were laid in the graves: And how ſay you, Do you believe that the very bodies of the ſaints, as the very body of Abraham, and the body of Iſaac, with the bodies of all the ſaints, notwithſtanding ſome of them have been in the graves thouſands of years, others hundreds, ſome leſs: I ſay, Do you believe the reſurrection of theſe very bodies again, which were buried ſo long ſince; or do you hold, as the Ranters do, nothing but the reſurrection from a ſinful to an holy ſtate in this life.

And really I tell thee (reader) plainly, that for the generality, the very opinions that are held at this day by the Quakers, are the ſame that long ago were held by the Ranters. Only the Ranters had made them thread-bare at an alehouſe, and the Quakers have ſet a new gloſs upon them again, by an outward legal holineſs, or righteouſneſs. But again, Why ſhould you be ſo angry with my brother, for joining of a ſinner and a liar together? Is there any great harm in that? Surely no. And the joining Ranters and Quakers together, is but ſo. The Quakers themſelves confeſs, the Ranters are to be diſowned, page 4. Nay if they would not, yet God hath diſowned them in the open views of the nations. Now that the Quakers are liars, I ſhall prove from their own mouth. As firſt, from the ſeveral things that I did oppoſe even now, page 1, 2, 3, 4, of his book called, The true Faith of the Goſpel of Peace, &c. Now leſt they ſhould be ſlighted and ſet at naught, I ſhall ſhew you clearly this man's lies manifeſtly laid down in his book againſt me. As firſt, He ſaith of me in his book, page 11, 12. That I ſaid poſitively, the blood of Chriſt was ſhed before the world began. Whereas I ſaid only this, That in the account of God (mark it, in the account of God) his blood was ſhed before the world was, according to that ſcripture, Rev. 13. 8. The Lamb ſlain from the foundation of the world, in my book, page 3. Secondly he ſaith, that I cry aloud againſt Chriſt within, in page 24. of his book, And again he ſaith, That all my work is an obſcure ſhooting againſt the manifeſtation of Chriſt within. Where he ſpeaks very falſely of me, for I confeſs and own God's Chriſt within as well as without, as appears in my book, page 206. towards the end. And in the epiſtle to my book you may find the ſame held out by me for two or three leaves together, beſides, many other places of my book doth teſtify of the ſame; therefore, doth not he lie miſerably in this alſo?

Again, he ſaith, that I am one of thoſe that do preach for hire, through covetouſneſs, making merchandize of ſouls, page 23. of his book, which is alſo an untruth, as I ſhall ſhew further when I come to the place.

Again he ſaith, in page 30. that I ſaid Chriſt's coming in the Spirit was no coming.

Here alſo he uttereth falſhood. I never ſaid ſo, as many of our brethren can witneſs. But of this alſo in its place, when I come to it, with many other things which he hath very untruly vented of me, which I fear not but they ſhall be cleared, both now, and alſo at the ſecond appearance of the man Chriſt Jeſus. And therefore friend I (ſay to thee) be not ſo phariſaical as to ſay within thine heart, I am not as this publican. Why am I reckoned with the Ranters? Thou art, both thou and thy fellows, of the ſame mind with them in many things, and ſhall aſſuredly partake of the ſame plague with them, if they and you repent not ſpeedily.

Again, in page 7. thou wouldeſt make us believe, that the Quakers do really and truly lay the Chriſt of God, God-man, for their foundation. Saying, We prize the Lord Jeſus Chriſt, God-man, to be precious to us, and to all that do believe, and have owned him to be the foundation, &c. Now friend, this is fairly ſpoken; but by words in general we may be deceived, becauſe a man may ſpeak one thing with his mouth, and mean another thing in his heart; eſpecially it is ſo with thoſe that uſe to utter themſelves doubtfully; therefore we will a little enquire what it is to lay Chriſt, God-man for a foundation.

Firſt then, To lay God's Chriſt, God-man, for a foundation, is to believe that man that was born of the Virgin Mary, to be the ſaviour.

How he was and is the ſaviour, and therefore if you do indeed lay him for your foundation, then you do believe that when the man Chriſt did hang on the croſs on Mount Calvary, that then your ſins were ſatisfied for at that time, as it is written, He bare our ſins in his own body on the tree, 1. Pet. 2. 24.

2. If the Chriſt of God, God-man, be indeed your foundation then you do believe that very man in that very body, did fulfil all the law, in the point of juſtification, as it is written, Chriſt is the end of the law for righteouſneſs to every one that believeth. So that now, believe aright in what the Son of Mary hath done without on the croſs, and be ſaved.

3. If you have laid Chriſt that man aright for your foundation, then you do believe, that when he was raiſed out of the ſepulchre into which Joſeph had laid him, then at that time was accompliſhed your juſtification, Rom. 4. 25. How ſay you to theſe things, do you make an open profeſſion of them without diſſembling? Or do you not (notwithſtanding your talk of Chriſt) in very deed deny the virtue of the death and blood of Chriſt without, as for juſtification and life? If ſo, you have not laid him for your foundation.

4. If you have indeed laid Chriſt, God-man, for your foundation, then you do lay the hope of your felicity and joy on this, That the Son of Mary is now abſent from his children in his perſon and humanity, making interceſſion for them and for thee, in the preſence of his Father, (2 Cor. 5. 6.) And the reaſon that thou canſt rejoice hereat is, becauſe thou haſt not only heard of it with thine ear only, but doeſt enjoy the ſweet hope and faith of them in thy heart; which hope and faith is begotten by the Spirit of Chriſt, which Spirit dwelleth in thee, (if thou be a believer) and ſheweth thoſe things to thee to be the only things. And God having ſhewn thee theſe things, thus without thee by the Spirit that dwelleth in thee, thou haſt mighty encouragement to hope for the glory that ſhall be revealed at the coming again of the man Chriſt Jeſus, of which glory thou haſt alſo greater ground to hope for a ſhare in, becauſe that that Spirit that alone is able to diſcover to thee the truth of theſe things, is given to thee of God, as the firſt fruits of that glory which is hereafter to be revealed, being obtained for thee by the man Chriſt Jeſus's death on Mount Calvary, and by his blood that was ſhed there, together with his reſurrection from the dead, out of the grave where they had laid him. Alſo, thou believeſt that he is gone away from thee in the ſame body which was hanged on the croſs, to take poſſeſſion of that glory, which thou, through his obedience, ſhall at his (the very ſame man's) return from heaven the ſecond time, have beſtowed upon thee, having all this while prepared and preſerved it for thee, as he ſaith himſelf; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to my ſelf, that where I am, there ye may be alſo, John 14. 2, 3.

Again, 5. If thou haſt laid Chriſt, God-man, for thy foundation, though thou haſt the Spirit of this man Chriſt within thee, yet thou doeſt not look that juſtification ſhould be wrought out for thee, by that Spirit of Chriſt that dwelleth within thee, for thou knoweſt that ſalvation is already obtained for thee by the man Chriſt Jeſus without thee, and is witneſſed to thee by his Spirit which dwelleth within thee. And thus much doth this man Chriſt Jeſus teſtify unto us where he ſaith he ſhall glorify me, mark, He ſhall glorify me, (ſaith the Son of Mary) but how! Why, he ſhall take of mine (what I have done, and am doing in the preſence of the Father) and ſhall ſhew it unto you, John 16. 14. I have been a little the larger in this, becauſe it is of weight.

But again, thou ſayeſt further, The reſt of this firſt epiſtle I ſhall ſay little to; only thus much is the mind of the penman's ſpirit, ſecretly ſmiting at the doctrine of true faith and ſalvation, (to wit) Chriſt within, Anſw. my friend, by ſaying that my brother doth ſtrike at the doctrine of true faith and ſalvation, thou doſt him a great deal of wrong; for it is ſo far from him ſo to do, that he telleth ſouls plainly, that without true faith in the blood of the Son of Mary, who was crucified on Mount Calvary, there is no remiſſion; for ſaith he, it is only through that one offering then given up to the father, that you muſt be juſtified. And that is according to the whole ſtream of ſcripture: For by one offering, What was that? Why, the offering up of the body of Jeſus once for all, (Heb. 10. 10.) he hath perfected for ever them that are ſanctified. For this man when he had offered up one ſacrifice for ſins for ever, ſate down. Mark it: This man when he had offered up one ſacrifice for ſins for ever, ſate down on the right hand of God, ver. 12.

And as for thy ſaying, that ſalvation is, Chriſt within; if thou mean in oppoſition to Chriſt without; inſtead of pleading for Chriſt, thou wilt plead againſt him; for Chriſt God-man without on the croſs, did bring in ſalvation for ſinners. And the right believing of that, doth juſtify the ſoul. Therefore Chriſt within, or the Spirit of him who did give himſelf a ranſom, doth not work out juſtification for the ſoul in the ſoul; but doth lead the ſoul out of it ſelf, and out of that can be done within it ſelf, to look for ſalvation in that man that is now abſent from his ſaints on earth. 2 Cor. 5. 6. Why ſo? For it knoweth that there is ſalvation in none other, Acts 4. 12. And therefore I would wiſh thee to have a care what thou doſt, for I tell thee, that man who is now jeered by ſome, becauſe he is preached to be without them, will very ſuddenly come the ſecond time, to the great overthrow of thoſe, who have ſpoken, and ſhall ſtill ſpeak againſt him, Jude 14. 15.

Thou ſayeſt alſo the next thing thou mindeſt, is this in the ſecond epiſtle, where a queſtion is aſked, Who are the men that at this day are ſo deluded by the quakers, and other pernicious doctrines, but they that counted it enough to be talkers of the goſpel, &c. This man, ſaith the Quaker, is of the ſame Spirit with his fellow, and will more abound in lies, &c. And why? becauſe he ſaith the Quakers are thoſe deceivers that at this day beguile poor ſouls by their doctrine. Alas poor man, why ſhouldeſt thou be angry for my ſpeaking the truth, in ſaying: The Quakers are deceivers, this will eaſily appear, For firſt, they deny the man Chriſt to be without them, and own Chriſt no otherwiſe, but as he is within, contrary to that ſcripture, which ſaith, for while we are at home in the body we are abſent from the Lord. This is touching his bodily preſence. And again, he was parted from them, and a cloud received him out of their ſight. And he was carried away from them, and ſo received up into heaven, Acts 1. 9, 10, 11. Now he that denieth this, is a deceiver, as is clear, in that he doth ſpeak againſt the truth laid down in the ſcripture.

2. The Quakers are deceivers, in that they perſuade ſouls that Chriſt is crucified in them, dead within them, and kept down with ſome things within them, which was never taught by thoſe that ſpoke the ſcripture from the Spirit of God. Shew me a ſcripture to confirm ſuch a doctrine as this, which hath been avouched over and over by the Quakers.

3. The Quakers are deceivers, becauſe they do perſuade ſouls, that that man that was born of the Virgin Mary, is not above the clouds and the ſtars, when the ſcripture ſaith, a cloud received him out of the ſight of his ſaints. And again, that he is above the higheſt heavens, which muſt needs be above the ſtars, for they are not the higheſt.

4. The Quakers are deceivers, becauſe they perſuade ſouls not to believe, that that man that was crucified, and roſe again fleſh and bones, (Luke 24, 38, 39, 40.) ſhall ſo come again, that very man, in the clouds of heaven to judgment as he went away; and at the very ſame time ſhall raiſe up all the men and women out of their graves, and cauſe them to come to the valley of Jehoſhaphat; becauſe there will he, that very man, ſit to judge all the heathen round about. I ſay, they ſtrive to beat ſouls off from believing this, though it be the truth of God witneſſed by the ſcripture, Joel 3. 11, 12. as alſo Acts 1. 10, 11. This ſame Jeſus which is taken from you into heaven, ſhall ſo come (mark, the very ſame) in like manner as ye have ſeen him go into heaven. And his feet ſhall ſtand in that day (the day of his ſecond coming) upon the Mount of Olives, Zech. 14. 4. Where is that? Not within thee, but that which is without Jeruſalem, before, it on the eaſt-ſide. I ſay now, he that perſuades ſouls not to believe this, but makes them believe there is no ſuch thing, as the Quakers do, he is a deceiver. Again, the Quakers make no difference between that light wherewith Chriſt, as he is God, hath enlightened all; and the Spirit of Chriſt he gives not to all, which I ſhall ſhew by and by to be a deceit.

5. The Quakers are deceivers, becauſe they ſay, That every one hath that which is like the Spirit of Chriſt, even good as the Spirit of Chriſt, page 10. of his book, which is deſperate blaſphemy. The ſcripture ſaith plainly, That ſome are ſenſual, having not the Spirit. And yet though they have not that, they have, ſays the Quakers, that which is as good as that. O wonderful deceit, as I ſhall farther ſhew by and by when I come to the place. But to cover,

ver himſelf, and ſo his deceit, he doth apply that to himſelf that ſhould be applied for the encouragement of the children of God: ſaying, the children of God was always counted deceivers, we (ſaith he) have a cloud of witneſſes. Anſwer, friend, they were called deceivers, and were not ſo; but you are rightly called ſo, as I have already ſhewed, and ſhall ſhew farther by and by. In the mean time know, that the devil knows how to take children's bread, and caſt it to the dogs.

Then the next thing that he is grieved with, is, becauſe I ſaid, there are none but a company of light notioniſts, ranters, with here and there a legaliſt, that was ſhaking in their principles, that were carried away by the Quakers, &c. When this appears in all mens ſight that can ſee, though you would not have it ſo (it is like.) And as for your ſaying, becauſe all ſorts of people are brought to God, I am offended therewith; I anſwer, No friend I bleſs God my ſoul can rejoice that ſouls come in to Jeſus Chriſt, though it grieves me to ſee, how ſome with a ſpirit of deluſion are deceived, and deſtroyed, by its coming unto them as an angel of light. And whereas thou ſayeſt I am like the Phariſees, who ſaid, none believe, but a company of poor people, which know not the law. Anſw. I bleſs God, I do know they are the poor that receive the goſpel; but friend, I muſt tell you, that you and your fellows may ſeek for juſtification from the law, and yet have no better a recompence, than to be condemned by the law.

Now paſſing many railings, I come to the next thing that thou doſt ſtumble at, which is in that I ſay, ſome of thoſe deluſions the devil doth deceive poor ſouls withal, is firſt, in that he doth perſuade them, that ſalvation was not completely wrought out for ſinners by the man Chriſt Jeſus, though he did it glorioufly upon the croſs without the gates of Jeruſalem. Now theſe words, he did it glorioufly on the croſs, without the gates of Jeruſalem, thou leaveſt out. Therefore I aſk, do you believe that at that time, when he did hang upon that croſs on Mount Calvary, that he did by that death he died there, redeem all his elect from eternal vengeance? If not, whatever thou ſayeſt, thou wilt certainly ſee, that ſatan hath caught thee in his ſnare, notwithſtanding thy railing againſt the Lord Jeſus. And friend, thou mayeſt call thy conſcience the man Chriſt Jeſus, or the light (as thou calleſt it) in thy conſcience the man Chriſt Jeſus; which if thou do, this is a deluſion, and a dangerous doctrine. For a Spirit hath not fleſh and bones, and ſo hath the man Chriſt Jeſus. Now it may be, you think farther that the church, with the Spirit of Chriſt, is the man Chriſt Jeſus, which is alſo a damnable hereſy. Therefore, ſpeak plainly; Doſt thou believe that the man Chriſt Jeſus is aſcended from his people in his perſon? And again, doſt thou believe that he which aſcended from his diſciples, did bring in everlaſting ſalvation for them, in that his body which aſcended from them? An anſwer to this might give great Satisfaction to ſouls, if alſo it might be made in words eaſily to be underſtood. Again,

Thou art alſo offended with the ſecond deceit which I lay down in my epiſtle, which is (ſay I) for the devil to bid ſouls follow that light which they brought into the world with them, telling them, that that will lead them to the kingdom. Now thou ſeemeſt gravelled, becauſe I ſaid, which they brought into the world with them. If thou art offended at that, ſhew me when, and at what time every ſoul he receives a light from Chriſt after it comes into the world. Now this I ſay, That every man hath not the Spirit of Chriſt within him. Jud. 17. And that there is nothing that can ſhew the ſoul the things of Chriſt ſavingly, but the Spirit of Chriſt, 1 Cor. 2. 11. Then will not you your ſelf confeſs, that he is deluded, that is perſuaded to follow that light that cannot reveal Chriſt unto him? But I muſt mind you of one filthy error alſo which thou layeſt down in page 10. Corrupting the ſcripture to make it good, but in vain; where thou ſayeſt, That light which every man is lightened withal, will lead unto the kingdom of peace and righteouſneſs. And then thou addeſt, for ſaith Chriſt, I am the light of the world, he that followeth me ſhall not abide in darkneſs, or walk in darkneſs. Pray mark. Firſt, thou calleſt it the light of Chriſt, wherewith he hath lightned every one; and here thou comeſt a ſtep higher, and calleſt it, Chriſt himſelf; and then corrupteſt that ſcripture, where the Son of Mary ſaith, I am the light of the world, &c. Here thou wouldeſt very willingly have room to broach thy folly, but it may not be; for though Chriſt be the light of the world, yet he is not in every one in the world. But ſecondly, I pray where was Chriſt when he ſpake thoſe words? was he I ſay, within his diſciples, or without them, when he ſaid, I am the light of the world? He was without them, and walked up and down in the world with them from place to place, a very man. Therefore, he did not mean at that time any light within, but himſelf who was without. And indeed, they who will follow Chriſt aright, muſt follow him without, to the croſs without, for juſtification on Mount Calvary without, (that is, they muſt ſeek for juſtification by his obdience without.) To the grave without, and to his aſcenſion and interceſſion in heaven without; and this muſt be done through the operation of his own Holy Spirit, that he hath promiſed ſhall ſhew theſe things unto them, being given within them for that purpoſe, John 16. 14. Now the Spirit of Chriſt that leads alſo, but whither? It leads to Chriſt without, which ſaid, being without, I am the light of the world, he that followeth me ſhall not abide in darkneſs, but ſhall have the light of life, deny this, that Chriſt was without when he ſpake thoſe words (I am the light of the world :) if you can.

But to come more cloſe, to the thing. That light wherewith Chriſt, as he is God, hath lightned every one that cometh into the world, is the ſoul of man, which is the life of the body, and yet it ſelf is but a creature, and made by the creator of all things, Iſa. 57. 16. and is not the Spirit, as ſome do think it is. This creature hath one faculty of its own nature, called conſcience, which hath its place in the ſoul, where it is as a judge to diſcern of things good or bad, and judge them accordingly, as the Apoſtle ſaith, ſpeaking of the Heathens. Their conſcience either accuſing or elſe excuſing one another, Rom. 2. 14. This conſcience is that in which is the law of nature, 1 Co. 11. 14. which is able to teach the Gentiles, that ſin againſt the law, is ſin againſt God: And yet it is called but even nature it ſelf, as he ſaith there, doth not even nature it ſelf teach you? &c.

Now this conſcience, this nature it ſelf, becauſe it can controul, and chide them for ſin, who give ear unto it, therefore muſt it be idolized. and made a God of. O wonderful! that men ſhould make a God and a Chriſt of their conſciences, becauſe they can convince of ſin. But thou goeſt ramping on, and ſayeſt, there is nothing but the light of Chriſt that will convince of ſin, and thou biddeſt me, mind that. Now doeſt thou mean the Spirit of Chriſt? doeſt thou ſay that that which thou calleſt the light of Chriſt, is the Spirit of Chriſt? If ſo, then there is conſcience which is not the Spirit of Chriſt, but a poor dunghil creature, in compariſon of the Spirit of Chriſt; yet will convince of ſin, as is clear, from that 8. of John. Where the woman is mentioned, who was taken in adultery by the Phariſees, or others, who when they had brought her to Chriſt, and began to accuſe her, Chriſt ſaid, He that is without ſin among you, let him caſt a ſtone at her. And what then? When they heard that, they were convicted by their own conſciences,. Mark, he doth not ſay, by the light of Chriſt in their conſciences, as ſome would have it be; No, but by their own conſciences they were convinced, and went out one by one. And were they all ſerved ſo? Yea, from the eldeſt, even to the laſt; for they all had conſciences, though not the Spirit of Chriſt. So that friend, here is ſomething beſide the Spirit of Chriſt, that can and doth convince of ſin, even a man's own conſcience, the law of nature; nay nature it ſelf, which no man will ſay is as good as the Spirit of Chriſt, except they are guided by a deluding Spirit. Again, thou ſayeſt, He that convinceth of ſins againſt the law, leads up to the fulfilling of the law. Friend, thy conſcience convinceth of ſins againſt the law, follow thy conſcience, it may lead thee under the curſe of the law, through its weakneſs; but it can never deliver thee from the curſe of the law by its power. For if righteouſneſs come by the obedience to the law, or by thy conſcience either, then Chriſt is dead in vain, Gal. 2. 21.

Again thou ſayeſt, That I and my generation would leap over the law.

Anſw. For juſtification we look beyond it to the Son of Mary; yet we know that the law is good, if it be uſed lawfully; but if it be uſed unlawfully, as thoſe do uſe it, who ſeek to be juſtified by their obedience to it, it is made an idol of, and a ſaviour, though it were given to no ſuch purpoſe: For if there had been a law given which could have given life, verily righteouſneſs ſhould have come by (thy obedience to) the law, Gal. 3. 21. Now at thy concluſions, ſometimes thou doeſt utter thy ſelf in this wiſe, Learn what this means.

Anſw. Indeed thy words are dark, and enough to deceive the hearts of the ſimple; but bleſſed be God, he hath given me to underſtand, that thou doeſt all along in the drift of thy diſcourſe, diſown Chriſt without, by pretending to a Chriſt within; whereas hadſt thou indeed the Spirit of Chriſt within thee, it would be thy great buſineſs to extol and magnify the Son of Mary, the Chriſt of God without thee, becauſe it is the nature of the ſame Spirit ſo to do, even to glorify Chriſt without, who went away from his diſciples into heaven, Luke 24. 50, 51, to prepare a place for them,

Then thou further ſayeſt (with a kind of diſdaining ſpirit) many things more thou paſſeſt by in my book, as being not pertinent to the thing in hand. But I believe they are ſo pertinent, that neither thou, nor thy friends or fellows are able to contradict without blaſpheming, in the view of all them that have eyes to ſee; for if they could, it ſhould have been done by thee. And whereas thou ſayeſt, Fools muſt be medling. Anſwer, It muſt needs be, that the ſaints of God ſhould be call'd fools by the enemies of the man Chriſt Jeſus without, becauſe that the doctrine of the man Chriſt Jeſus, crucified without for the ſins of poor ſinners, is alſo held to be fooliſhneſs by them; although it be the wiſdom; and alſo the power of God, unto every one that believeth, 1 Cor. 1. 23, 24.

And further, thou ſayeſt, that the pope

can ſpeak as much of Chriſt without, as I. Anſwer, friend, doſt thou put no difference betwixt the ſpeaking of Chriſt without, and believing in Chriſt without? I tell thee, though there may be many that can ſpeak of the Chriſt of God without, yet there are but very few that can, or do believe indeed in him without, by the mighty operation of his Holy Spirit within. Nay, you your ſelves do teſtify this, who deny that the ſalvation of ſinners was compleatly wrought out by that one offering of Jeſus Chriſt without upon the croſs on Mount Calvary, and that he is aſcended from his diſciples above the clouds, touching his bodily preſence, as in 1 Cor. 5. 6. compared with Acts 1. 9, 10, 11.

Then again thou ſayeſt, I do aſk my ſelf a queſtion, and do alſo anſwer it my ſelf deceitfully. The queſtion is, Do not the ſcriptures make mention of a Chriſt within? And thou ſayeſt, I anſwer it deceitfully my ſelf. But I anſwer again, that I am not aſhamed of that anſwer I then gave, becauſe I know it is truth; and whereas thou ſayeſt it is deceitful, and yet canſt not find fault with any point thereof, it confirms me, that had there been falſity in it, ſuch an enemy to the truth, as thou art, would have taken that advantage, as to have diſcovered, that thereby thou mighteſt have rendered the truth the more odious. The anſwer I ſhall leave to the chriſtian reader, which is ſo indeed; yet am confirmed my ſelf concerning it, and ſhall give thee an anſwer to thy queſtion, which is, Doth not the ſcriptures (ſay or) witneſs that all that have not Chriſt within are reprobates? Anſwer: Yes, the ſcripture ſaith ſo, and it is true, they that have not the Spirit of Chriſt in them, are reprobates. But there are ſome that are reprobates, that you will confeſs. Then by your own argument you muſt grant, that ſome have not the Spirit of Chriſt in them. Pray take notice, they that have not the Spirit of Chriſt in them are reprobates. There are ſome who are reprobates; therefore there are ſome who are ſenſual, having not the Spirit of Chriſt in them. (See thy folly how it is made manifeſt) Jud. v. 19. The next thing thou art offended withal, is, becauſe I ſay, the devil deceives poor ſouls by perſwading them to follow the light within (which all men have.) Anſwer, friend, I ſay, again, and again, That there is nothing leſs than the Spirit of Chriſt, that can give a ſoul a ſight of juſtification by the blood of the man Chriſt Jeſus without, by following of it. Now as thou ſayeſt thy ſelf, ſome are reprobates, and have not the Spirit of Chriſt.

Then is it any hereſy to ſay, that it is of the devil to perſwade a ſoul to follow that light which is no better than conſcience, or nature it ſelf, which are not able to lead to Chriſt his things, being fooliſhneſs to it, Rom. 2. 14. or is conſcience, which every one is lightened withall, the Spirit of Chriſt? give an anſwer in ſincerity.

Then thou ſayeſt, that my whole purpoſe is a ſecret ſmiting at the light wherewith Chriſt hath lightened every man. I anſwer, my whole deſign in my book, is, and was, theſe following things.

Firſt, To ſhew ſouls, where ſalvation is to be had. Namely, in Chriſt without.

2. To ſhew ſouls how they ſhould lay hold of this ſalvation; namely by the operation of the Spirit of Chriſt, which muſt be given within.

And 3dly, To forewarn poor ſouls, that they ſhould not deceive themſelves, neither by conſcience nor the law; which are both inferiour, and much below the Spirit of Chriſt; even as much as he that buildeth the houſe, hath more honour than the houſe, Heb. 3.

And 4, To ſhew how poor ſouls ſhould know, whether they had the Spirit of Chriſt, or not, within them, or whether the Spirit of the devil had exalted himſelf above the Spirit of Chriſt, by transforming himſelf into an angel of light.

Farther, thou thinkeſt I contradict my ſelf, becauſe I admoniſh poor ſouls to beg of God to convince them by his Holy Spirit; and thou ſayeſt, This is my confuſion. When alas, confuſion is of, and from thy ſelf, who wouldſt make a defiled conſcience, the law and the Spirit of Chriſt to be all one; as I ſhall further clear to the reader by and by.

But I tell thee friend, there are many who have not the Spirit of Chriſt, and yet are convinced of ſin by their own conſciences, John 8. 9. He doth not ſay, by the light of Chriſt in their conſciences, that is a ſaying of your own, without warrant from the word of God, but by their own conſciences. Mark that: Now I knowing, that a man may be convinced, and yet not by the Spirit of Chriſt (for he may be without that) but by nature it ſelf, 1 Cor. 11. 14. I do admoniſh every ſoul, if they love themſelves, to beg of God for Jeſus Chriſt his ſake, that he would not only let them be convinced by theſe poor, low, empty, beggarly things (their conſciences) in reſpect of the Spirit of Chriſt, but that he would convince them by that Spirit of his effectually, which is not only able to ſhew their loſt ſtate becauſe of ſins againſt the law, but alſo, to lead them to the right Saviour, and plant them into him, which all other things are not able to do. And thus much in anſwer to thy ſcolding againſt my epiſtle the truth of which I bleſs God through the ſtrength of Chriſt, I could be willing to ſeal with my blood.

And now friend, in love to thy ſoul, I ſay, have a care of thy ſelf, that thou do not ſatisfy thy ſelf with any thing, until thou ſeeſt by the operation of the Spirit of Chriſt (which thou muſt have given thee from heaven, as being without it before converſion) that the blood of that man Chriſt Jeſus that was crucified on Mount Calvary, did at that ſame time, when it was there ſhed, waſh thee from all thy ſins, and be not ſo ſtout, and ſo ſtern againſt the truth, becauſe it ſuits not with thy beguiled conſcience. (Bear with me in patience) and ſeriouſly enquire into the truth of things according to the ſcriptures. For they are they that teſtify of Chriſt, and how ſalvation doth come by him.

In thy entering upon my book, the firſt thing I find thee wrangling with, is firſt, by corrupting my words, and then by calling me liar.

Thou corrupteſt my words ſaying, That I ſaid, The blood of Chriſt was ſhed before the world began. Whereas I ſaid, that in the account of God, (mark, in the account of God) the blood of Chriſt was ſhed before the world began. Friend, art thou not able to diſtinguiſh, betwixt a thing being done in God's account, or according to his foreknowledge, and a thing that is really and actually done? Surely it was either thy folly to ſpeak evil of the thing thou knoweſt not, or elſe thy madneſs doth much appear, in that though thou underſtandeſt theſe things, yet for to wrangle by corrupting my ſayings here, as alſo in other places, as will afterwards appear. This is in page 11, of thine, page 3, of my book.

Then thou goeſt on, page 12. and quoteſt the place where I ſay, page 37. How horribly are thoſe deceived who look on Jeſus (but thou leaveſt out thoſe words, the Son of Mary) to be but a type; which thing you ſay, you know none that do. And again thou ſayeſt, that I ſay, he is of ſomething afterwards to be revealed. My words thou corrupteſt; thou wouldſt fain gather thus much out of my words, by corrupting them. That though I denied Chriſt Jeſus the Son of Mary to be a type, yet I my ſelf ſay, He was a type of ſomething afterward to be revealed. Which thing, as there in my book, ſo here again I do moſt poſitively deny, and I quote the ſame words again, for a ſecond confirmation of the ſame, ſaying as then I did; How horribly are thoſe deceived, who look on Jeſus the Son of Mary to be but a ſhadow, or type of ſomething that was afterwards to be revealed. Whereas the ſcriptures moſt lively hold him forth to be the Chriſt of God; and not a type or ſhadow of a Spirit, or body afterwards to be revealed, but himſelf was the very ſubſtance of all things that did any way hold forth, or type out Chriſt to come: And when he was indeed come, then was an end put to the law for righteouſneſs or juſtification to every one that believeth, Rom. 10. 4. And therefore, friend, though thou haſt, or wouldeſt corrupt my words, yet have a care of corrupting Chriſt's words, leſt thou doſt even heap up wrath againſt the day of wrath, and revelation of the righteous judgment of God. And whereas thou ſayeſt, Thou denieſt not but Jeſus is the ſubſtance. Anſwer, I doubt thou doſt not ſpeak thine heart plainly, but hideſt thy ſelf, with ſo ſaying, as with an apron; if we enquire into what it is to hold forth Jeſus the Son of Mary to be the ſubſtance. Therefore he that holds forth Jeſus the Son of Mary to be indeed the ſubſtance, and not a type; holds forth and believes, that that Jeſus that was born of the Virgin Mary, did in his own body of fleſh fulfill the law, and impute the righteouſneſs of his obedience unto them that he accompliſhed then without them; and that his blood that was ſhed without on the croſs, doth, and hath waſhed away all ſin paſt, preſent, and to come, from him that believeth this; as it is written, For what the law could not do in that it was weak through the fleſh, that is, through our fleſh: God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh. That is, he was condemned in the fleſh that he took on him the Virgin Mary, Rom. 8. 3. And again, he bore our ſins in his own body on the tree, which was the croſs on Mount Calvary.

Jeſus alſo (ſaith the Apoſtle) that he might ſanctify the people with his own blood, ſuffered: Where? Not in any believer, but without the gate of Jeruſalem, Heb. 13. 12. How ſay you, do you really believe that at that time when Jeſus did hang on the croſs without Jeruſalem's gate, even at that time he did give the juſtice of God a full and complete ſatisfaction for all the ſins of all believers, that have been formerly, or are now, or hereafter ſhall be? Or do you look upon Jeſus at that time to be but a ſhadow, or type of ſomewhat that was afterwards to be done within? Anſwer plainly, yea, or no; that the ſimple may underſtand you.

Now I come to anſwer thy query laid down page 12. in theſe words; Did Chriſt Jeſus put an end to the law, for them who live yet in the tranſgreſſion of the law? Or doth he juſtify that which the law condemneth? Indeed a right anſwer to this will be great ſatisfaction to ſome, though I think ſome trouble to others. And therefore in anſwer to thy queſtion I ſhall lay down theſe following things:

Firſt, Chriſt Jeſus did put an end to the law for righteouſneſs, for all that the Father hath given him; as it is written, the body of Jeſus was offered once for all, for all that ſhall be ſaved; for he ſhall not be offered a ſecond time: No, but once for all, Heb. 10. 10. Once in the end of the world hath he appeared, to put away ſin by the ſacrifice of himſelf; and he hath done it once by himſelf for all, Heb. 9. 26. Otherwiſe he muſt have often ſuffered ſince the world began: But that muſt not be; for he dieth no more, Rom. 6. 9. But ſay you, Did he put an end to the law for them who ſtill live in tranſgreſſion?

2. Anſw. There are many poor ſouls that are given unto Chriſt, who yet live in their ſins. But Chriſt did at that time, when he hanged on the croſs, give a full and complete ſatisfaction for them. In due time Chriſt died for the ungodly: For ſcarcely for a righteous man will one die, but peradventure for a good man ſome one would even dare to die. I, but God commendeth his love to us-wards, in that while we were yet ſinners Chriſt died for us. While we were yet ſinners, yet ungodly, Rom. 5. 6, 7, 8. Nay, he did not only die for thoſe who ſtill live in ſin, but he alſo makes interceſſion now at the throne of his Father's grace for them. And he made interceſſion for the tranſgreſſors, Iſa. 53. 12. He hath aſcended on high, he hath led captivity captive, and received gifts for men. For what men? Even for the rebellious alſo, Pſal. 68. 18. To what end? That the Lord God might dwell amongſt them.

And whereas thou aſked; Doth he juſtify that which the law condemneth, before the work of the law be finiſhed? I anſwer:

That at that very time when Jeſus Chriſt did hang on the croſs on Mount Calvary, was buried, roſe again from the dead, and aſcended above the clouds from his diſciples, at that very time was all the law fulfilled for righteouſneſs. He is the end of the law, mark; he is the end of the law for righteouſneſs. But if there were any thing yet to be done for juſtification, which was not then done; there could not be an end put to the law for righteouſneſs, for every one that believeth. But in that there is an end put to the law for righteouſneſs by Jeſus for all the elect of God, Chriſt having once fulfilled it for them: It is manifeſt, that there was not any thing then left undone by Chriſt at that time, which was afterward to be done by his own Spirit in his children for juſtification, only believe what the man Chriſt, at that time did do, and be ſaved; Acts 13. from ver. 29. to ver. 39. and whereas thou aſketh; whether Chriſt did juſtify that which the law condemneth?

I Anſwer, Fourthly, That though Chriſt Jeſus did not juſtify ſins of ungodlineſs; yet he juſtifieth the ungodly. Now to him that worketh is the reward given, or reckoned; not of grace but of debt: But to him that worketh not, but believed on him that juſtifieth the ungodly (mark the ungodly) his faith is counted for righteouſneſs. He is he that juſtifieth, having finiſhed the righteouſneſs of the law in his own perſon for them. My own arm brought ſalvation, ſaith he, but how? Even by his bleeding on the croſs, You have redemption through his blood, Eph. 1. 7. which was ſhed without the gate, Heb. 13. 12. I, and though the law condemneth a ſinner, yet let but that ſinner believe in Chriſt, in what he hath done in his own perſon, and he ſhall be juſtified from all things, from which he could not be juſtified by the law of Moſes, Acts 13. 39.

And whereas thou aſketh me the meaning of that ſcripture, not one title of the law ſhall fail till all be fulfilled. I anſwer. That the law hath already been fulfilled for juſtification, for every one that believeth: And a believer is to do nothing for juſtication, only believe and be ſaved; though that law be a rule for every one that believeth to walk by, but not for juſtification. But if you do not put a difference between juſtification wrought by the man Chriſt without, and ſanctification wrought by the Spirit of Chriſt, within; teaching believers their duty to their God, for his love in giving Chriſt; you are not able to divide the word aright: but contrarywiſe, you corrupt the word of God, and caſt ſtumbling blocks before the people; and will certainly one day moſt deeply ſmart for your folly, except you repent. Here is a plain anſwer that may ſatisfy the ſimple The Lord God grant that they may lay it to heart effectually.

Now this I ſay further, that if God enable any to receive this doctrine aright (namely what I ſaid even now) it will more engage the ſoul to God, than all the threatnings, thunder-claps, and curſes that that come from the law it ſelf. And a ſoul will do more for God, ſeeing it ſelf redeemed by the blood of the Lamb the Son of Mary, John 1. 29. than if he had all the conditions of the law to fulfill, and might be ſure to have heaven for the fulfilling of them. Now as to the aſſurance thou ſpeakeſt of at the end of thy queſtion. I know in the firſt place, that though believers themſelves do ſin, yet they have an advocate with the Father, Jeſus Chriſt the righteous, 1 John 2. 1; 2. And though the doctrine of the goſpel be to abſtain from all appearance of evil, yet our Lord Jeſus Chriſt is ſo pitiful, as not altogether to deprive his children of an aſſurance of their ſalvation, though ſometimes through weakneſs they do tranſgreſs. And whereas you would lay an aſſurance on our obedience to the law; I ſay, our aſſurance comes through our believing, and our obedience to the law is a fruit of our believing; for every one that hath this hope, that he is one of the children, or Sons of God, by faith in Jeſus, 1 John 3. 3. purifieth himſelf as he is pure. Holineſs of life, if it be right, flows from an aſſurance of our being juſtified by Chriſt's death on the croſs, on Mount Calvary; as it is written again, that he might ſanctify his people with his own blood, he ſuffered without the gate.

But again, page 12. thou ſeemeſt offended, becauſe I ſay, They are deceived, who think to obtain ſalvation by following the law, which they call Chriſt, though falſly. Why ſhouldſt thou be offended at this, when the ſcripture ſaith plainly, That by the works of the law ſhall no living fleſh be juſtified in his ſight, for by the law is the knowledge of ſin, Rom. 3. 20. But this is thy frothly argument, The law convinceth, and is our ſchoolmaſter to bring us to Chriſt; therefore the law is not taken away, ſayeſt thou. Friend, what is this to the purpoſe? muſt we ſeek for juſtification by the works of the law, becauſe the law convinceth? you may as well ſay, we muſt ſeek for juſtification from our conſciences, becauſe they do convince: Now where the ſcripture ſaith, the law was our ſchoolmaſter to bring us to Chriſt; do you think it means, we muſt be firſt fitted by purification of our ſelves by, or according to the law, before we can be ſaved by Chriſt from the curſe of the law? If you ſay, yea; Then doth not this follow, that Chriſt Jeſus did not come to ſave ſinners, but to ſave the righteous; and if ſo, then you muſt ſay, that Chriſt, Peter, Paul, and all the ſervants of the Lord are lyars, who have teſtified that Chriſt died not for the godly, but for the ungodly and ſinners.

But where the ſcripture ſaith, The law was our ſchoolmaſter to bring us to Chriſt: I aſk again, is it the ceremonial law, or the moral law that is meant in this place? If you ſay the moral, or the ten commandments. I anſwer; That doth not lead to life and ſo not to Chriſt; but is properly the miniſtration of condemnation, 2 Cor. 3. That is, the proper work of the moral law, or ten commandments, is to condemn, if it be not obeyed; and yet not to bleſs, until it be every jot fulfilled, which is impoſſible to be done by any man for juſtification, in that exact and ſevere way which the law calls for; which makes the Apoſtle ſay, as many as are of the works of the law, are under the curſe. Mark, he doth not ſay, as many as are of the works of ſin, are under the curſe, though that be true; but as many as are of the works of the law, are under the curſe, for it is written, Curſed is every one that continueth not in all things that are written in the book of the law to do them. But that no man is juſtified by the deeds of the law it is evident, for the juſt ſhall live by faith, Gal. 3. 10, 11.

If it be meant of the ceremonial law, as I am moſt inclinable to believe, becauſe he ſaith it was our ſchoolmaſter; he doth not ſay it is, but it was our ſchoolmaſter to bring us to Chriſt, being a tutor or governor; holding and ſignifying, forth Chriſt to come by its types until the time appointed by the Father, which appointed time (and ſo that law) was to have an end, when God ſent forth his Son made of a woman, Jeſus the Son of Mary, who was made under the law, to redeem thoſe that were under the law.

Now the ceremonial law did bring or lead to Chriſt theſe two ways: Firſt, In that it did continue in full force until he did come into the world, and had done that which was by it held out for him to do.

Secondly, In that the ſeveral types and ſhadows, as the blood of bulls and lambs, with diverſe other ſervices did lead to, or hold forth Chriſt that was to come: But the moral law, or ten commandments, is ſo far from leading us to Chriſt by our following it, that it doth even lead thoſe that are led by it under the curſe. Not becauſe the law hath an evil end in it, but becauſe of our weakneſs and inability to do it; therefore it is forced, as it is juſt, to paſs a ſentence of condemnation on every one, that in every particular fulfills it not.

In the next place, thou art offended becauſe I ſaid, It is not of works leaſt any man ſhould boaſt, as thoſe fond hypocrites, called Quakers would do.

Thou art offended it ſeems, becauſe I call you boaſters. You need not, for I do not know your fellows for boaſting under heaven, in that you, (Phariſees like) do cry up your ſelves to be the men, and condemn all others; when you are the men that are the greateſt enemies to the Chriſt of God without (who is the Saviour) of any men under heaven. And in that you pretend you are perfect, when you are the notableſt lyars and corrupters of the ſayings of the people of God, yea, and of the ſcriptures alſo, that ever I came near in all the days of my life; and I doubt not but before I have done with you, I ſhall make it appear to them that read or hear my lines aright. The query in page 13. runs thus. Will that faith which is without works juſtify? I anſwer, No, neither will thoſe workers which are without faith ſanctify. What then, Is it faith and works together that doth juſtify? No, it is only faith in the blood of the man Chriſt, that did hang on the croſs on Mount Calvary, that doth juſtify in the ſight of God and the ſoul, and it is the fruits of faith, good works, which doth juſtify in the ſight of men. So that when it is ſaid, we are juſtified by works; it is not meant that works will juſtify in the ſight of God. No, but ſhew me (or ſhew men) thy faith, or juſtify thy faith to be true and right before men by thy works. Shew men thy faith by thy works, it is in the ſight of men. So that we conclude a man is juſtified by faith without the works of the law in the ſight of God, and ſo his own ſoul alſo, and his faith is juſtified, or made manifeſt to be indeed that which is right, both to believers, and to the world by its works. Though I muſt confeſs, that both Paul and Peter, and the reſt of the ſaints, may ſometimes be deceived in the truth of the faith of others by their works.

Again in page 17. thou ſeemeſt to be offended, becauſe, I ſay living by faith, is to apply the Lord Jeſus Chriſt, his benefits, as birth, righteouſneſs, death, blood, reſurrection, aſcenſion, and interceſſion, together with the glorious benefits of his ſecond coming to me, as mine, and for me.

Friend, methinks thou ſhouldſt find no fault with this, but that the Man Chriſt Jeſus, the Son of Mary, is not very pleaſant to thee, becauſe thou haſt ſwallowed down ſecretly another doctrine; but friend, I ſpeak of applying theſe things, and thou ſpeakeſt of talking of them, I know that there are many who talk of Chriſt, that will fall ſhort of heaven and glory.

But tell me, what ſayeſt thou to him that doth apply all theſe things to his ſoul, is there not enough in them to juſtify him, that doth really and truly in the power of the Spirit, believe this to be true which I have ſaid? or doſt thou deny it, and preach another goſpel? and whereas thou ſayeſt, the word of the goſpel ſaith not, who ſhall aſcend, to fetch Chriſt from above for ſalvation. Though there is never a ſcripture that ſayeth theſe words, word for word; yet the ſcripture ſaith, The word is nigh thee, even in thy mouth, and in thy heart; but mark, it is the word of faith, not the Man Chriſt Jeſus, but faith which layeth hold on him, Rom. 10. 8, 9. read the 9th verſe, which is this, That if thou ſhalt confeſs with thy mouth the Lord Jeſus (who was born of the Virgin, Mat. 1. 21) And ſhalt believe in thine heart, that God raiſed him from the dead. Thou ſhalt be ſaved. Theſe great and precious ſcriptures, with which by corrupting of them, the Quakers have beguiled many, have this meaning, that if thou ſhalt confeſs with thy mouth the Lord Jeſus; that is, in profeſſion and practice, own him, and believe him to be the anointed Saviour. And ſhalt believe in thine heart, there is the word of faith, if thou ſhalt believe in thine heart, that God raiſed him from the dead, thou ſhalt be ſaved, for with the heart man believeth unto righteouſneſs, and with the mouth, confeſſion is made unto ſalvation, But what ſhould men believe with the heart? Namely this, that God raiſed him (that is Chriſt) from the dead. ver. 10. And therefore, I wonder thou ſhouldeſt ſo ſcold, as thou doſt, againſt the truth: If this be not truth, blame the ſcripture which do teſtify of theſe things for truth. For I am ruled and would be ruled by them through the Spirit.

But farther, thou art offended that I ſhould ſay, They are deceived who own Chriſt no otherwiſe than as he was before the world began. This queſtion, I briefly aſk thee, Had Chriſt a body of fleſh before the world began? If you ſay no, as you muſt, if you ſay true? then do not I ſay true, when I ſay, they are deceived who own Chriſt no otherwiſe than as he was before the world began? becauſe they own him not with that body of fleſh which he took of the Virgin Mary, and ſo are antichriſts, as the ſcripture ſaith. And how ſay you? Do you believe that the ſame Chriſt who was before the world, without a body, did in time come into the world and take a body from the Virgin, and in that body did obtain everlaſting redemption for ſinners? and is gone with that very body into the preſence of his Father above the clouds into heaven from his ſaints on earth, tho' in them by his Spirit. A plain anſwer to this would unlock your double meanings. Again, thou ſayeſt the ſaints drank of the ſpiritual rock that followed them.

Friend, I confeſs, that that ſpiritual rock that did follow the fathers, and long after, was from the ſame loins with them, even from the loins of Abraham, and the reſt of the children of the promiſe, according to the promiſe, was the meat and drink of ſaints, Rom. 9. 4, 5. But to look upon Chriſt no otherwiſe than as he was before the world was, which was a Spirit only, and not to own him now cloathed with a body, abſent from his children touching the ſame body, I dare be bold to ſay, they are no chriſtians, but antichriſtians, yea antichriſts. He that confeſſeth not that Jeſus Chriſt is come in the fleſh is antichriſt, and of antichriſt. Again,

At this alſo thou wrangleſt, becauſe I ſaid that every ſpirit that confeſſeth not that Jeſus Chriſt, who was with the Father before the world was, did in the appointed time of the Father, come into the world, take a body upon him, and was very Man as well as very God: and did in that very body ſuffer what did belong to the ſons of men, &c. So my book, page 42, 43, 44.

I anſwer, if thou didſt indeed believe the truth, thou wouldeſt own theſe things. But being deceived, rather than thou wilt let this paſs for truth, though thou dareſt not oppoſe it with open face, yet thou wilt put on a vail, and venture upon it thus, ſaying, If every ſpirit were of God, which doth confeſs in words this, then is not the Pope himſelf antichriſt.

Anſw. Friend, it is one thing to confeſs the things in words and another thing to believe them, and to make a life out of them; and therefore is thy life made out of Chriſt without thee, by the operation of his Spirit within thee, yea or no?

Then in anſwer to my bidding people receive no Chriſt except God's Chriſt, thou ſaiſt thus, That Chriſt is a myſtery, and unto him is light, and ſhall be ſalvation where his perſon never came. This queſtion I aſk thee, did or doth Chriſt obtain ſalvation for any, without that body which he took of the Virgin; And yet thou ſaiſt, it cannot be ſaid, here is the place where the Son is not.

I anſwer: As the Son of God is alſo very Man, ſo it may be ſaid, here is the place where he is not, and there is the place where he hath not been, tho' as he is God it is otherwiſe: let him that reads underſtand.

And now paſſing by many things that I might juſtly examine, and alſo many unſeemly expreſſions, I come to the next thing, and that is; where you ſay, you wreſt not the ſcripture in John 1. 9. But it is evident, that you do moſt horribly wreſt it, in that you, though you ſeem to take it in the plain words, yet would hold, that that light is the Spirit of Chriſt, notwithſtanding here is no ſuch thing mentioned in that ſcripture. For mark, as I have ſometimes ſaid, and now alſo will ſay, that that light wherewith Chriſt, as he is God, hath lightned every one with, is not the Spirit of Chriſt, as is clear, in that ſome are ſenſual having not the Spirit, which they muſt needs have, if it were given to every one that comes into the world, and therefore, in that you ſay, I ſay you lay down that ſcripture falſe; I ſay again, that you ſay many things which I do know to be blaſphemy, as I ſhall prove clearly anon, as alſo I have already. And therefore, to take thee off from this, I ſhall ſay, that Chriſt as he is a mediator, a Man between God and man, ſo he doth not lighten every man that comes into the world, though as he is God he doth. And that is manifeſt, where he often, (as he was Man) ſaith, Theſe things are ſpoken to them that are without in parables; that ſeeing, they might not ſee; and hearing, they might not underſtand, Luke 8. 10. And again, where Judas (not Iſcariot) ſaid; Lord, how is it, that thou wilt manifeſt thy ſelf to us, and not unto the world? He ſaith, if a man love me, he will keep my ſayings, and my Father will love him, and we (I as mediator, and my Father as reconciled in me) will manifeſt ourſelves unto him, Joh. 14. 21. 23. And again, No man knoweth the Father but the Son: That is no man knoweth him as a Father, but the Son, and he to whom the Son will reveal him, Mat. 11. 27. But above all, take that ſcripture where the Son ſaith, I thank thee O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes, ver. 25. Here the Son and the Father are ſpeaking one to another; the Father he hides the glorious things of the goſpel from the world, Mat. 11. 25, 26, 27. and the Son he rejoices in ſo doing. At the ſame hour Jeſus rejoiced in Spirit, and ſaid, I thank thee O Father, &c. Therefore underſtand thus much, that though Chriſt as he is God, doth give to every man a light, which is conſcience, otherwiſe called nature, Rom. 2. 14. 1 Cor. 11. 14. yet it doth not follow, that every man hath enlightening from Chriſt as he is mediator. No, Chriſt as he is mediator doth neither pray for the world, John 17. 9. neither doth he give his Spirit to all that are in the world; for ſome are ſenſual, and have it not. But now the argument that thou do'ſt bring to colour the contrary with, is this; for what the Father doth, ſayeſt thou, the Son doth alſo. Annſw. Though this be true, that the Son doth what the Father doth; yet it doth not appear, that either the Father or the Son hath given the Spirit to every one that comes into the world.

Again thou ſayeſt, thou denieſt thoſe that ſay, That light which every one hath as he comes into the world, is conſcience; though ſome call it Chriſt falſly. Anſw. Friend, What wilt thou have it called; Chriſt. No, if not conſcience, then call it nature itſelf; for all have not the Spirit.

But another great argument thou bringeſt in page 15, is, The light of Chriſt doth convince of ſin. Now do call conſcience the light of Chriſt? that will convince of ſin, John 8. 9. And they being convinced by their own conſciences, &c. if thou doeſt call the law the light of Chriſt, that alſo will convince of or make known ſin; For by the law is the knowledge of ſin, Rom. 3. 20. If thou do'ſt call even nature itſelf, the light of Chriſt; That alſo doth ſhew, that ſins are a ſhame, even thoſe ſins which ſome leap over, 1 Cor 11. 14. and ruffian-like they will wear long hair, which nature itſelf forbiddeth, and is commended for the ſame by the apoſtle. The Spirit of Chriſt alſo will convince of ſin. What, becauſe theſe ſeveral things will convince of ſin therefore will they needs be the Spirit of Chriſt? Or do they altogether make but one Spirit of Chriſt? Doſt thou profeſs thy ſelf to walk in the light, and art not able to know theſe things; Or, if thou doeſt know them, art thou ſo unfaithful, as not to tell poor people of them, who are ſome of them at their wits end, by reaſon they are not enlightned into theſe things,

Another of thy arguments, is, They ſaw the eternal power and Godhead, by that which was made manifeſt of God in them.

Anſw. The ſcripture ſay not ſo word for word, but thus: Becauſe that which might be known of God, was manifeſted in them. But how? for he hath ſhewed it unto them. But how? why the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made (which words in thy charge againſt me thou didſt leave out) but mark:

The inviſible things of God from the creation of the world are clearly ſeen, being underſtood by the things that are made. But how then doth it ſay, that the knowledge of God is manifeſt in them? Why, becauſe God hath ſhewed it unto them by the things that are made, even by the creation of the world. So that this ſcripture holdeth forth thus much; that the inviſible things of God, as his power, holineſs, and common goodneſs to the ſons of men are clearly ſeen, being underſtood by the things that are made. But how feeble an argument is this, to prove ſuch a doctrine as this: That every one hath the Spirit when this light diſcovers God only by his works in the world. Friend, if they that know God, becauſe he doth ſhew himſelf to them by his works in the world, have the Spirit of Chriſt, then the ſame argument will ſerve to ſpeak thus much; that the devils themſelves have the Spirit of Chriſt, which would be wonderful blaſphemy once to affirm. And friend, the very devils, both for the knowledge of ſin, and alſo for the knowledge of God's eternal power and Godhead, have more experience than all the unregenerate men in the world; and yet have not the leaſt ſpark of the Spirit of Chriſt in them.

Other lame arguments thou tumbleſt over, like a blind man in a thicket of buſhes, which I paſs by: But one thing more thou haſt, and that is this; Thou aſkeſt me whether I do know this light which God and Chriſt hath given to every man? Firſt, I deny that Chriſt as he is mediator, hath given to every man his Spirit: And Secondly, I deny, that Chriſt as he is God hath given to every one his Spirit; but this I ſay as I have often ſaid, it is conſcience of nature itſelf that every one hath, take it in either of this ſcripture terms, as I have proved at large. And whereas thou aſkeſt me, Whether that light, which Chriſt as he is God hath lightned every one with, that comes into the world, be ſufficient in itſelf for life and ſalvation. I anſwer plainly, no; for then Chriſt Jeſus needed not to have come into the world to die for ſinners; for every one had that light before Chriſt did come into the world.

And ſecondly I anſwer, it is not able, for then it would have been a needleſs thing for Chriſt to tell his diſciples of ſending them his Spirit, to lead them into all truth. They might have ſaid, why doſt thou talk of ſending us thy Spirit, who have that that can do the deed already, if that could have done it.

3. Becauſe the ſcripture ſaith, Some are ſenſual not having the Spirit. Now a man cannot lay hold on Chriſt, nor believe in him ſavingly without the Spirit, becauſe faith is the work of the Spirit.

And 4thly, Becauſe then it had been in vain for the Lord to have given the ſcriptures to teach men out of, either concerning himſelf or themſelves: why? becauſe without it, they had a ſufficient light to guide them: that thing muſt not be ſo:

And whereas thou aſkeſt, whether the fault be then in God, or in that thou calleſt his light, or in the creature? I anſwer; what if God willing to ſhew his wrath, and to make his power known, endured with much patience the veſſels of wrath fitted to deſtruction; and that he might make known the riches of his glory on the veſſels of mercy, which he had afore (before the world was, Eph. 1. 4.) ordained unto glory? And ſecondly, O vain man! What is that to thee if God ſhould make ſome veſſels to diſhonour: hath not the potter power over the clay, of the ſame lump to do therewith as he pleaſes, Rom. 9. fcom ver. 16. to ver 22.

And where I ſay, Chriſt as he is God hath lightned every one that cometh into the world: to it thou giveſt a glavering anſwer; but having touched on this before, I paſs it by.

To the next thing, where I ſay, men's neglecting this light, or law, will be ſure to damn them, though their obedience to the law will not ſave them. Here thou ſayeſt I have confeſſed truth, (and I know it is true by experience) and thou commenteſt on thoſe things laid down by me thus: Then ſurely (ſayeſt thou) It is good not to neglect it; that is, not to neglect following the law. To which I anſwer, as their obedience to the law will not ſave them, ſo their neglect of obedience to the law will be ſure to damn them; theſe things thou canſt not deny. But is this all the wit thou haſt? becauſe the neglect of the law will be ſure to damn them; therefore wouldſt thou put poor ſouls to follow that which will not ſave them? (O wonderful ignorance.) Nay, but thou ſhouldeſt have ſaid, then ſurely the beſt courſe is, for a poor ſoul in this caſe, to fly to the Lord Chriſt, even the Man Chriſt Jeſus, who was ſlain on Mount Calvary for the ſins of poor ſinners. And the rather, becauſe he did ſo willingly, of his own accord lay down his life for them. Methinks, I ſay, thou ſhouldeſt rather have ſaid, then let us follow the Son of Mary, the Man Chriſt Jeſus, the Lamb of God that takeſt away the ſins of the world, by his blood on the croſs; who is now alſo at his Father's right hand making interceſſion for all thoſe that do come to the Father by him; but they that are not for the truth, will advance any thing but the truth. And as for that which thou calleſt the ſecond clauſe, which is, The law (ſayeſt thou) muſt be obeyed.

I anſwer, Chriſt Jeſus hath done that in his own perſon, and juſtified me thereby, and for my part, I will not labour now to fulfil the law for juſtification, leaſt I ſhould undervalue the merits of the Man Chriſt Jeſus, and what he hath done without me: and yet will I labour to fulfil, if it were poſſible, ten thouſand laws, if there were ſo many: And O! let it be out of love to my ſweet Lord Jeſus (2 Cor. 5. 14.) for the love of Chriſt conſtrains me. And thus much to thy 16th page.

In the next place, thou art offended with this, becauſe I ſay, though Chriſt doth give a light to every one that comes into the world, yet it doth not therefore follow that this conſcience, (or light) is the Spirit of Chriſt, or the work of grace wrought in the heart of any believer. This I ſhall paſs alſo, as having ſpoken to it already, only mind thee of thy weakneſs, in that thou ſhouldeſt make this conſcience, that Chriſt hath given to every man, to be the ſame with the Spirit of Chriſt. And thou ſayeſt further, that the light, that Chriſt hath lightned every one with, is the ſame in nature with the Spirit of Chriſt. O wonderful! that a man ſhould be ſo fooliſh, and ſo much beſides the truth, as to compare that nature, or conſcience, that is given to every man; equal to the Spirit of Chriſt: nay, thou ſayeſt that it is one with it in nature. Didſt thou not bluſh when thou laidſt it down? if thou did'ſt not, thou mighteſt have done with ſhame enough. As I ſaid before, becauſe thy conſcience will convince thee of ſin, therefore thou wilt call it Chriſt, or as good as Chriſt. What! becauſe the law will convince of ſin, therefore the law muſt be called Chriſt. What ignorance is this? nay, nature itſelf, that muſt have the preheminency, even as high as Chriſt Jeſus, becauſe it can tell a man that it is a ſhame for him to wear long hair.

Then thou aſkeſt me, can there be a ſurer thing for the creature to walk by, than by the light of Chriſt, which thou confeſſeſt every one hath, that cometh into the world. Anſwer, Friend, to the law, and to the teſtimony (ſayeth the ſcritures) for they teſtify of Chriſt. And if thou or any elſe, ſhall leave the ſcriptures, to follow the convictions of their own conſcience; ye are not like to know Chriſt Jeſus the Lord, for they may be defiled. And again, it is through the promiſes laid down in the ſcriptures, that we may partake of the divine nature, 2 Pet. 1. 4. and not by our following of the law, or conſcience, Gal 3. 1, 2, 3, 4.

But again, where I ſay, Heathens, Turks, Jews, Atheiſts, &c. have that which doth convince of ſin, and yet are ſo far from having the Spirit of Chriſt in them, that they delight to do iniquity; and to ſerve their luſt. Upon this thou moveſt this query; do they, or I, or any other ſerve ſin and luſt, becauſe Chriſt hath not given us light, or becauſe we hate this light.

Anſw. This I do really confeſs, that every Heathen, Turk, or Jew, in this world, hath a conſcience within them, that doth convince of ſin; for the Gentiles which have not the law, that is, not the law in tables of ſtone, or written as we have; theſe do by nature, the things contained in the law; theſe having not the law, are a law unto themſelves; which ſhew the work of the law written in their hearts, their conſciences alſo bearing them witneſs, &c. And all men and women ſhall be left without excuſe, even by the convictions of their own conſciences, or the law. But now that theſe things are the Spirit of Chriſt, that I deny. For conſcience is but a creature, a faculty of the ſoul of man which God hath made, neither is the law the Spirit of Chriſt; for the law is not of faith. They that are of the works of the law, are under the curſe, but they that have the Spirit of Chriſt they are the children of God, and under grace, and delivered from the curſe, as it is written Gal. 3. As many as are of the works of the law are under the curſe. But what is it to be of the works of the law, or under the law? Anſw. Why to ſeek to be juſtified by their obedience to the law. Iſrael which followed after the law of righteouſneſs, mark. They that follow after righteouſneſs, do not attain to the law of righteouſneſs; if they ſeek it not by faith: but as it were by the works of the law, Rom. 9. 30, 31. But Chriſt hath delivered us from the curſe of the law, being (in our nature) made a curſe for us, Gal. 3. 10, 11, 12, 13.

But whereas thou ſayeſt, this conſcience or law, which you would fain have called the Spirit of Chriſt; works in all men either to juſtify, or condemn. I do plainly deny, that either conſcience, or the law can juſtify, though they can condemn. Mark, The law is called the miniſtration of condemnation, but not of life.

The goſpel is called the miniſtration of life, but not of condemnation; the law was given that ſin might be diſcovered. The goſpel was ſent, that ſin might be taken away. The law worketh wrath; but the goſpel is a goſpel of peace, Rom. 10. The law makes nothing perfect, Heb. 7. 19. But Chriſt juſtifieth from all thoſe things from which we could not be juſtified by the law of Moſes, Acts 13. 39.

And whereas thou aſkeſt me whether any thing doth convince of ſin contrary to, or beſides the Spirit of Chriſt.

I anſwer. There is conſcience, and the law, yea, and nature it ſelf that doth convince of ſin; as before I have proved at large. Yet neither is conſcience, the law, or nature it ſelf the Spirit of Chriſt; no, but are much inferior to it, as being things of no glory in reſpect of it.

And again, that ſomething doth convince

of ſin beſides the Spirit of Chriſt, it is evident, for the law ſaith, Curſed is every one that continueth not in all things that are written in it to do them, 2 Cor. 3. 10. But the Spirit convinceth men of their unbelief, together with other ſins. Now mark, The law alſo convinceth to work for life, the Spirit convinceth to believe for life; the law ſaith, he that doth not fulfil me, ſhall be damned. The Spirit ſaith, he that believeth in Chriſt ſhall be ſaved. Now obſerve the terms of the law and of the goſpel, are different one from another as to juſtification. If men ſeek for life by the law; then the law ſaith, fulfil me perfectly, and thou ſhalt live. The Spirit ſaith, that Chriſt Jeſus came into the world to ſave thoſe that by tranſgreſſion had broken the law. For, for this cauſe ſaith the Spirit he (Jeſus the Son of Mary, the Man Chriſt between God and us, 1 Tim. 2. 5.) is the mediator of the New Teſtament. For what? that by means of death for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance, Heb. 9. 15. Now I would not be miſtaken; I do not ſay, that the Spirit of Chriſt doth give the leaſt liberty to ſin; God forbid. But it's convictions are of a more ſaving and refreſhing nature than the convictions of the law, and do more conſtrain the ſoul to holineſs than that.

The law ſaying, Work for life; the Spirit ſaying, Now to him that worketh not (for life) but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs, Rom. 4. 5. as thus, if I ſhould owe to two creditors ten thouſand talents; the one ſhould ſay unto me, thou oweſt me five thouſand talents, pay that thou oweſt; the other ſhould ſay, thou oweſt me five thouſand talents, and I frankly and freely forgive thee all. Now theſe expreſſions are contrary one to another: even ſo is the end of the convictions of the law, not according to the end of the convictions of the Spirit of Chriſt; the one ſaying, pay me that thou oweſt, the other ſaying, thou art frankly and freely forgiven all.

The next thing thou uttereſt is, where I ſay, Thoſe that are alive unto ſins, have not the Spirit of Chriſt. But ſayeſt thou, it is given to every man. Mark, thou ſayeſt, It is given to every man. The Apoſtle ſaith, ſome are ſenſual, having not the Spirit, Jude 19. Who muſt we now believe, the Apoſtle or you? Certainly your doctrine is not according to truth, but a lie; as is clear, in that you will affirm, that which the Apoſtle doth deny.

Then thou ſayeſt, I bring other vain arguments to prove that every one hath not the Spirit of Chriſt. This one is enough to prove it, that the Apoſtle ſaith, Some men have it not. But that which thou calleſt vain, I am ſure neither thou, nor any of thy fellows, are able to anſwer. One is to this purpoſe; the devils are ſo convinced of ſin, that they did fear the torment that was to come upon them for their ſins; and did fear alſo that the Son of Man was come to torment them for their ſins, and yet the devils have not the Spirit of Chriſt. So that it is evident, that we may be convinced of ſin, and yet not by the Spirit of Chriſt. A ſecond argument which thou calleſt vain, is this, man in his coming into the world, hath this conſcience given him, which doth convince of ſin, John 8. 9. yet man in his coming into the world, or as he cometh into the world, hath not the Spirit of Chriſt given him, for that muſt be received ordinarily afterward by the preaching of the word, which is preached by the miniſters and ſervants of Jeſus Chriſt, Acts 10. 44. While Peter yet ſpake to the people, the Holy Spirit fell on all them that heard the word.

But farther, thou ſayſt, Until I prove the light of Chriſt contrary to the Spirit of Chriſt, thou wilt ſay, that every man hath that which is one in union, and like the Spirit of Chriſt, even as good as the Spirit of Chriſt in its meaſure.

Anſwer. Friend, I have proved already that every man hath not the Spirit of Chriſt, though they have that which thou doſt call the Spirit of Chriſt, which is conſcience and nature itſelf. And this I ſay again, that thou haſt laid open thy weakneſs very much, to ſay that every man hath that which is as good as the Spirit of Chriſt. Friend, ſeeing the ſcriptures ſay, ſome have not the Spirit of Chriſt, how durſt thou ſo blaſpheme, as to ſay, then it is as good as the Spirit of Chriſt in its meaſure. Was there ever ſuch a deal of ignorance diſcovered at one time by a man, as to ſay, that every man hath the Spirit, or that which is as good as the Spirit; though the Spirit ſaith plainly, that ſome have not the Spirit, as I have proved plainly, Jude 19. Friend, what is there beſides the Spirit that is as good as the Spirit Be ſilent, and ſay no more ſo, leſt thou doſt through ignorance, or preſumption, ſet up thy conſcience or nature, as high and as good as the Spirit of Chriſt, when indeed they are not worthy to be compared with it, being weak, and not able to do that which is and hath been done by the Spirit of Chriſt.

Then thou art offended, becauſe I ſaid the devil doth deceive poor ſouls by bidding them liſten within, and ſee if there be not that which doth convince of ſin. Friend, all men have not the Spirit, though they have that concience that doth convince of ſin, John 8. 9. Now ſeeing all men have not the Spirit, is it not a great deceit of the devil to perſwade poor ſouls, that becauſe they are convinced for ſin by their own conſciences, therefore they have the

Spirit of Chriſt: ſurely it is from the devil. Firſt, becauſe he would make thee believe that conſcience which is but a creature, is the Spirit of Chriſt, by whom the world was made. Again, becauſe the ſoul being perſwaded that it hath the Spirit (when it hath it not) as all men naturally are without it, Eph. 1. 13. it is kept off from ſeeking and begging for it, being already perſuaded (falſly) that it hath it.

And whereas thou ſayſt, the voice of the goſpel is to bid liſten within the heart, as Paul preacheth. I deny that Paul biddeth liſten within. But the ſcripture that you would fain make ſhelter for your error is this, where he ſaith, The word is nigh thee, even in thy mouth and in thy heart. That is, The word of faith which we preach. Now, Friend, faith is that which layeth hold of, or believeth the goſpel. And that this is the meaning read the next verſe: That (ſaith he) If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved. So that it is clear that the word of faith, is to believe aſſuredly from the very heart, that God hath raiſed up Jeſus from the dead, out of the grave into which he was laid by Joſeph; and that he was raiſed again for my juſtification, Rom. 5. 25. as it is written, 1 Cor. 15. Moreover brethren, ſaith he, I declared unto you the goſpel which I preached unto you at the firſt, which alſo you have received, and wherein you ſtand, by which alſo you are ſaved, if you keep in memory, or aſſuredly believe, what I preached unto you, unleſs you have believed in vain: but what was that goſpel you preached? why, ſaith he, ver. 3. I delivered unto you firſt of all, that which I alſo received; How that Chriſt died for our ſins, according to the ſcriptures: and that he was buried, and that he roſe again the third day according to the ſcripture, and that he was ſeen of the brethren after his reſurrection, &c. The word of the goſpel, my friend, is, Chriſt died for our ſins according to the ſcriptures, and that he roſe again according to the ſcriptures; and that he is aſcended from his diſciples, to prepare a place for them according to the ſcripture.

That he ever liveth to make interceſſion in his own perſon without, as mediator between God and man, according to the ſcripture, Heb. 7. 25.

That he will come again in the clouds with all his mighty angels, and before him ſhall all nations be gathered, according to the ſcriptures, Mat. 25. 31, 32. after which time, his ſaints ſhall ever be with him according to the ſcriptures.

Again, thou art offended in that I ſaid, Now the poor ſoul finding this to be ſo (that it is convinced of ſin) all in haſte (if it be willing to profeſs) through ignorance of the goſpel, claps in with the motions of its own conſcience, which doth command to abſtain from this evil, and to practiſe that good. Which words of mine thou corrupteſt, and wreſteſt, and layeſt down in another form, as are to be ſeen in thy book, page 18. But now, friend, is not he ignorant of the goſpel, which thinks his own conſcience will lead him to eternal life, by commanding to abſtain from this evil, and practiſe that good? ſurely, if ſalvation comes by our conſcience, or by the convictions or commands thereof, Chriſt Jeſus died for nothing, Gal. 2. laſt verſe.

And whereas thou aſkeſt, what, and how doth the light of the goſpel work, if not in the conſcience. I anſwer, Though the light of the Spirit of God and the goſpel be in the hearts of the elect of God; yet the goſpel light is hid, and doth not ſhine ſo much as unto, much leſs into the conſciences of ſome of them that be loſt, 2 Cor. 4. 3, 4. that though the light of the goſpel doth ſhine, and that glorioùſly too in the hearts of God's elect, yet it doth not follow, that the convictions of conſcience is the goſpel; no, nor the convictions of the law neither. And again, though every one of God's elect have the light of the glorious goſpel ſhining in them, what argument is this to prove all men have the light of the goſpel ſhining in them. No, ſaith Chriſt, I thank thee, O Father, that thou haſt hid theſe things (the things of the goſpel) from the wiſe and prudent, and haſt revealed them to babes. And whereas thou ſayſt (as I gather by thy words) that I call conſcience the light of Chriſt, I ſay, if thou meaneſt by theſe words (the light of Chriſt) the Spirit of Chriſt, I do deny that every man hath it: but if thou calleſt conſcience the light of Chriſt, or the higheſt light that is in an unconverted man the light of Chriſt; then, I ſay, that the higheſt light that is in a natural or unconverted man (which you call the light of Chriſt) is not able by all its motions and convictions, nor yet by all the obedience that a man can yield to theſe convictions; I ſay, they are not able to deliver him from the wrath to come; for deliverance from that is obtained by the blood of Jeſus, which was ſhed on the croſs, without the gate of Jeruſalem (as I have often ſaid) Eph. 1. 7. compared with Heb. 13. 12. and not any light within a natural man.

And whereas thou ſayſt that I ſaid, the devil counterfeits the new birth by perſwading to follow the light of the world: I anſwer, Thou haſt moſt naughtily belied me. The words that I ſaid (ſpeaking of the devil before) are theſe; now he counterfeits the new birth (ſaid I) by perſwading them that it is wrought by following the light that they brought into the world with them; as is clearly ſeen in my book, page 76. Friend, I wonder that you ſhould ſo boldly profeſs yourſelf to be led by the

Spirit of Chriſt, when you make it manifeſt that you are guided by the ſpirit of ſatan. Was not he a liar? and haſt not thou been led by a lying ſpirit alſo, in wreſting of my words as thou haſt done?

But I do freely declare again, that ſatan doth deceive thoſe ſouls, whom he perſwades the new birth is wrought in, by following the light they brought into the world with them; for men as they come into the world, do not receive the Spirit, for it is given the elect afterwards; neither have all men the Spirit. And he that hath the new birth, muſt have it by, and thro' the Spirit; as it is written, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven. Therefore, if men do not bring the Spirit into the world with them; and if nothing without the Spirit, or nothing but the Spirit will or can work the new birth in a man: it muſt needs follow, that they who think the new birth is wrought by that light or conſcience which they brought into the world with them, muſt needs be beguiled by ſatan.

I do paſs by many of thy raging expreſſions, which I might juſtly charge with much unrighteouſneſs; but I know the time is ſhort, and then whatſoever thou haſt done in ſecret, ſhall be laid open upon the houſe tops, therefore I forbear them.

Again, thou art offended becauſe I ſaid, now ſatan makes the ſoul believe he is its friend, and that he is a goſpel miniſter, 2 Cor. 11. 14. and if the ſoul will be led by what ſhall be made known to it, from the light or conſcience within, it ſhall not need to fear, but it ſhall do well, page 76. of my book. I ſaid it then, and I ſay it now; and I know that he that doth think to be born again by following his conſcience, or any other light that is in an unregenerate man, will be deceived, and ſhall one day know, that there is a difference between conſcience and Chriſt; between the light of nature, and the Spirit of God. But you may ſay, how can you prove that conſcience is not of the ſame nature, of the Spirit of Chriſt: Anſw. They that are unbelieving, even their conſcience is defiled, Titus 1. 15. But ſo cannot be the Spirit of Chriſt.

2. Conſcience is not of the ſame nature with the Spirit of Chriſt, for conſcience may be hardened or ſeared with an hot iron: as it is written 1 Tim. 4. 3. But ſo cannot the Spirit of Chriſt.

3. Our conſciences naturally are evil, having (ſaith the ſcripture) our hearts ſprinkled from an evil conſcience, Heb. 10. 22. But ſo is not the Spirit of Chriſt.

But again whereas you ſaid, that I ſaid, they will not ſpeak except the Spirit move them, &c. thou doeſt falſly ſpeak of me, and again doeſt corrupt my words; for I ſaid, now they will not ſpeak except their ſpirit move them, I do not ſay the Spirit of Chriſt) (ſaid I) friend; if you can be led to life by your own ſpirit, if your own ſpirit will learn you the things of the Spirit of God; and if you can ſpeak them with and in your own ſpirit, in that demonſtration that they are ſpoken, when they are ſpoken in the Spirit of Chriſt; (which all men have not) then ſay that I ſpeak falſe things; but till that time hold your peace. Thus I paſs by thy 19. page, leaving many of thy ſcolding terms to thyſelf. The next thing thou ſayeſt, is, that I did run but was not ſent, like unto my forefathers: and therefore ſayeſt thou, I do not profit the people at all. Anſw. Which accuſation of thine, I ſhall leave to be taken notice of by the people of God in the country where I dwell, who will teſtify the contrary for me, ſetting aſide the carnal miniſtry, with their retinue: who are as mad againſt me as thy ſelf.

But farther, thou art ſomewhat diſtempered, and diſcontented that I ſaid, Many ſad and horrible doctrines are vented by you. And you ſaid, I named nothing. Anſw. I need not, thine own ſpeech betrayeth thee, that thou art one of them, that do ſuch things; and I need go no further than thy own mouth and doctrine. But if it will be more ſatisfaction to tell you wherein, they of your ſociety do hold ſad doctrine I ſhall.

Firſt, Therefore your ſociety do hold and affirm, that that man which was hanged on the croſs between two thieves, called Jeſus; in his perſon is within you, contrary to the ſcripture, Acts 1. 11.

Secondly, You ſay that Chriſt is crucified within, dead within, riſen and aſcended within; which alſo you have no word of ſcripture to prove.

Thirdly, Your Society affirm, that the coming of the Spirit into the hearts of believers, is Chriſt his ſecond coming, when the ſcriptures do plainly hold forth, that the coming of Chriſt in the Spirit was before his coming in the fleſh; as in 1 Pet. 1. 10, 11. where the apoſtle ſpeaking of the prophets inquiring into the great ſalvation which was afterwards to be accompliſhed, ſaith, ſearching what, or what manner of time the Spirit of Chriſt which was in them did ſignify; when it teſtified before hand the ſufferings of Chriſt, and the glory that ſhould follow.

Mark, here is the Spirit of Chriſt in the prophets, long before the firſt coming of Chriſt in the fleſh, which was when he was born of Mary the Virgin, the Spirit of Chriſt, ſaith he, did teſtify before hand the ſuffering of Chriſt, to the prophets, which were before Chriſt came in the fleſh, as the ſcriptures hold forth plentifully.

But again, you deny the ſecond coming of that very Man with that very body, which was born of the Virgin Mary; and ſay, his ſecond coming is not his coming a-

again

gain perſonally, but his coming in the Spirit only; and that is all you look for, when the ſcripture ſaith; That ſame Jeſus (who appeared to his diſciples after his paſſion, Acts 1. 3.) ſhall ſo come, even as they did ſee him depart from them into heaven; which was a very Man, as well as very God. And will come again, a very Man, as well as very God, at the end of the world. For it is that Man; namely, he that was crucified, whom God raiſed again, muſt be the judge of quick and dead, Acts 10. 39, to 42. ſeriouſly compared.

Again, you ſay, that every man hath the Spirit of Chriſt, which is a ſad doctrine, becauſe contrary to the ſcripture, Jude 19. And you ſay, there is that in every man which is as good as the Spirit of Chriſt; which is a blaſphemous doctrine. Beſides many other things which they of your own ſpirit have moſt ſadly ſpoken; which I ſhall not mention, being ſo commonly known to the ſaints of the Lord, before whom you have openly, and without fear (at leaſt in ſhew) ſpoken. Which will doubtleſs be laid open to your ſorrow and great amazement, at the appearing of our Lord Jeſus Chriſt.

Then thou art offended becauſe I ſaid, I wonder that the Lord doth not either cauſe the ground to open her mouth and ſwallow you up: or elſe ſuffer the devil to fetch you away, to the aſtoniſhing the whole world. Certainly, Korah, Dathan, and Abiram did not ſo horribly tranſgreſs, as you have done. Yet his hand on them (no queſtion) was as it were the aſtoniſhment of the world. Therefore I may well wonder that you are not ſerved ſo. Only this I conſider, it may be you have not yet filled up the meaſure of your wickedneſs; therefore is not the hand of God as yet upon you.

The next thing I take notice of is, that thou findeſt fault with mine anſwer to this queſtion. But doth not the ſcripture ſay, that it is the Spirit of Chriſt that doth convince of ſin? Thou ſayſt it is a good queſtion, but I have confounded it in the anſwer, and not anſwered plainly. Wherefore I ſhall not at all ſtick at the pains, to give the reader in brief ſome of the heads of the anſwer I then gave to it word for word, or to the ſame purpoſe. The anſwer was, yes, the Spirit doth convince of ſin; but for the better underſtanding of this place, I ſhall lay down this, ſaid I, That there are two things ſpoken of in ſcripture, that do manifeſt or convince of ſin. Firſt, the law, Rom. 3. 20. For by the law is the knowledge of ſin. Secondly, the Spirit of Chriſt doth alſo the ſame, as it is written, And when he is come, he will convince the world of ſin, Joh. 16. 7, 8, 9. Now ſay I, ſometimes the law itſelf, by its own power doth manifeſt ſin, as in the caſe of Judas, who was ſo far from having the Spirit of Chriſt, that the devil had very great poſſeſſion of him. Which things my adverſary doth wrangle at, yet dares not affirm the contrary: only ſaith this, he had the righteous law of God written in his heart: which thing is not the Spirit of Chriſt. The law is not of faith. The law is not the comforter, but rather a tormentor: yet the Spirit of Chriſt is a comforter. Again ſay I, the Spirit of Chriſt doth take the law, and doth effectually convince of ſin, &c. Then I put forth another queſtion, ſaying, But how ſhould I know whether I am convinced by the law alone, or whether the law be effectually ſet home by the Spirit? To which I anſwer, when the law doth convince by its own power, it doth convince only of ſins againſt the law; as lying, ſwearing, ſtealing, &c. pronouncing an horrible curſe againſt thee if thou fulfil it not, and there leaves thee, but gives thee no power to fulfil it compleatly and continually, which thou muſt do, if thou be ſaved thereby. With which my adverſary is much offended? alſo ſaying, that I am confounded in my diſcourſe, and ſo leaves me, confuting none of my words by holy ſcripture, but falls a railing, becauſe I reckon Phariſees and Quakers together.

Only thus much he ſaith; That I make it a light thing to be convinced by the law, and then brings in that ſcripture; This is the condemnation, that light is come into the world, and men love darkneſs rather than light; cunningly corrupting of it, and would fain have you underſtand it as ſpoken of the law, when the Son of Mary ſpeaks it of himſelf, which was not the law, but the Saviour, And that he might the better go away undiſcerned, he ſaith, and the law is light, therefore the light is the law (ſaith he). But I perceive that he doth not yet underſtand the difference between the light of the law, and the light of the goſpel; but would fain make the law and Chriſt one Saviour: the one being but only a condemning light, and nothing elſe; the other a ſaving comfortable light. And whereas thou ſayeſt, I make it a light thing to be convinced by the law, I anſwer; the law is good, if a man uſe it lawfully; and I honour it in its place; yet if they make a Saviour of it, they make an idol of it, and wreſt it out of its proper place. Alſo, if they think that it is Chriſt, they are much deceived.

But farther, he put me to prove any ſuch diſtinction in ſcripture as that there is any thing made mention of therein that doth convince of ſin, beſide the Spirit of Chriſt: which thing I have already anſwered, where I ſaid the ſcripture ſaith, By the law is the knowledge of ſin, Rom. 3. 20. And again, doth not even nature itſelf teach you, that it is a ſhame for a man to wear long hair, 2 Cor. 11. 14. and alſo conſcience, which are neither of them the Spirit of Chriſt, but much inferiour to the ſame; yet this alſo convinceth of ſin, John 8. 9.

But to the other thing which is the anſwer that I give in my book to this objection: But I am not only convinced of my ſins (may ſome ſay) but have alſo ſome power againſt my ſins; ſo that I do in ſome meaſure abſtain from the ſins forbidden in the law. And becauſe I ſay, this thou mayeſt have and do, as thou thinkeſt, perfectly too [as thou thinks, mark that] as thoſe fond hypocrites, called Quakers [think] that they alſo do, and yet be but a natural man. Here my adverſary is very much offended, and calls me perverter of the right way of the Lord; and ſaith, Shew me any natural man in the ſcripture that hath done it. Whereas had he been but willing to have lain down the ſcriptures I brought to prove it, he needed not to have looked for a ſecond anſwer. But becauſe he would have it again, I will therefore ſhew that natural men meerly by nature may be convinced, and abſtain from thoſe things forbidden in the law, and think they do it perfectly, nay, they do the things contained in the law. For ſaith the apoſtle, Rom. 2. 14. When the Gentiles which have not the law, do by nature [mark, do by nature] the things contained in the law; theſe [the Gentiles] having not the law, are a law to themſelves. Mark; the Gentiles do by nature the things contained in, or held forth, or made mention of by the law; the light alſo that they have, it is themſelves, being a law to themſelves; that is, their conſciences (being of themſelves) bearing them witneſs and their thoughts the mean while accuſing, or elſe excuſing one another, though they cannot be ſaved thereby, ver. 15. Again, when Paul was a natural man, and a perſecuter of Jeſus Chriſt, he ſaith of himſelf, that then he was, touching the righteouſneſs of the law, blameleſs, Phil. 3. 6. And whereas thou ſayeſt, thou hadſt rather chuſe to be one of thoſe who abſtain from thoſe things forbidden in the law, and to have power over ſin than to live in the tranſgreſſion of the law; this is fair ſpoken, and it doth ſhew that thou art under the convictions of the law; and if it be no worſe, I fear thy ſtate the leſs, though it be bad enough; yet this I ſay, If thy ſoul be not ſaved freely by the blood of that man who was crucified on Mount Calvary, and by his merits alone done by himſelf in his own perſon, thou, notwithſtanding wilt fall ſhort of eternal life. For by the works of the law, ſhall no fleſh living be juſtified. Rom. 3. 20. Though by it be the knowledge of ſin, and a command to abſtain from the ſame. And thus have I ſpoken to thy 21. page.

But farther thou ſayeſt, that thou feareſt I worſhip the name Mary, becauſe I mention her name ſo much.

Anſw. If thou hadſt ſaid, I worſhip her Son, thou hadſt ſaid truly (I hope) But is not thy ſpite more againſt her Son, than her? I doubt it is; for neither thou, nor thy companions can endure that one ſhould ſay, he is ſtill the ſame that was born of Mary, fleſh and bones, a very man, now abſent from his people, though in them in his Spirit.

Again, thou ſayeſt I ſaid, that as he is God, Chriſt lightneth every man that comes into the world; which thing again I ſay. What then? Then ſay you, I will mind you of one ſcripture which you your ſelf have quoted, which ſaith, The law is light, Prov. 4. 23. Therefore ſayeſt thou, The light is the law. Give me leave here to take thy words in twain: Firſt, if when thou ſayeſt, then the law is light, thou mean, the light of the law is the light of the law, and no more, thou ſayeſt right. But if thou mean the light of the law, is the light of the goſpel, or the Spirit of Chriſt, I muſt needs reprove thee. For I tell thee again, the law is not of faith, the law makes nothing perfect, Heb. 7. ver. 19. The law is but a weak and unprofitable thing, as to juſtification, Heb. 7. 17. though as I ſaid before, it is good if it be uſed lawfully; which is not to ſeek or look for juſtification thereby, nor yet to ſay, it is the Spirit of Chriſt.

Then farther thou art offended, becauſe I ſaid, when the Spirit of Chriſt convinceth, it convinceth of more ſins than the ſin againſt the law. Friend, will the law ſhew a man that his righteouſneſs is ſin and dung? No, for though the law will ſhew a man that his failing in the acts of righteouſneſs is ſin; yet I queſtion, whether the law will ſhew, that a man's own righteouſneſs is ſin. For there is in ſcripture ſaith, it doth, or can. Secondly, ſhew me, if thou canſt, that the ſin of unbelief is ſpoken againſt in all the ten commandments, or that called the moral law. But now the Spirit of Chriſt convinceth of unbelief, that is, it ſheweth, that if men do not believe, that they have redemption by the obedience of that man who was laid in the manger, hanged on the croſs, &c. I ſay, it ſheweth, that thoſe who do not lay hold on what he hath done and ſuffered without them in his own body on the tree (through the operation of his Spirit, which he hath promiſed to give to them that aſk him) or elſe they have not yet been convinced of the ſin of unbelief, and ſo are ſtill in a periſhing condition; notwithſtanding their ſtrict obedience, to the light within them, or to the law. And now tell me, you that deſire to mingle the law and the goſpel together, and to make of both one and the ſame goſpel of Chriſt: did you ever ſee your ſelves undone and loſt, unleſs the righteouſneſs, blood, death, reſurrection and interceſſion of that man Chriſt Jeſus (in his own perſon) was imputed to you? and until you could by faith own it as done for you, and counted yours by imputation, yea, or no? Nay, rather have you not ſet up your conſciences, and the law, and counted your obedience to them better, and of more value, than the obedience of the Son of Mary without you, to be imputed to you? and if ſo, it is becauſe you have not been ſavingly convinced by the Spirit of Chriſt, of the ſin of unbelief.

Other things thou doſt quarrel againſt, but ſeeing they are in effect the ſame with the former, I paſs them by; and ſhall come to the next thing thou doſt think to catch me withal, and that is, becauſe I ſay, that God only is the Saviour, there is none beſides him. Therefore ſayeſt thou, how contrary is this to that in p. 24. where I ſay, How wickedly are they deluded, who own Chriſt no otherwiſe than as he was before the world began. Now this is no contradiction as thou wouldeſt have it; for though I ſay there is none but God our Saviour, yet I did alſo then in my book ſhew how he was our Saviour, namely, in that he came into the world, being born of a virgin, made under the law, that he might redeem them that were under the law, by his obedience in that nature, by ſuffering in that nature, by his riſing again in that nature, and by carrying that nature into heaven with him, as the ſcriptures at large declare; and therefore, though I ſay God is our Saviour, and none beſides he; yet they that own him to be the Saviour no otherwiſe than as he was before the world began, are ſuch as deny that he is come in the fleſh, and ſo are of antichriſt, 1 John 2. For before God could actually be a Saviour, he muſt partake of another nature than the divine, even the nature of man, Heb. 2. 14, 15.

Again, thou ſayeſt, it is a ſlander put upon the Quakers, to ſay, they ſlight the reſurrection: Anſ. What ſay you, Do you believe the reſurrection of the body after it is laid in the grave? Do you believe that the ſaints that have been this four or five thouſand years in their graves ſhall riſe, and alſo the wicked, each one with that very body wherein they acted in this world; ſome to everlaſting life, and ſome to everlaſting contempt? Anſwer plainly, and clear yourſelves, but I know you dare not, for you deny theſe things.

But if you ſpeak doubtfully, or covertly in anſwer thereunto; I doubt not but God will help me to find you out, and lay open your folly; if I ſhall live till another cavil by you be put forth againſt the truth.

The next thing thou cavilleſt at is, that query raiſed from Eph. 4. 10. and thou ſayeſt I have not anſwered it. You ſhould have anſwered it better, or elſe have confuted that anſwer I gave unto it, and then you had done ſomething: But the great thing that troubles thee is, becauſe I ſay, (further in my book) he that aſcended from his diſciples, was a very man, For handle me and ſee, ſaith Chriſt, a ſpirit hath not fleſh and bones as you ſee me have. Now let the adverſary ſhew by the ſcripture (ſaid I) that there is in them any place called heaven, which is able to contain a man of ſome four or five foot long (or a competent man of fleſh and bones) for the ſpace of fifteen or ſixteen hundred years, but that above the clouds, which troubles thee ſo, that it makes thy tongue run thou can'ſt not tell how; but know, that when the Son of man ſhall come from heaven to judge the world in righteouſneſs, that which thou calleſt fooliſhneſs now, thou wilt find a truth then to thy own wrong, if thou cloſe not in with him, who ſaid, Handle me and ſee, for a ſpirit hath not fleſh and bones as you ſee me have, Luke 24. 38, 39, 40.

Another thing that thou art troubled at, is, in that I do reckon the Quakers to be of the deluding party; when alas, all men that have eyes to ſee, may eaſily diſcern, that you are of that generation, as will appear in part by your own expreſſions, both now, and alſo at other times. But that you may take off the brand from yourſelves, you ſay, that the falſe prophets and antichriſt, were in the apoſtle days, as though there ſhould be no falſe prophets now, when the very time we live in doth manifeſtly declare, and hold forth, that there are many, who at this day ſeek to beguile unſtable ſouls, of which ſort you are not the leaſt, though for ought I can learn as yet, you are the laſt, (that are come into the world) but that you may the better ſhift it from yourſelves, you ſay, that in thoſe days there was not a Quaker heard of; namely, in the days of John. Friend, thou haſt rightly ſaid, there was not a Quaker heard of indeed, though there were many chriſtians heard of then. By this you yourſelves do confeſs, that you are a new upſtart ſect, which was not at other times in the world, though chriſtian ſaints have been always in the world. Friend, here like a man in the dark, in ſeeking to keep thyſelf out of one ditch, thou art fallen into another; inſtead of proving yourſelves no falſe prophets, you prove yourſelves no chriſtians, ſaying, There was not a Quaker heard of then. But if Quakers had been chriſtians, then they would have been heard of to the glory of God, and his Chriſt.

Again to defend thyſelf thou throweſt the dirt in my face, ſaying; If we ſhould diligently trace thee, we ſhould find thee in their ſteps, meaning falſe prophets, thro' famed words, through covetouſneſs making merchandiſe of ſouls, loving the wages of unrighteouſneſs.

Friend, doeſt thou ſpeak this as from thy own knowledge, or did any other tell thee ſo? However, that ſpirit that led thee out of this way, is a lying ſpirit. For though I be poor, and of no repute in the world, as to outward things; yet through grace I have learned by the example of the apoſtle to preach the truth; and alſo to work with my hands, both for mine own living, and for thoſe that are with me, when I have opportunity. And I truſt that the Lord Jeſus, who hath helped me to reject the wages of unrighteouſneſs hitherto, will alſo help me ſtill, ſo that I ſhall diſtribute that which God hath given me freely, and not for filthy lucre's ſake. Other things I might ſpeak in vindication of my practice in this thing: But aſk of others, and they will tell thee that the things I ſay are truth: and hereafter have a care of receiving any thing by hear-ſay only, leſt you be found a publiſher of thoſe lies which are brought to you by others, and ſo render yourſelf the leſs credible; but be it ſo.

And as for your thinking, that to drink water, and wear no hatbands, is not walking after your own luſts; I ſay, that whatſoever men do make a religion out of, having no warrant for it in the ſcripture, is but walking after their own luſts, and not after the Spirit of God. Thus have I paſſed thy 23d page.

And leſt you ſhould think that the Quakers are not ſuch as condemned me and others for preaching according to the ſcriptures; as you would fain clear yourſelves of this charge laid againſt you in my book, by your ſaying, you deny the accuſation to be true upon any of the Quakers. I ſhall therefore tell you of your ſiſter Anne Blackly, who did bid me in the audience of many, To throw away the ſcriptures. To which I anſwered, No, for then the devil would be too hard for me.

And again, becauſe I ſaid, The man Chriſt Jeſus was above the clouds and the heavens, now abſent from his people in the world, touching his bodily preſence; ſhe ſaid, I preached up an idol, and uſed conjuration and witchcraft. Which things I ſhould rather have deſired her to repent of, than to make her a publick example for others to take warning by, but that it is expedient that your folly be laid open, that others may fear to do as you have done.

But farther, thou chargeſt me with a loud crying out againſt Chriſt within. This is thy throwing of dirt in my face again, for I have ſaid it often, that if any man have not the Spirit of Chriſt he is none of his.

Again thou ſayſt, that in page 203, I do take in hand to prove or diſcover that the doctrine of Chriſt within, is a falſe opinion.

Thou doſt alſo here ſpeak falſly of me, for all that I take in hand to prove, is this, That they hold a falſe opinion (and principles too) who hold up a Chriſt within, in oppoſition to Chriſt without, who is the Saviour; as doth plainly appear by my following diſcourſe, if you read from page 203. to the end of my book.

But in the next place, after much railing, thou comeſt to the place where I again aſk this queſtion, Doth not the ſcripture make mention of a Chriſt within?

To which I anſwer, Yes, and he that hath it not is none of his. But to lay open thy folly at laſt thou ſayſt, Doth not the ſcripture ſay, Chriſt is within you, except you be reprobates? and is not this thus much, are not all they reprobates (ſay you) but they in whom Chriſt is within?

Anſ. They are indeed reprobates who have not Chriſt within them; but now, how is thy folly manifeſt? that in one place thou ſhouldeſt confeſs ſome are reprobates, who have not Chriſt within; and yet in page 18, of thy book thou ſayſt, it is given to every man. And in page 26, of thy book, thou ſayſt, that a meaſure of the Spirit is given to every man, and is given within him too, though the ſcripture declareth the contrary, and thyſelf alſo now at laſt. It is well thou doſt recant ſo much, as to eat thy firſt words at the laſt, or at leaſt to ſhew thyſelf unſtable in judgment: Friend, thou mayſt ſee, the more thou doſt fight againſt the truth, the more thou foileſt thyſelf: Partly by helping of it, and partly by contradicting thyſelf.

One thing more thou doſt befool thyſelf with; and that is; in that thou in the firſt place ſayſt thou owneſt the words in my book, and yet hath ſpent ſome four ſheets of paper to vent thy thoughts againſt them.

But peradventure thou wilt ſay; thoſe words that I own are not thoſe that I ſpeak againſt, but the other. To which I anſwer, There are many things in my book ſpoken of by me that are truth, which if you own, you muſt leave profeſſing yourſelf a Quaker.

As firſt, That that man that was born of the virgin Mary, called Jeſus, (I ſay you will not own) that he in his own perſon, by himſelf without us, did compleatly bring in everlaſting life for us, by offering up himſelf once for all upon the croſs.

Secondly, That Chriſt who wrought out redemption for his children, did after he had wrought it out, go away from them, and not into them in his perſon.

Thirdly, That he ever liveth, that very man to make interceſſion in his perſon, in the preſence of his Father without, until the end of the world.

Fourthly, That that very man who did go away from his diſciples into heaven, will come again perſonally the ſame man the ſecond time, and before him ſhall be gathered all nations, and he ſhall judge them for their ſins: and take his to himſelf, who ſhall ſoul and body be with him to all eternity? theſe things (I ſay) thou couldeſt not own, though they are the truth of God. But leaving thee to the great God, who will give thee according to thy works, in this as in other things: I ſhall come to thy anſwers to my queries.

The firſt query that I propounded is, If thou ſayſt that every man hath a meaſure of the Spirit of Chriſt within him, why ſay the ſcriptures, Some are ſenſual, having not the Spirit. And when Chriſt telleth his diſciples, of ſending them the Spirit, he ſaith, the world cannot receive it. Here in the firſt place thou haſt not only anſwered deceitfully, but haſt alſo corrupted my words in laying down the query, in that thou didſt leave out ſome words, for thou didſt lay it down thus: If thou ſayſt that every man hath a meaſure of the Spirit of Chriſt within him, why ſay the ſcriptures, ſome are ſenſual, having not the Spirit, and Chriſt ſaith, The world cannot receive it. (Reader, compare them both together.)

Now thy anſwer, is, Some are ſenſual, having not the Spirit, becauſe they receive it not, and ſome cannot receive it, becauſe they believe not on him from whence it comes. Yet ſayſt thou, The meaſure of the Spirit is given to every man to profit withal, as the ſcriptures ſay: when there is no ſcripture ſaith, a meaſure of the Spirit is given to every man to profit withal. But again, ſee here thy ſtrange confuſion. 1. To ſay, ſome have it not. 2. To ſay every man hath it. But you would make a difference between having and receiving: but I tell thee, he that hath it hath received it, Gal. 3. 2. and he that hath not received it, hath it not, Jude 19.

My ſecond query was, What is the church of God redeemed by from the curſe of law? It is by ſomething done within them, or by ſomething done without them? If you ſay, it is redeemed by ſomething that worketh in them, then why did the Man Chriſt Jeſus hang on the croſs on Mount Calvary, without the gate of Jeruſalem, for the ſins of his children? and why do the ſcriptures ſay, That through this Man is preached to us the forgiveneſs of ſins?

The anſwer thou giveſt is, The church of God is redeemed by Chriſt Jeſus, which is revealed in all believers. And Chriſt Jeſus wrought in them mightily; And it was he that wrought in them to will and to do.

This is plain ſcripture, and the man Chriſt Jeſus (ſayeſt thou) hanged on the croſs on Mount Calvary: becauſe, they wickedly judged him to be a blaſphemer, and through their envy perſecuted him to death; becauſe he bare witneſs againſt them, and as in their account he died, and hanged on the croſs, for an evil doer. And this is one ground (at leaſt) why he hanged on the croſs, &c.

Ha Friend? I had thought thou hadſt not been ſo much hardened; art thou not aſhamed thus to ſlight the death of the Man Chriſt Jeſus on the croſs; and reckon it not effectually for ſalvation, but ſayeſt, the church is redeemed by Chriſt Jeſus which is revealed within. And to confirm it, thou doſt alſo corruptly bring in two ſcriptures.

The one ſaith, whereunto I alſo labour according to his working, which worketh in me mightily. By which words Paul ſignifies thus much, That as God was with him in the miniſtry of the word, ſo did he alſo ſtrive according to his working which wrought in him mightily. What is this to the purpoſe? See Col. 1. 26, to 30. And alſo, the other ſcripture makes nothing to prove, that the Church of God is redeemed by Chriſt within, as he is within. Only you muſt corrupt the ſcriptures, and be transformed (though miniſters of darkneſs) into an angel of light, if you will do any miſchief.

And now, that thy anſwer is falſe, I ſhall clearly prove. Firſt, becauſe thou denieſt, that redemption was wrought out for ſinners by the Man Chriſt Jeſus on the croſs, or tree, on Mount Calvary; when the ſcripture ſaith plainly, that when he did hang on the tree, then did he bear all our ſins there in his own body, 1 Pet. 2. 24.

And ſecondly, in thy ſaying it is redeemed by Chriſt within, by being within; when the work of the Spirit of Chriſt in believers, is to make known to the ſoul by dwelling within, which way and how they were redeemed by the Man Chriſt Jeſus on the croſs. And this I prove farther, becauſe when thou art forced to anſwer to theſe words, Why did the Man Chriſt Jeſus hang on the croſs on Mount Calvary for the ſins of his children? Thou ſayeſt, becauſe they wickedly judged him to be a blaſphemer. Friend, I did not aſk thee why the Jews did put him to death? But why was he crucified there for the ſins of his children? But thou willing to cover over thine error, goeſt on cunningly ſaying, and through their envy they perſecuted him to death, for an evil doer, This is one ground at leaſt, &c.

Friend, but that thou art aſhamed to own the goſpel of Jeſus Chriſt, thou wouldeſt have ſaid, he was crucified there for the ſins of the world; and by his offering up of himſelf upon the croſs, he did for ever perfect them that are ſanctified. Nay, thou wouldeſt have ſtudied to exalt his dying there; firſt, by ſhewing what a ſad condition we were in without it; Secondly, by holding forth the manifold and great privileges that we have by his dying for us there. But thou art at enmity againſt the things of God, as is clearly ſeen by thoſe that have indeed the Spirit of God in them, and are enabled thereby to diſcern you. And though you ſay, there is no other that can forgive ſin, nor the blood of any other that can take away ſin, but the blood of God. Yet thou denieſt, tha t the blood of him, who was, and is truly God as well as Man, Chriſt Jeſus: I ſay, thou denieſt that his blood that was ſhed without Jeruſalem Gates, doth waſh away ſin from the ſaints of God: and cunningly (though not at this time uttered) concluding that the blood of God was ſhed for ſin on a croſs within. If it be not ſo, then call me liar; but it will clearly appear ſo to be in your anſwer to my third query.

3d. Query is, What ſcripture have you to prove, that Chriſt is, or was crucified within you, dead within you, riſen within you, aſcended within you?

Thy anſwer is, There is no ſcripture that mentions every of our names in particular. And thy query (ſayſt thou) is raiſed from a miſunderſtanding of us, ſo I judge: But Chriſt is within us, that we do not deny, and he is the Lamb that was ſlain in the ſtreets of the great city, which is ſpiritually called Sodom, and Egypt (mind ſpiritually) and he is now riſen, and aſcended, this we know, and leave thee to receive a farther anſwer from them that are led by a ſpirit of deluſion.

Friend, How doſt thou run about the buſh, ſeeking to ſcrabble up an anſwer, but findeſt not a right one, and wouldeſt alſo fain hold out, that Chriſt is, or was crucified within, dead within, riſen and aſcended within; but ſeeing thou can'ſt not with or by the ſcriptures give an anſwer; then ſeeing thy ſelf left of them, through the ſtrength of carnal reaſon, thou goeſt about this way. Is there any of our names made mention of in ſcripture, or to that purpoſe, and would'ſt fain infer from thence, that becauſe we have names, though not mentioned in ſcriptures, therefore, Chriſt is, and was crucified within, though not mentioned in the ſcriptures. Friend, Thy ſophiſtry deceives thee.

The ſecond Argument, which is like the firſt, is this, He is the Lamb ſlain in the ſtreets of the great city, ſpiritually called Sodom and Egypt. Now from the word (ſpiritually, thou wouldeſt willingly infer alſo, that Chriſt is and was crucified within, dead within, and riſen within you, and therefore thou ſayſt, mind ſpiritually. Friend, I may well mind thy ſpiritual wickedneſs, by which thou wouldeſt willingly cover thy hereſy, but it will not be. Though thou dare not ſpeak plainly in ſo many words, yet the thoughts of thy heart are made manifeſt, by the words that flow from thee.

Ah Friend! That thou couldeſt but cloſe with the truth, and venture thy ſoul upon what was done by Jeſus on the croſs without the gates of Jeruſalem, for it is by and through that blood that was there ſhed that we have redemption, Heb. 13. 12. compared with Col. 1. 20. and remiſſion of ſins, Eph. 1. 7. and 1 Pet. 2. 24.

My fourth Query was, Is that very Man that was crucified between two thieves, whoſe name was Jeſus the Son of Mary, is he the very Chriſt of God, yea, or nay?

Thy Anſwer is, Yes, he is the very Chriſt of God, which was before the world was, by whom the world was made, who was made manifeſt from Mary's womb, and was perſecuted to death by the Scribes and Phariſees, in whoſe ſteps thou treadeſt, in asking ſubtle queſtions to enſnare the innocent, as they did. Read thy example (ſayſt thou) and thy ſelf to be an enemy to God's Chriſt.

This Anſwer is doubtfully given, I did not ask thee whether he was the Chriſt of God, that was before the world was; but I asked thee whether he was the Chriſt of God, that did hang between two thieves on Mount Calvary. Now I know the Chriſt of God was before the world was; but thou art afraid to look upon him, as ſuffering on the croſs on Mount Calvary, between two thieves for our ſins. But contrarywiſe, would willingly own him to be no otherwiſe, but as he was before the world, which thing is very dangerous; for he that doth ſo, doth lay aſide all things, that in his own perſon he did in the fleſh that he took from the Virgin Mary, as to juſtification and ſalvation; only ſuppoſing him to be but an example, and ſo beſpatters all his merit and righteouſneſs, by your falſe concluſions, which in his own perſon he accompliſhed for our juſtification.

And Friend, hadſt thou not been afraid of thy ſelf, thou wouldſt have been ſo far from calling theſe my queries, ſubtil queſtians, that thou would'ſt have owned them, and have given a ſober chriſtian anſwer to them, inſtead of a railing accuſation. But it matters not, it hath but made thee ſhew thy ſelf the more, which peradventure for a time might otherwiſe have lien hid.

My 5th Query was, Is that very man with that very body within you, yea, or no? To which thou anſwereſt: The very Chriſt of God is within us, we dare not deny him; and we are members of his body, of his fleſh, and of his bones, as the Epheſians were: They that are led with a ſpirit of deluſion, ſhall anſwer the reſt of this thy query, if they will.

Thy anſwer is nothing to the queſtion, for I did not ask, whether the Spirit of Chriſt was in thee? (though I queſtion the truth of that) But I ask you whether that very Man, with that very body, (or the body of Chriſt that was hanged on the croſs) be within you? But I ſee you are minded to famble, and will not anſwer plainly. But thou anſwereſt, ſaying, We are members of his body, of his fleſh, and of his bones, as the Epheſians were. This is nothing to the purpoſe neither; for it is one thing for a man to be a member of the fleſh and bones of Chriſt, and another thing to have the fleſh and bones of Chriſt within him. What, becauſe believers are members one of another, muſt they therefore be alſo one in another? No. Even ſo, though a believer be a member of the body, fleſh and bones of Chriſt; it doth not therefore follow, that Chriſt, fleſh and bones is within him. But thou art loth to diſcover thy ſelf in plain terms, though thou art made manifeſt full ſore againſt thy will; for thou doſt here alſo, though very cunningly, ſignify, that thou owneſt Chriſt no otherwiſe, but as he is within. And to own him no otherwiſe, is ſtill againſt the goſpel and faith of the Apoſtles, who ſaid, they were abſent from him while they were at home in the body, or here below, 2 Cor. 5. 6.

My ſixth query was this, Was that very Jeſus, that was born of the Virgin Mary, a real man of fleſh and bones after his reſurrection out of Joſeph's ſepulchre, yea, or nay. The ſcriptures ſay he was; and if ſo, then did that man go away from his diſciples, and not into them, as the ſcriptures declare; or did he with that body of fleſh go into his diſciples, as ſome fond dreamers think.

Thy anſwer is, What the ſcripture ſpeaks of Chriſt, we own to be truth, and own him to be what the ſcriptures ſpeak of him; and all mens imaginations of him we deny, and their falſe interpretations of the ſcripture concerning him. And let the fond dreamers, who err in their thoughts, be reproved; for we dare own nothing but what the Spirit of the Lord bears witneſs of according to the ſcriptures. And thus far I anſwer in behalf of the Quakers; and let them that are led with a ſpirit of deluſion anſwer the reſt, which concerns themſelves.

This anſwer hath ſome pretended fairneſs in it. But yet we know you, that you can wreſt the ſcriptures to your own deſtruction; and that is clear, in that though you ſay you own him as the ſcriptures ſpeak of him, yet you deny him as the ſcriptures ſpeak of him in part. And if at any time you plead one truth, it is that you might by your corrupt dealing with that claſh againſt another; as for inſtance:

You profeſs you own Chriſt within, but withal, with that doctrine you will ſmite againſt the doctrine of Chriſt Jeſus in his perſon without, and deny that, though that is a truth, as is alſo the other.

2. You do uſe that truth of the reſurrection of ſaints from a ſtate of nature, to a ſtate of grace, to fight againſt that truth of the reſurrection of the bodies of ſaints out of their graves; together with other things that I might add, as your holding forth the interceſſion of the Spirit of Chriſt within, in oppoſition to the interceſſion of Chriſt in his perſon without in the heavens. Which things being thus done, they ſhew forth a great deal either of ignorance or preſumption, knowingly to fight againſt the truth. And in this that thou anſwereſt ſo generally, and not particularly to the queſtion, it is evident, that thou doſt not plainly declare thy mind, but doſt keep that in thy boſom which thou dareſt not manifeſt to the world.

My ſeventh query was, Hath that Chriſt that was with God the Father before the world was, no other body but his church? If you ſay No, as it is your wonted courſe; then again I aſk you, What was that in which he did bear the ſins of his children? If you ſay, in his own body on the tree; then I aſk, Whether that body in which he did bear our ſins, was, or is, the church of God, yea, or no,? Again, if you ſay he hath no other body but his church, then I aſk, What that was that was taken down from the croſs,? But here thou putteſt a ſtop to the reſt of my words, with an &c.

Thy anſwer is, In this thou haſt not only queried, but ſlandered; therefore thy ſlander (ſayſt thou) I do remove. It is our wonted courſe, ſayſt thou, to ſay, that Chriſt hath no other body but his church. Thou art here a falſe accuſer. But we ſay, the church is Chriſt's body; and it is ſufficient for ſalvation to know Chriſt Jeſus to be head in us, and over us, and our ſelves to be members of his body; which thou ſayſt, is his church. And what thou intendeſt by making ſo many foldings in one query, ſayſt thou it may be judged it is to inſnare; and in that thou anſwereſt, thou anſwereſt thy ſelf for us in ſome things, that thou mighteſt have a further ground to lay a deeper ſnare; we do deny thee and thy ſpirit, and ſee thee to be only feeding in thy imaginations upon the report of things, without the life: And thy religion ſtands in diſputes and controverſies, and queries and many words. But our religion ſtands in the exerciſe of a pure conſcience towards God, and towards man; whether we ſpeak, or be ſilent: Theſe are thy words.

Anſw. Now in my query thou ſayſt I ſlander, in that I ſay, you Quakers allow of no other body of Chriſt; but the church of Chriſt? yet doſt thou not clear thy ſelf at all, only thou wouldeſt ſay ſomething to dazzle the eyes of the ignorant. But friend, if thou wouldeſt have made it appear that I ſlander, in ſaying, you own no other body but the church; you ſhould have ſaid yes, we do own this, That Chriſt hath a body that is now in glory, aſcended from his diſciples, according to the ſcripture, Acts 1. 3. compared with ver. 9, 10, 11. But thou doeſt only fling up a few words into the air, that thou mighteſt thereby puzzle thy ſimple reader. But I bleſs God, for my part I do ſee thee, that thou doeſt like a beguiled man, ſeek by all means to beguile others. And whereas thou ſayſt, It is ſufficient to ſalvation, to know Chriſt Jeſus as head in us, and over us. To this I anſwer, whatſoever thy meaning is by theſe words, yet there is none ſhall be ſaved, but thoſe who through the mighty operation of the Spirit of Chriſt, are inabled to apply what the man Chriſt Jeſus the Son of Mary hath done and ſuffered, and is now doing for ſinners and ſaints, (and for him) in the preſence of his Father, now aſcended in his body of fleſh and bones, from his children which are alive in this world. I ſay, there is none ſhall be ſaved, but thoſe that are thus eſtabliſhed, or ſhall be ſo, as is clear from theſe (1 Pet. 1. 18, 19. and 2. 24. and 3. 18, 22. and 4. 1. 2 Pet. 1. 17. Heb. 7. 24. and 10. 7, 9. and 7. 24, 25. and 13. 12. 1 Tim. 2. 5, 6. Eph. 1. 7. Acts 12. 37, 38, 39.) with many other ſcriptures. And again, when you ſay, I anſwer you in ſomething, if you mean, that the body in which he did bear the ſins of his children, is his church (for that is partly my query,) then I do ſay, that your doctrine is deſperate and deviliſh; and you do thereby undervalue the death, blood, reſurrection and aſcenſion, interceſſion and ſecond coming again of that man for ſalvation; and therefore for a better ſatisfaction to all who may read your book, I intreat you to anſwer, Did he bear our ſins in that body which is his church, or did he bear our ſins in that body that did hang on the croſs on Mount Calvary? Anſwer plainly I beſeech you.

And now friend, paſſing by the reſt of thy bawlings, I ſhall come to thy ſeveral queries, and ſhall anſwer to them in the ſimplicity of my ſoul, not laying down any doubtful expreſſions, but in all plainneſs, and not as you do; for the better underſtanding of them, by thoſe that read them.

Theſe be the Quakers Queries, and my Anſwers to them.

1. Quer. Is any man juſtified in the ſight of God, but he that followeth Chriſt; and is it not a work to follow Chriſt, yea or nay, and what is the ſight of God.

Anſw. He that followeth Chriſt aright, muſt firſt believe in Chriſt? for how ſhall they follow him, in whom they believe not. Now then the ſcripture ſaith, He that believeth on the Son hath everlaſting life, John 3. 16, 17, 18. ſo then we are juſtified by believing; and if ſo, then to follow Chriſt is rather a fruit of our believing, than juſtification it ſelf. And whereas you aſk, What is the ſight of God? I anſwer, To be juſtified in the ſight of God by Jeſus Chriſt, is for God to look on ſuch poor creatures as we are; as compleat, without ſpot or wrinkle, in the obedience of the man Chriſt Jeſus; who otherwiſe could not behold them in love, becauſe of their iniquity, Heb. 1. 3.

2. Quer. Whether will that faith juſtify a man which hath not works, ſeeing the ſcripture, or the Apoſtle ſaith, faith without works is dead; and what is that which worketh faith; and where is it, within, or without?

Anſw. That faith that hath not works is dead, being alone. Yet it doth not follow, that all that have works, have faith. No; but contrarywiſe, men may have works, yea, the works of the law of God too, and yet be under the curſe; which they could not be if they had ſaving faith. So then, if faith without works is dead; and again, if men may have works, and yet no faith, no ſaving faith, I mean: Then it will be good to enquire, what it is to have a right faith, which doth bring forth right good works; and who have works without a right faith.

And firſt, a right ſaving faith, is, for a man to be enabled of God's holy Spirit, to lay hold on what the man Chriſt hath done in his own perſon, when he was in the world? as his birth, righteouſneſs, death, blood, reſurrection, aſcenſion and interceſſion; and to apply the vertue and merit thereof to himſelf, ſo as to ſee himſelf ſaved thereby, Rom. 3. 24, 25. Being juſtified freely by his grace: How? Even through the redemption that is in Chriſt Jeſus. Whom God hath ſet forth to be a propitiation, or reconciler, through faith in his blood, &c. Again, Be it known unto you, that through this man is preached unto you the forgiveneſs of ſins, and by him all that believe: Mark, all that believe (namely, in his blood which was ſhed on Mount Calvary) are juſtified from all things, from which they could not be juſtified by the law of Moſes. If the faith that applies theſe things be of the operation of God, it is very much accompanied with good works. For the love of Chriſt conſtrains us; becauſe we thus judge, that if one died for all, then were all dead. And that he died for all, that we which live (namely by the faith of this, that Chriſt died for all, Gal. 2. 20.) ſhould not henceforth live to our ſelves, but to him, that died for us, 2 Cor. 5. 14, 15.

But Secondly, They that deny the merits of the birth, death, righteouſneſs, blood, &c. of the man that was born of Mary, which he fulfilled in his own perſon, by himſelf, Heb. 1. 2. I ſay, they that do not venture their ſouls on theſe glorious, myſterious truths, but deny the belief of them to be ſufficient of themſelves to ſave from hell, and all other things, and doth expect that ſalvation ſhould be obtained by ſomething that worketh in them, by working in them. It is impoſſible that theſe, though they may be, touching the righteouſneſs of the law blameleſs, (as Paul was while he was a perſecutor, Phil. 3.) to be ſaved hereby. Wherefore? becauſe they ſeek it not by the faith of Chriſt, but as it were by the works of the law, Rom. 9. 30, 31.

And whereas you aſk me, what is that which worketh faith? And where is it, within or without? I anſwer, That which worketh ſaving faith, is the holy Spirit of God, which is renewed through the hearing of the word, preached by the Apoſtles or miniſters of Jeſus Chriſt: Now the Spirit when it doth work, it entereth into the ſoul, and as I ſaid before, doth enable the ſoul to believe, and lay hold on the merits of the Son of Mary, Jeſus Chriſt. For ſaith he, when he is come, he ſhall glorify me, for he ſhall take of mine, and ſhew it unto you, John 16. 14.

3d Query. Whether any be juſtified but he that is born of God? And whether doth he that is born of God commit ſin? And is that within the creature, or without, that worketh the new birth?

Anſw. Juſtification may be taken two ways, either in the ſight of God, or in the ſight of the ſoul, or creature; my meaning is, that all that are or ſhall be ſaved, are juſtified in the ſight and fore-knowledge of God before the foundation of the world, Eph. 1. 4. According as he hath choſen us in him before the foundation of the world, &c. Having predeſtinated us to the adoption of children by Jeſus Chriſt unto himſelf. And again, Moreover whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified, Rom. 8. 30. Mark, all theſe things are ſpoken as being already done; predeſtinated, called, juſtified, glorified. He doth not ſay, they ſhall be, but he hath done it, that is, in and according to the fore ordination of God.

2. Saints are ſaid to be juſtified in their own ſight or knowledge, as when God doth make manifeſt to the ſoul, what he had determined before ſhould be done. Be of good cheer, thy ſins are forgiven thee. This is juſtification in the ſight of the creature. And whereas you aſk me, Do they that are born of God commit ſin? To this I anſwer,

They ſhall never commit the ſin againſt the Holy Ghoſt, as is the meaning of that place, 1 John 3. 19. There is a ſin unto death, and there is a ſin not unto death.—He that is born of God ſinneth not, but keepeth himſelf; and that wicked one, mark, that wicked one, the ſin unto death, toucheth him not: But they that are born of God notwithſtanding, do daily ſin, as it is evident Jam. 3. 2. In many things we offend all, ſaith he, I and you, all of us. And again, if we ſay that we have no ſin we deceive ourſelves, and (inſtead of having no ſin) the truth is not in us, 1 John 1. 8. And who can ſay, my heart is clean? There is none righteous, no not one. And again, There is not a juſt man upon earth that doth good, and ſinneth not. And I am confident, that while ſome would perſwade others that they have no ſin, their own conſciences tell them they lie; and if it be not ſo in the reſt, it is becauſe they are hardened, and given to believe a lie.

As to the latter part of your query, I anſwer; the new birth is wrought through hearing of the word preached. And yet not by conſcience, nor by the obedience to the law, or dictates of nature; but by the Spirit coming into the ſoul, and ſhewing its loſt condition without the obedience of the Son of Mary, the Son of God; and his freeneſs and willingneſs to communicate, or give himſelf, and all his things unto it; which being done, the man is thereupon given up to God, and is become a new creature. I might ſpend much time in ſpeaking to this, but I forbear, becauſe of itſelf it is enough to fill up a ſmall volume.

4th Query. If Chriſt hath lightned all men as he is God (as thou confeſſeſt) then hath he not lightened all men as he is the Son of God? and is not the light of God ſufficient in itſelf, to lead to God all that follow it, yea, or nay?

Anſw. Chriſt as he is God, doth lighten every man that comes into the world, which light is conſcience, or otherwiſe nature itſelf, which doth alſo convince of ſin, John 8. 9. Yet Chriſt as he is God; doth not give unto every man that ſpirit that doth lead to eternal life, for all men have it not, Jude 19. Secondly, Chriſt as he was and is the Son of God before the world was, being one in power, and being with his Father, hath lightened every one that comes into the world, as aforeſaid; but hath not ſo neither given them his ſpirit. Some are ſenſual, &c.

3. Chriſt as God-man, or as he came into the world to die for thoſe whom before as God he knew and loved; I ſay, he doth not in this way neither lighten every man with the ſaving light of life, or give unto them his holy Spirit. No, they that have been, and now are believers, do know and can remember, that all the time of their unregenerate ſtate, they were without Chriſt, Eph. 2. 12. So that here is no way or room for your doctrine, take it how you will, Chriſt hath not given to every one his Spirit.

Second Part of the Query, Is not the light of God ſufficient in itſelf, to lead to God all that follow it, yea, or nay?

Anſ. Firſt, As I ſaid before, ſome are ſenſual, and have not the Spirit of Chriſt. Secondly, No man can come to God as a Father by adoption, but by Jeſus Chriſt; then it muſt needs be that all men, though they do follow that light which is given to every man, it is not able to lead to God as a Father in the Lord Jeſus Chriſt. Yet this light that every man hath, will ſhew a man there is a God, and that this God is eternal; and alſo will clear out ſomething of him to them by the things that are made. But now, if this light would lead to everlaſting life, then might the devils alſo be delivered from everlaſting damnation, ſeeing they alſo do know God as a creator, and revenger of ſin, more perfectly than any natural man in the world, though not as a Father by adoption.

But you ſay, doth it not lead to God all that follow it? Anſw. Not to be ſaved, though to be condemned, thro' the weakneſs and unprofitableneſs of that light, or conſcience, or the law, call it either, and I clear it thus: Becauſe, if that light that every man receives, were able by our following it, to ſave us, then Chriſt needed not to have ſuffered, ſeeing all men had that light.

2. If that light that every man hath, which is conſcience, were able to lead a man to juſtification by following it; that promiſe was made in vain by Jeſus the Son of Mary, when he ſaid, I will ſend you; Mark, I will ſend you the Spirit, and he ſhall lead you into all truth: for they had a light before. But it is evident, that that was not ſufficient, becauſe they muſt have another ſent them by Jeſus Chriſt, and that muſt be the Spirit.

5th Query. Whether is not the ſame light in him that hates it, as it is in him that loves it, John 3. If there be a difference in the light, ſhew it wherein; whether in the nature, or otherwiſe?

Anſw. Firſt, that ſcripture quoted in John 3. Light is come into the world, &c. is not meant of that light, or conſcience, that every man hath; but the Man Chriſt Jeſus is ſpeaking there of himſelf, as God-man, come into the world, born of the Virgin, if thou compare, ver. 19, 20, 21. with ver. 14, 15, 16, 17, 18. of the ſame chapter, it is clear, for they all do ſpeak of the ſame thing; namely, the Son of Mary. And again, ſaith he, I am the light of the world. Now the man Chriſt, though he was then in the world, and walked up and down in the ſame, yet he was not within any man in the world as man, (though he calls himſelf the light thereof) though he was in ſome; I ſay, in ſome, as God by his Spirit. Now the light, which was the Man Chriſt, was the very ſame, whether loved by ſome, or hated by others; but if you conclude every man hath Chriſt, or that light ſpoken of there, John 3. within him; that I deny having proved the contrary. But ſecondly, Whether is there a difference in the light? Anſw. Firſt, there are more lights than one, there is a light that may be ſuſpected to be darkneſs where he ſaith, if the light that is in thee be darkneſs, &c. Again, there is the light of the law, Prov. 6. 23. Again conſcience alſo will convince of ſin. Now there is none of theſe that can ſave a ſinner from the evil of his ways. Take the beſt of them, which is the righteous law of God, that cannot. For had there been a law given, which might have given life, then verily righteouſneſs had come by the law: But if you conclude that righteouſneſs, or everlaſting life cometh by the law, you muſt conclude this again; that Chriſt did die in vain, Gal. 2. 21 So then theſe things being not able to ſave the ſoul, the next thing is, the Son of God, the Son of righteouſneſs ariſing with healing under his wings, he is alſo a light, and indeed the ſaving light, far ſurpaſſing all the other mentioned.

Now though Chriſt doth not differ in himſelf, yet there is a difference in the power of theſe lights, the law and Chriſt, the one not being able to ſave, the other being able. And again, there is alſo a difference in the nature of them; the one being a condemning light, the other a ſaving light. It is Moſes that accuſeth you (ſaith Chriſt) even Moſes in whom ye truſt; But do not think, ſaith Chriſt, that I will accuſe you to the Father: No, ſaith he, it is Moſes, or the law given by him. But again, where Chriſt ſpeaks for himſelf as a Saviour, he ſaith God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved, John 3. 17. ſo that I ſay, Firſt, that light ſpoken of John 3. which is the Man Chriſt, is not in every man that comes into the world. Secondly, That the Man Chriſt, or the light ſpoken of there, is not againſt himſelf. Thirdly, There is the light of the law, conſcience, and nature itſelf, which are in all men, which things are altogether inſufficient to ſave a man from death, by his ſeeking of juſtification thereby. Again, there is Jeſus Chriſt he is the Saviour, but not in all Men. And again, neither is the Man Chriſt Jeſus the condemning light.

6th Query, Whether is it poſſible, that any can be ſaved, without Chiſt manifeſted within? If no,then whether is not the doctrine of ſalvation, which is only neceſſary, to preach Chriſt within: And is not the whole myſtery of ſalvation, God manifeſt in the fleſh?

Anſw. There can none be ſaved, but they that have the Spirit of Chriſt given unto them. But it is not the Spirit of Chriſt given to the elect, that doth work out the ſalvation of their ſouls within them, for that was obtained by the blood of the Man Chriſt Jeſus on the croſs, Heb. 9. 12. compared with Heb. 13. 12.

Again, every one that is, or ſhall be ſaved, muſt, and ſhall have the Spirit of Chriſt within them yet doth it not follow, that to preach Chriſt (only) within, is the only doctrine of ſalvation. For then alſo the preaching of the blood of Chriſt ſhed on the croſs, as I ſaid before, muſt be of none effect. But he that doth preach the doctrine of ſalvation aright, muſt firſt begin to preach that doctrine that Paul preached in 1 Cor. 15. 1, 2, 3, 4. For I delivered unto you (ſaith he) firſt of all how that Chriſt died for our ſins according to the ſcriptures; and that he was buried, and that he roſe again according to the ſcriptures. Now Chriſt, or the Spirit of Chriſt, is received by ſuch preaching as this is, as is clear from that ſcripture, Acts 10. 38, to 44. Where Peter ſpeaking of the word that was publiſhed throughout all Judea: How God anointed Jeſus of Nazareth (or which dwelt at Nazareth) with the Holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him. And we are witneſſes of all thoſe things which he did, both in the land of the Jews, and in Jeruſalem (ſaith Peter) whom they ſlew, and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly; not unto all the people, but unto witneſſes choſen before of God; even to us who did eat and drink with him, after his reſurrection from the dead. And he commanded us to preach to the people, and to teſtify that it is he which was ordained of God to be judge of quick and dead. And is that all? No, But to him give all the prophets witneſs, (to him, even Jeſus of Nazareth whom the Jews crucified on the tree) that through his name, whoſoever believeth in him, ſhall receive remiſſion, or forgiveneſs of ſins. Now mark. And while Peter yet ſpake theſe words, the Holy Ghoſt fell on all them that heard the word. While Peter ſpake theſe words, that by Jeſus of Nazareth forgiveneſs of ſins was preached to them that believe in his name, the Holy Ghoſt fell on all them that heard the word. Namely, which Peter ſpake: This is the way in which the Spirit is given? namely, by preaching a crucified Chriſt.

But now, no man can be ſaved without Chriſt, or the Spirit of Chriſt be given to him, becauſe he cannot be able to lay hold ſavingly of, and to hope for that glory that Chriſt as he is God-man hath accompliſhed in his own perſon without, unleſs he have the Spirit. But farther, thou ſayſt; it is not the whole myſtery of ſalvation, God manifeſted in the fleſh?

Anſw. Truly to know that God out of love to poor ſinners, did in the fulneſs of time ſend forth his only begotten Son, who is equal with his Father, to be born of a woman, and made under the law, to redeem them that are under the law, that we might receive the adoption of ſons; this is to know the myſtery of godlineſs. Therefore, when the ſcriptures ſay, God was manifeſted in the fleſh, they mean, God ſent forth his Son, which was and is the word of God, God himſelf, and he was made fleſh, John 1. 14. And ſo in the nature of man he did become the Lamb of God, or the ſacrifice of God, that doth take away the ſins of the world. ver. 29. Now here I might enlarge abundantly, but that I would not be tedious.

7 Query. Whether is it not poſſible, that many may profeſs as much of Chriſt without, as thou haſt ſaid of him, and yet be damned; and if this be the faith to profeſs him born, dead, riſen and aſcended without; then is there any unbeliever in England? ſeeing all in the outward ſound believes, and profeſſeth as much as thou haſt ſaid. Yea, or nay?

Anſw. I know there are many that do profeſs in word, that Chriſt was born, dead, riſen, and aſcended without, and yet may be damned. Yet he that doth really, with the faith of the operation of God believe theſe things, and doth alſo apply the virtue and merit of the ſame to themſelves for juſtification and life ſhall be ſaved. If thou ſhalt confeſs with thy mouth the Lord Jeſus: and ſhalt believe in thine heart that God raiſed him from the dead, thou ſhalt be ſaved, Rom. 10. 9. And alſo 1 Cor. 15. 2. By which ye are ſaved, if ye keep in memory what I preached unto you. What was that? why, how that Chriſt died for our ſins according to the ſcriptures, that he was buried, and roſe again, &c.

2. It is not faith, only to talk of him with the mouth but as I ſaid before, to believe the ſame by the operation of the Spirit in our hearts.

If this be faith, (ſayſt thou) to profeſs him born, dead, riſen and aſcended without, then is there any unbeliever in England?

Anſw. All that profeſs this do not truly believe it; for to profeſs in word alone, and believe in heart, are two things. Secondly, if to profeſs this were the Faith, yet were there a good many Unbelievers in England, for the *Quakers* will not profeſs him aſcended without, neither making interceſſion without, but contrarywiſe ſtrike at this doctrine.

8 Query. Whether hath that man faith in Chriſt that is not changed in the nature, and is not the liar and ſlanderer an unbeliever, and of the curſed nature, yea or no?

Anſw. He that hath faith in Chriſt is a new creature: and the liar and ſlanderer is an unbeliever: and if he live and die in that condition, his ſtate is very ſad, tho' if he turn there is hope for him; therefore repent and turn quickly, or elſe look to your ſelves, for you are the men, as is clear by your diſcourſe.

9 Query. Whether any receive Chriſt, who receive him not into him? if not, ſhew how Chriſt can be received, and whether many

ny profeſs him not which never receive him.

Anſw. Chriſt as he is Man, as he was a ſacrifice for ſin, cannot be received really and perſonally into any, but yet, he that doth indeed receive the goſpel, and believe that he was a ſacrifice upon the croſs for his ſins, doth and hath alſo received his Spirit into him, which giveth him the comfort of theſe things, John 14. 26. And ſecondly, there are very many that profeſs him, that at the day of judgment will fall ſhort of eternal life, notwithſtanding all their profeſſion; for as I ſaid before; it is not the profeſſor, but the ſound believer that ſhall be ſaved by him. But let the reader mark, how thou condemneſt thy own doctrine by this query, for thou granteſt many profeſs Chriſt that never receive him. How then hath every man Chriſt, or the light of Chriſt within him? If it be within him, either he muſt receive it, or ſnatch it by force againſt the will of another, however the ſcripture ſaith, what is it that thou haſt not received; (yet all men have not received that) Jude 19.

10 Query. Whether to preach for hire, for gifts and rewards, and to divine for money, and to make merchandiſe of the people for ſo much a year for preaching to them, be not true marks and ſigns of falſe prophets? or can any give truer ſigns of falſe prophets than Iſaiah and Micha give, yea or nay?

Anſw. There are a company of dumb dogs that are crept into the nation, that love, give ye, and deſire to bear rule by their means; and they are every one for his gain from their quarter. Secondly, there are a company of wolves crept out alſo, having wrapped themſelves about with ſheeps cloathing, and theſe are both alike abominable to the Lord. Neither can a man give a more right deſcription of a falſe prophet, than the prophets and Chriſt with his apoſtles did give, therefore examine your ſelves.

11 Query. Whether muſt not the devil be chained before Chriſt reign, and what is that which chains him, and whether art thou come to one of the days of the thouſand years, yea, or no?

Anſw. Chriſt hath two ſeveral times wherein ſatan muſt be bound by him, one is at the converſion of ſinners, the other when he ſhall come the ſecond time, and perſonally appear, and reign, in the world to come.

Again, Whether I am come to one of the days of the thouſand years?

Anſw. No, becauſe he that doth reign with Chriſt one of theſe days, ſhall live and reign with Chriſt a thouſand years, Rev. 20. 4. But there is never a believer in the world, that doth, or in any likelyhood ſhall live half ſo long, before they die or be changed at the coming of the Man Chriſt Jeſus.

12 Query. Whether doſt thou know any Chriſt, preach or profeſs any Chriſt who hath not lightened every man that comes into the world with the light of life, or of condemnation; And is he not a deceiver that exhorts people for ſalvation to any other thing than the light of Chriſt, yea, or no? And how hath Chriſt lightened every man if not within him?

Anſw. That Chriſt I preach, is the Chriſt of God, who as he is God hath lightened every man that comes into the world with conſcience, and the law, which is the light of condemnation, but not of life; for the law is the miniſtration of condemnation, 1 Cor. 7. 8. And all men have the law and conſcience: but theſe will not ſave them. Again, there are ſome that do indeed enjoy the light of life. And whereas thou aſkeſt, is not he a deceiver, that exhorts people to any thing elſe than the light of Chriſt? Anſw. He that telleth any man that the miniſtration of condemnation will ſave him, which is the law, he is a lyar, and a deceiver: but he that exhorts people to lay hold on what the Man Chriſt Jeſus hath done in his own perſon for ſinners, and preſſeth ſouls to venture upon that for ſalvation, preacheth the truth. Thirdly, Chriſt hath given to every one the law, and conſcience within him: yet theſe are not able to ſave him, but let him follow the righteouſneſs of the law never ſo much, yet if he be not directed of God to fly to Jeſus the Son of Mary, and to what he hath done in his own perſon for them, he ſhall never be ſaved. Acts 4. ver. 12.

Friend, Thus have I with all plainneſs of ſpeech anſwered thy queries, and I fear not at all but I have ſpoken the truth as it is in Jeſus. And as for committing them to the judgment of others, as thou wouldſt have me; let others ſay what they will, I am ſure I have ſpoken the truth of God; and I make no queſtion but at the ſecond coming of my Lord Jeſus from heaven to judge the world, theſe things I ſhall not be aſhamed of; neither am I now; but am ready, if God ſhall give me life, to ſpeak the ſame things to any man, face to face; and I deſire thee, and all, even as many as ſhall read or hear this treatiſe, to conſider, and look to themſelves, leſt they ſin againſt God ſo much in their lifetime by rejecting theſe truths, that it ſhall never be forgiven them to all eternity, tho' they repent them of their rejecting the ſame. There is one thing more to which I ſhall ſpeak a few words, and that is to a few words written at the end of thy book, which is called the poſtſcript, wherein is ſeveral charges againſt myſelf and ſome others, which I ſhall ſpeak ſomewhat to.

The firſt is againſt John Burton, thus: John Burton ſaid in a diſcourſe with ſome friends, that Chriſt had two bodies, and one of them is out of the ſight of the ſaints. Anſw. My brother Burton being abſent, I ſhall anſwer for him concerning the charge laid againſt him. And therefore, that Chriſt, who is and was before the world began, God equal with his Father, did in the fulneſs of time take upon him a body from the Virgin Mary, which was ſo prepared by God his Father, it is evident in ſcripture; and in it after he had lived a while in the world, he did hang on the croſs, was taken down thence again, and laid in Joſeph's ſepulchre, was raiſed again, and aſcended away from his diſciples therewith into glory, Acts 1. 3, 9, 10, 11.

Again, he hath another body, and that is his church, Eph. 1. ver. the laſt. Now that he is out of the ſight of his ſaints in one of the bodies; namely, that which did hang on the croſs, it is alſo evident, 1 Tim. 6. where Paul ſpeaking of that very Jeſus, who did bear a faithful witneſs before Pontius Pilate, ſaith in ver. 16. Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee. That is, not with their mortal eyes, in that glory as yet. If you ſay ſtill, notwithſtanding this, that Chriſt as he was before the world began, hath but one body, and that to be his church. I aſk you what that was that was taken down from the croſs, and laid into Joſeph's ſepulchre, Luke 23. 52, 53.

The ſecond charge is againſt my ſelf, and is this; John Bunyan ſaid, Chriſt's ſecond coming is not his coming in Spirit, for his coming in Spirit is no coming.

The former part of the words, namely, Chriſt's ſecond coming is not his coming in Spirit, thoſe I own. But the other namely, For his coming in Spirit is no coming, is a lye, made of me by the Author, Edward Borrough.

The former words were ſpoken at a meeting in Bedford, ſome Quakers being preſent contradicting and blaſpheming: And now they could not be content with that; but they muſt make up all with a lye, and publiſh it in print. A Quaker there and I had ſome diſcourſe concerning Chriſt's ſecond coming, and he would affirm, that his coming in Spirit, was his ſecond coming ſpoken of in ſcripture. Then I aſked him which was his firſt coming? He anſwered, when he was born of the Virgin, and took fleſh upon him from her. Then ſaid I, I ſhall eaſily prove, that his coming in the Spirit is not his ſecond coming, for I will prove that his coming in the Spirit was before that which the ſcripture and you alſo do call his firſt coming; and proved it by that plain ſcripture, where Peter ſpeaking of the prophets, ſaith, ſearching what, or what manner of time the Spirit of Chriſt which was in them (the prophets) did ſignify, when it teſtified before hand of the ſuffering of Chriſt, and the glory that ſhould follow. 1 Pet. 1. 10, 11. and 3 18, 19, where ſpeaking of Chriſt's being put to death in the fleſh, but quickned in the Spirit. By which Spirit he preached to the ſpirits (now) in priſon; but when was this, only when once the long ſuffering of God waited in the days of Noah, ver. 20. Which was long before the firſt coming of Chriſt, ſo called in ſcripture, for that was, as I ſaid, when he took a body from the Virgin Mary.

But ſecondly, it ſeems clearly by theſe words that you do look for no other coming but his coming in Spirit. O! how ſuddenly and unexpected of you, will the Son of Man break down from heaven, with all his mighty angels in flaming fire, and call you, together with all nations to judgment. And though now peradventure you are ready to ſlight the perſonal appearing of the Lord Jeſus Chriſt, that Man to judgment, only looking for a judgment within, yet you will I am certain, very ſuddenly be made to paſs under another judgment, which will be more exceeding great than any judgment you ſhall have here, and more terrible. As for the latter part of the charge, which is a very lye; though I ſhall not trouble my ſelf to lay it to your charge (you have ſo manifeſtly declared yourſelves already what you are) yet I beſeech you, that hereafter you would not be ſo ready to receive lies from others, and publiſh them to the view of the world, leaſt you appear to all men (as you do to ſome) to be ſuch as are of an accuſing lying ſpirit.

But farther, That Chriſt's coming in the Spirit is not his ſecond coming, it is evident; partly, in that the coming of Chriſt in Spirit, was before that called in ſcripture, his firſt coming. Secondly, he that comes the ſecond time is he that came the firſt time. Now he that came the firſt time was very God and very Man, and not a Spirit only; for handle me, ſaith he, a Spirit hath not fleſh and bones, as you ſee me have, Luke 24. Now this ſame Jeſus that was very God and very Man, ſo born of Mary, ſaith, I go and prepare a place for you; and I, the very ſame (as alſo Acts 1. 10, 11.) will come again, and take you to my ſelf; that where I am, there ye might be alſo, John 14. 1, 2, 3. Here I might ſpend many words, but it needs not; the whole current of ſcriptures do confirm this thing; and therefore I ſhall forbear, and content myſelf with this, he that will be filthy let him be filthy, for the day is at hand.

The 3d Charge is alſo againſt me, ſaying, I ſaid there was nothing in me, nor any man to be taken notice of.

Though in ſome ſenſe I do not deny theſe words, yet I know, and am ſure, that directly in this form of words, I did never lay them down, but I paſs that. Now in this ſenſe I do not deny them, there was nothing in me, as I was in my unregenerate eſtate; nor in any man elſe in the ſame eſtate, that is worthy to be taken notice of for juſtification. Firſt, becauſe every unregenerate man is without Chriſt, before he be converted, Eph. 2. 12. Wherefore remember, that ye being Gentiles in the fleſh (unconverted) that at that time ye were without Chriſt. Now a man that is without Chriſt, and hath not his Spirit in him, as ſome, yea, moſt men are, Jude 19. What is there in that man, that is worth the taking notice of to juſtify him.

Alſo converted Paul ſaith, I know that in me, that is in my fleſh, dwelleth no good thing, Rom. 7. 18.

As for others that are charged with things becauſe their names are not alſo mentioned, I ſhall paſs them by; only thus much I ſhall ſay further to the laſt charge. That there is nothing in any man by nature, before he be converted, that is worth the taking notice of, as to ſeek juſtification thereby. And that that light which every man hath, being at the beſt but conſcience, nature, or the law, let a man take notice of it, follow it, obey it never ſo much, it is not able to juſtify the ſoul: For if righteouſneſs come by the law, then Chriſt is dead in vain. And as I ſaid before, every man hath not Chriſt to take notice of, though every man hath conſcience, or the light of nature in him, which is alſo able to convince of ſins againſt the law of God, yet is not able to deliver from that curſe pronounced by the Lord, againſt them that diſobey the law. Nay the law it ſelf is not able to ſave them that do follow it, being too weak for ſuch a thing. And indeed God did not give it to that end, that ſaints ſhould have life by it. No, compare Gal. 3. 21. with Rom. 5. 20. you may clearly ſee why God gave the law, namely, that ſins or offences might abound. But how? By diſcovering ſin by its workings. Now then you that follow the law, and ſeek life by it, this is all you are like to have of it: Firſt, you ſhall ſee your tranſgreſſion againſt it, made known to you by it, Rom. 3. 20. and an horrible curſe pronounced againſt you, becauſe you cannot give a complete continual obedience to every tittle of it.

And now friend to thee, who haſt taken in hand to anſwer my queries laid down in the end of my book; I ſay, thou haſt only wrangled and quarrelled at them; but haſt not given one plain and right anſwer to any one of them. Therefore I ſhall leave them ſtill to be anſwered by you, or others of your ſpirit. You will find them at the end of the foregoing diſcourſe: And I beſeech you to anſwer them in all plainneſs of heart, and with as moderate a ſpirit as you may. It is like there may be ſome addition to them: But as I have dealt plainly and ſincerely with yours, ſo do you deal uprightly and plainly with mine, for the ſatisfaction of thoſe who ſhall read them. And here I ſhall draw towards a concluſion, only ſpeak ſome words to thoſe who unawares to themſelves may be carried away with the doctrines of the Quakers: And I ſhall be brief in ſpeaking to it. The way that I ſhall take, ſhall be very plain to be underſtood; for I ſhall not lay down any doubtful ſentence in my ſpeech to them, nor others.

And firſt, I ſhall ſhew you that the doctrine of the Quakers is an error, and how.

2. Who they are that are carried away with it, and why.

3. The way ſatan takes to make this deluſion, or filthy doctrine to take place in the ſoul.

That the doctrine of the Quakers is falſe, or an error, I ſhall ſhew, firſt, by diſcovering the doctrine it ſelf. Now the doctrine of the Quakers is plainly this; namely, that every man that comes into the world, hath the Spirit of Chriſt in him. Now that this is an error is clear, becauſe the word of God ſaith plainly, that ſome are ſenſual, having not the Spirit, Jude 19. And again, The unregenerate man, in the time of his unregenerate ſtate, is without Chriſt, Eph. 2. 12.

2. He that will but obſerve the motions of that light which every man hath within him (ſay they) ſo as to obey and cloſe in with it to follow it, ſhall undoubtedly be ſaved from the wrath to come. Now this is clearly a groſs error; for firſt, If all men have not Chriſt, as they have not, then is it not an error to preſs men to ſeek for life, by following that which is not able to give life. Yet this they do, who labour to perſuade men, yea, the ſouls of men, that it is no leſs than the very Spirit of Chriſt in every man, that doth convince of ſin, when the ſcriptures ſay plainly, the law, Rom. 3. 20. Conſcience, Rom. 2. 15. and nature it ſelf, Rom. 2. 14. 1 Cor. 11. 14. will and doth convince of ſin, yet none of theſe is the Spirit of Chriſt. And the great argument that they bring to prove that it is the Spirit of Chriſt, is, becauſe the Spirit doth alſo convince of ſin. Now what a poor argument is this to ſay, That becauſe the ſpirit of Chriſt doth convince of ſin, therefore whatſoever doth convince of ſin, muſt needs be the Spirit of Chriſt. As much as to ſay, becauſe the ſaints are called the light of the world, Mat. 5. 14. Therefore the ſaints are the Saviour of the world, ſeeing Chriſt alſo doth call himſelf the light of the world, John 8. 12. or becauſe the moon hath, or is light, therefore the moon is the ſun. This is but ſophiſtical arguing, and doth beget moſt damnable errors and hereſies in the world; but this is the way that they take, to entangle poor ſouls with their ſad and erroneous doctrine, ſee page 12. of his book, Line 12, and 13. They ſay, that it muſt be Chriſt within

in them, that muſt within them work out juſtification for them; when it is evident from the whole current of ſcripture, that the Son of Mary was delivered to be crucified for our offences, and his reſurrection, thro' faith in it, is our juſtification; as all along through grace I have declared and cleared. And the work that the Spirit doth in point of juſtification, is, to ſhew us what the Son of Mary hath done and ſuffered in his own body on the tree, and is now doing in the preſence of his Father, in the higheſt heaven.

And to help us to apply this to our ſouls by faith now, for a preſervative againſt theſe and the like deluſions, obſerve, Firſt, As I ſaid before, all have not the Spirit of Chriſt, Jude 19. Eph. 2. 12.

2. That the law, with all our obedience to it, is not able to ſave, or juſtify any poor ſoul, Rom. 3. 20. For by the works of the law ſhall no fleſh living be juſtified, though it gives the knowledge of ſin.

3. That there is none other way to be juſtified in the ſight of God, but by laying hold of what the Son of Mary (Jeſus) did do and ſuffer in his own perſon, when he was in the world. For it is by him (and what he hath done in his own perſon by himſelf, Heb. 1. 2.) that any man is juſtified from his ſins, and the wrath of God due to the ſame, by believing that his blood was ſhed for their ſins; as it is written, By his ſtripes we are healed, Iſa. 53. 5. as if their own blood had been ſhed for their own ſins; and that his righteouſneſs is theirs by imputation, as if they themſelves had actually fulfilled all the law of God for their own juſtification, Rom. 10. 4.

The ſecond thing is, who are they that are carried away with this deluſion, and why?

Anſw. Firſt, not one of God's elect whom he foreknew, ſhall be utterly deſtroyed thereby (I do not ſay they ſhall not be led away for a time; but they ſhall not be utterly deſtroyed); for they are kept by the mighty power of God through faith unto ſalvation. But they are ſuch as are not indeed the elect of God, nor choſen in Chriſt before the world began. Though Hymeneus and Philetus fall away, and overthrow the faith of ſome, yet the foundation of God ſtands ſure, having this ſeal, The Lord knoweth them that are his, 2 Tim. 2. 18, 19.

Secondly, They are ſuch as in time paſt, for the generality of them were either but light, frothy profeſſors, or elſe were ſhaken in their principles, and unſtable therein, as ſaith the ſcriptures, they that are deceivers do beguile unſtable ſouls. Or if they were ſuch as were in appearance ſober and ſerious in the account of others, it was either from thoſe convictions they had from the law, or elſe from high notions they had of the goſpel; which have both ſuch influence at ſome time on the ſoul (though not ſavingly) that the ſoul will go very far in obedience to them; as for example, Herod who was an enemy to the truth, yet for a time had ſuch heart-workings, being convinced by the preaching of John the Baptiſt, that he feared him, and obſerved him, and when he heard him, he did many things, and heard him gladly, Mark 6. 20.

Now the reaſon why ſuch people are carried away with ſuch hereſies as theſe, or the like is,

Firſt, That as they were not of the elect of God, ſo God by ſuffering them to be carried away finally, may make it appear, that they were not of his elect. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us. But they went out from us, that it might be made manifeſt (or that men might ſee) that they were not all of us, 1 John 2. 9.

2. Becauſe God will not have his church ſo diſturbed always with ſuch as are not of the truth. Now there are ſome men that have their time to walk with the church of God by permiſſion, and theſe men are ever and anon ready to broach their errors, even while they are among the ſaints, to their trouble. Now God having a care of his church, hath a time to ſuffer the devil to run through the world with ſome erroneous doctrine or other, which when theſe men taſte, being ſpirited beforehand for that purpoſe, do preſently cloſe in with the ſame, to the purifying of the church, and the manifeſtation of themſelves. And thus every branch which the Lord's right hand hath not planted, ſhall and muſt have a time to be rooted up, Matth. 15. 13.

3. Becauſe others that are of the right graffing in, may notwithſtanding not preſume but fear, leaſt they alſo fall through the ſame example of others who are already fallen, or may fall hereafter, Heb. 4. 1, 2, 11.

4. Becauſe others may ſee, that it is not by their own ſtrength that they do ſtand, but freely by the grace of God, and his power and love towards them in the Lord Jeſus Chriſt. God hath choſen ſome before the foundation of the world. Now to manifeſt this, though they are even as bad as the worſt by nature, yet I ſay, becauſe God will ſhew his power and his love, he doth preſerve ſome to eternal life, though others fall into eternal damnation. Of all that thou haſt give me, ſaith Chriſt, have I loſt none but the ſon of perdition, that the ſcripture might be fulfilled, John 17. 12. Many other reaſons might be given why theſe things muſt and ſhall be; but I rather chooſe to forbear. Only thus much I have ſpoken, becauſe I know it is my duty to

ſpeak a few words unto you, that you may either cloſe in with the truth, or elſe the more clearly be left without excuſe at the great day.

The third and laſt thing, is the way that ſatan takes to make thoſe deluſions take place in the ſoul.

Now the way whereby he makes theſe or any other deluſions to take place in the ſoul, is, firſt, to perſuade the ſoul that they are the truth; and ſecondly, to ſtir up in the ſoul an enmity to any thing or perſon that ſhall declare the contrary.

Firſt, They are given over to believe a lie; that is, to believe falſe doctrine to be the doctrine of God and of Chriſt. And that he might bring this to paſs, he goeth about to change the names of things; and becauſe the law, conſcience, and nature itſelf can convince of ſin, therefore he calleth them Chriſt, or the light of Chriſt; ſaying to a natural man, one that is not yet converted, Mind the light within you. If they aſk what light? ſay they, That which doth convince of ſin. If they farther aſk, why, what is that? They ſay, It is the light of Chriſt, the light of life, or Chriſt within.

Now theſe things are nothing elſe but conſcience, nature, or the law, for a natural man hath nothing elſe that dwelleth within him to convince him of ſin; only theſe things have a new name put upon them. And poor creatures hearing the name Chriſt, being ignorant of the nature of Chriſt, do preſently cloſe in with theſe things, ſuppoſing, nay, verily believing that theſe are the Spirit of Chriſt. Which things being thus received, if at any time one come and oppoſe them, and tell them that it is an error that they have taken up, to think that that which is in an unregenerate man is the Spirit of Chriſt, and contrarywiſe telleth them plainly, that it is but their own conſcience that doth convince them, or the law written in their hearts by nature. Nay, ſay they, it is the light of Chriſt in the conſcience, when there is no ſcripture hath any ſuch manner of expreſſions, only a fancy of their own, taken up without ground from the word. But the ſoul being poſſeſſed with this doctrine, preſently its heart riſeth againſt any thing that doth contradict it, and is filled with a ſecret enmity againſt it. Now the way that ſatan takes to bring this about, is to perſuade poor ſouls, that all theſe thoughts that do any wiſe contradict the principles received, is but a temptation of the devil. And if at any time there be the doctrine of Jeſus held forth in truth, his death, burial, reſurrection, aſcenſion, and interceſſion; now without in the preſence of his Father for ſinners, and that there is ſalvation no where elſe but in the merits of the firſt-born of Mary, which is Jeſus Chriſt, without the works of the law, Rom. 3. 28. Preſently with envy they are enraged and cry, Doſt thou not know that every man hath a meaſure of the Spirit given to him? Follow that, liſten to that, turn thy mind to that, and walk in the light of that. When alas there is no ſuch thing as the Spirit of Chriſt in every man, as I ſaid, and proved before at large; only the devil hath gotten this way to call conſcience Chriſt, the law Chriſt; and hereby to entangle the ſoul with the name of a thing, without the thing itſelf.

But now the ſoul is ſet down in its principles, and he that doth any way confute that ſpirit, preſently it falls a raging, and cries out, ſerpent, liar, wolf, dragon, devil, be ſilent with thy ſerpentine wiſdom, and ſmoak of the bottomleſs pit. Now in this the devil is wonderful cunning; for leaſt he ſhould indeed be diſcovered, he doth ſet the face hard againſt the truth, and counteth it ſuch a deadly enemy, that he will not, cannot bear it; but lets fly againſt it all the helliſh words and madneſs he can: And now he begins firſt to cry, avoid ſatan. All which is only to harden him in whom he doth dwell, more and more againſt the truth. Now he doth alſo harden ſouls in deluſions, by preſenting the ugly and baſe converſations of a company of covetous wretches, who do profeſs themſelves to be the miniſters of the goſpel, but are not; now poor creatures being ſhaking and doubtful what way to take, ſeeing the converſation of theſe men to be wicked, and the doctrine of theſe deluders covered with a ſeeming holineſs; they preſently embrace it, ſaying, ſurely theſe men are in the right way; they cry down the prieſts, whoſe lives we alſo ſee to be profane, they are very ſtrict in their ways, and if ſuch be not good men, who are? But yet that which is moſt taking is (through the corruption and pride that is naturally in the heart of man) theſe men propoſe ſuch a way to ſalvation, as is in the compaſs of a man's own ability, even works of righteouſneſs done by him, which is very agreeable to man's nature, which would willingly be ſaved, but would not be altogether beholden to God for it: and theſe works not being wrought by the prieſts or national miniſters, but by the other, though in oppoſition to the righteouſneſs of Chriſt, the Meſſias God-man, poor ſouls not only ſuck in theſe erroneous principles, but are hardened in them againſt the doctrine of God and his Son Jeſus Chriſt by their ungodly converſation; and thus diſhonour the Son of God. But come brethren, let us be patient, ſtabliſh our hearts, wait but a while, and I doubt not but you will ſee that thoſe who diſhonour our Jeſus ſhall ſoon be brought down, both Ranters, Quakers, prieſts, and people alſo, that ſhall continue in oppoſing him either in doctrine or practice; for our God hath ſaid, Ah! I will eaſe me of my adverſaries.

Now, a few words more to thoſe who do believe in Chriſt aright, and lay him for their foundation.

Firſt, Bleſs God that you are not carried away with the deluſions that are on foot in this generation.

Secondly, See that you are labourers after a more experimental knowledge of our Lord Jeſus Chriſt; fly more to his birth, death, blood, reſurrection, aſcenſion and interceſſion; and fetch refreſhing for your ſouls more and more from him without, through the operation of his Spirit within; and tho' the fruits of the Spirit be excellent, and to be owned where they are found; yet have a care you take not away the glory of the blood of Chriſt ſhed on the croſs without the gates of Jeruſalem, and give it them; which you will do, if you do content yourſelves, and ſatisfy your conſciences with this; that you find the fruits of the Spirit within you, and do not go for peace and conſolation of conſcience to the blood of Jeſus ſhed on the croſs.

Therefore learn of the ſaints, or rather of the Spirit, Rev. 5. who teacheth to ſing this ſong, Thou art worthy to take the book, and to open the ſeals thereof, for thou waſt ſlain, and haſt redeemed us to God by thy blood.

And as for you that cannot yet well endure to think you ſhould be juſtified by the blood of the Son of Mary ſhed on the croſs without the gate, I ſay to you, Kiſs the Son leaſt he be angry, and you periſh from the way, when his wrath is kindled but a little, bleſſed are all they that put their truſt in him, Pſal. 2. 12.

Light for them that ſit in Darkneſs.

OR, A DISCOURSE OF

JESUS CHRIST:

And that He undertook to accompliſh, by Himſelf, the eternal Redemption of Sinners.

ALSO,

How the Lord Jeſus addreſſed himſelf to this Work; with undeniable Demonſtrations that he performed the ſame.

Objections to the Contrary anſwered.

Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us. Gal. 3. 13.

The Author to the READER.

Gentle READER,

IT was the great care of the Apoſtle Paul to deliver his goſpel to the churches in its own ſimplicity, becauſe, SO it is the power of God unto ſalvation to every one that believeth. And if it was his care ſo to deliver it to us, it ſhould be ours to ſeek ſo to continue it: And the rather, becauſe of the unaptneſs of the minds, even of the ſaints themſelves, to retain it without commixture. For, to ſay nothing of the projects of hell, and of the cunning craftineſs of ſome that lie in wait to deceive even the godly themſelves, as they are dull of hearing, ſo much more dull in receiving and holding faſt the ſimplicity of the goſpel of Jeſus Chriſt. From their ſenſe, and reaſon, and unbelief, and darkneſs, ariſe many imaginations and high thoughts, which exalt themſelves againſt the knowledge of God, and the obedience of Jeſus Chriſt, wherefore they themſelves have much ado to ſtand compleat in all the will of God. And were they not concerned in electing love, by which they are bound up in the bundle of life, and bleſſed with the enjoyment of ſaving grace, which enlighteneth their ſouls, and maintaineth their faith and hope, they would not only be aſſaulted, and afflicted with their own corruptions, but as others, overcome thereby.

Alas! How ordinary a thing is it for profeſſors to fall from the knowledge they have had of the glorious goſpel of the bleſſed God, and to be turned unto fables, ſeducing ſpirits, and doctrines of devils, through the intoxications of deluſions, and the witchcraft of falſe preachers.

Now this their ſwerving from the goſpel ariſeth,

1. Either from their not having, or (having) not retaining the true knowledge of the perſon of the Lord Jeſus Chriſt: Or,

2. From their not believing the true cauſes of his coming into the world, with his doing and ſuffering there.

Upon one or both theſe accounts, I ſay, it is that they everlaſtingly periſh: For if they have not, and do not alſo retain the knowledge of his perſon, they want the HE, on whom if they believe not, they muſt die in their ſins: And if they know not the reaſon of his coming, doing, and ſuffering, they are in the ſame condition alſo.

Now thoſe profeſſors that have had ſome knowledge of theſe things, and yet have loſt them, it hath come thus to paſs with them, becauſe they firſt loſt the knowledge of themſelves, and of their ſins.

They know not themſelves to be ſuch nothing-ones as the ſcripture reporteth them to be, nor their ſins to be ſo heinous as the law hath concluded: Therefore they either turn again with the dog to his vomit, or adhere to a few of the rags of their own fleſhly righteouſneſs, and ſo become pure in their own eyes, yet are not purged by blood from their filthineſs.

For the perſon and doings of Jeſus Chriſt are only precious to them that get and retain the true knowledge of themſelves, and the due reward of their ſins by the law: Theſe are deſolate, being driven out of all; theſe embrace the rock inſtead of a ſhelter: The ſenſible ſinner receiveth him joyfully.

And becauſe a miſcarriage in this great truth is the moſt dangerous and damning miſcarriage; therefore ſhould profeſſors be the more fearful of ſwerving aſide therefrom. The man that rejecteth the true knowledge of the perſon of the Lord Jeſus, and the cauſes of his doing and ſuffering in the world, takes the next way to be guilty of that tranſgreſſion that is not to be purged with ſacrifice for ever. That FEARFULL tranſgreſſion, for which is left NO offering AT ALL, nor any thing to be expected by the perſon tranſgreſſing, but fearful judgment, and fiery indignation which ſhall devour the adverſary.

Now for their ſakes that have not ſinned this ſin, for their ſakes that are in danger thereof, but yet not overcome; for their ſakes have I written this little book, wherein is largely, and yet with few words, diſcovered the doctrine of the perſon, and doings, and ſufferings of Chriſt, with the true cauſe thereof, alſo a removal of thoſe objections that the crafty children of darkneſs have framed againſt the ſame.

And I have been the more plain and ſimple in my writing, becauſe the ſin againſt the Holy Ghoſt is in theſe days more common than formerly, and the way unto it, more beautified with colour and pretence of truth. I may ſay of the way to this ſin, it is, as was once the way to Jeruſalem, ſtrewed with boughs and branches, and by ſome there is cried a kind of Hoſanna to them that are treading theſe ſteps to hell. Oh the plauſible pretences, the golden names, the feigned holineſs, the demure behaviours mixed with damnable hypocriſy, that attends the perſons that have forſaken the Lord Jeſus, that have deſpiſed his perſon, trampled upon him, and counted the blood of the covenant wherewith he was ſanctified, an unholy thing! They have crucified him to themſelves, and think that they can go to heaven without him: yea, pretend they love him, when they hate him; pretend they have him, when they have caſt him off; pretend they truſt in him, when they bid defiance to his undertakings for the world.

Reader, let me beſeech thee to hear me patiently; read, and conſider, and judge. I have preſented thee with that which I have received from God; and the holy men of God, who ſpake as they were moved by the Holy Ghoſt do bear me witneſs. Thou wilt ſay, all pretend to this: Well, but give me the hearing, take me to the Bible, and let me find in thy heart no favour, if thou find me to ſwerve from the ſtandard.

I ſay again, receive my doctrine, I beſeech thee in Chriſt's ſtead receive it; I know it to be the way of ſalvation: I have ventured my own ſoul thereon with gladneſs, and if all the ſouls in the world were mine, as mine own ſoul is, I would through God's grace venture every one of them there. I have not writ at a venture, nor borrowed my doctrine from libraries. I depend upon the ſayings of no man: I found it in the ſcriptures of truth, among the true ſayings of God.

I have done when I have exhorted thee to pray, and give heed to the words of God as revealed in the holy writ. The Lord Jeſus Chriſt himſelf give thee light and life by faith in him; to whom, with the Father and the good Spirit of grace, be glory and dominion now and for ever. Amen.

JOHN BUNYAN.

Light for them that ſit in Darkneſs.

ACTS xiii. 23.

Of this Man's Seed, hath God according to his Promiſe raiſed unto Iſrael a Saviour, Jeſus.

THESE words are part of a ſermon, which Paul preached to the people that lived at Antioch in Piſidia: where alſo inhabited many of the Jews, The preparation to his diſcourſe he thus begins; ver. 16. Men of Iſrael, and ye that fear God give audience; by which having prepared their minds to attend, he proceeds and gives a particular relation of God's peculiar dealings with his people Iſrael, from Egypt to the time of David their king; of whom he treateth particularly.

That he was the ſon of Jeſſe, that he was a king, that God raiſed him up in mercy, that God gave teſtimony of him, that he was a man after God's own heart, that he ſhould fulfill all his will, ver. 22.

And this he did of purpoſe, both to ingage them the more to attend, and becauſe they well knew that of the fruit of his loins God had promiſed the Meſſiah ſhould come.

Having thus therefore gathered up their minds to hearken, he preſented them with his errand; to wit, That the Meſſiah was come, and that the promiſe was indeed fulfilled, that a Saviour ſhould be born to Iſrael.

Of this man's ſeed (ſaith he) hath God according to the promiſe raiſed unto Iſrael a Saviour Jeſus.

In this aſſertion he concludeth,

1. That the promiſe had kept its due courſe in preſenting a Saviour to Iſrael; to wit, in David's loins; Of this man's ſeed.

2. That the time of the promiſe was come, and the Saviour was revealed; God hath raiſed unto Iſrael a Saviour.

3. That Jeſus of Nazareth, the Son of Joſeph was he: He hath raiſed unto Iſrael a Saviour, Jeſus.

From theſe things we may enquire for the explication of the words:

1. What this Jeſus is.

2. What it was for this Jeſus to be of the ſeed of David.

3. What it was for Jeſus to be of this man's ſeed according to the promiſe.

4. And what it was for him to be raiſed unto Iſrael.

Theſe things may give us light into what ſhall be ſpoken after.

Queſt. 1. Firſt, What this Jeſus is.

He is God, and had perſonal being from before all worlds; therefore not ſuch an one as took being when he was formed in the world; He is God's natural Son. The eternal Son of his begetting and love, God ſent forth his Son; he was, and was his Son, before he was revealed. What is his name, and what is his Son's name, if thou canſt tell? Prov. 30. 4. Ezek. 21. 10. He hath an eternal generation, ſuch as none can declare: Nor man, nor angel, Iſa. 53. 8. He was the delight of his Father before he had made either mountain or hill. While as yet he had not made the earth or the fields, or the higheſt part of the duſt of the world, all things were made by him, and without him was not any thing made that was made, and he is before all things, and by him all things conſiſt. It is he with whom the Father conſulted when he was about to make man; when he intended to overthrow Babel, and when he ſent Iſaiah to harden the hearts of Iſrael, Prov. 8. 26. John 1. 3. Heb. 1. 2, 3. Col. 1. 17. Gen. 1. 26. and 11. 7. Iſa. 6. 8. This is the perſon intended in the text. Hence alſo he teſtifies of himſelf, that he came down from the Father; that he had glory with him before the world was. And what and if you ſhall ſee the Son of man aſcend up where he was before, John 16. 28. Ch. 17. 5. Ch. 6. 62.

Queſt. 2. Secondly, What was it for

Jeſus to be of David's ſeed? To be of David's ſeed, is to ſpring from his loins, to come of his race according to the fleſh: And therefore as he is David's God, ſo likewiſe is he David's Son; the root, and alſo the off-ſpring of David; And this the Lord himſelf acknowledgeth, ſaying, I am the root, or God, and the off-ſpring, and Son of David, and the bright and morning ſtar, Rev. 22. 16. This is indeed the great myſtery, the myſtery of godlineſs. If David called him Lord, how is he then his Son? Luke 2. 4. Rom. 1. 3. 2 Tim. 2. 8. Matt. 22. 45.

And hence it is that he is ſaid to be wonderful, becauſe he is both God and man in one perſon. To us a child is born, to us a Son is given, and the government ſhall be upon his ſhoulder, and his name ſhall be called Wonderful, Iſa. 9. 6. Wonderful indeed! Wonderful God, wonderful man, wonderful God-man, and ſo a wonderful Jeſus and Saviour. He alſo hath wonderful love, bore wonderful ſorrows for our wonderful ſins, and obtained for his a wonderful ſalvation.

Queſt. 3. Thirdly, What was it for Jeſus to be of this man's ſeed according to the promiſe?

1. This word [Promiſe] doth ſometimes comprehend all the promiſes which God made to our Fathers from the firſt promiſe to the laſt; and ſo the Holy Ghoſt doth call them. The promiſe made unto the Fathers, God hath fulfilled the ſame to us their children, Acts 13. 32, 33.

2. But the word Promiſe here, doth in ſpecial intend that which God made to David himſelf. Men and brethren, ſaid Peter, let me freely ſpeak unto you of the Patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day: Therefore being a prophet, and knowing that God had ſworn with an oath to him, that of the fruit ef his loins according to the fleſh, he would raiſe up Chriſt to ſit on his throne, he ſeeing this before, ſpake of the reſurrection of Chriſt, &c. Acts 2. 29, 30.

Queſt. 4. Fourthly, What was it for Jeſus to be raiſed thus up of God to Iſrael?

Here we have two things to conſider of:

I. Who Iſrael is.

2. What it was for Jeſus to be raiſed up unto them.

1. Who Iſrael is. By Iſrael ſometimes we ſhould underſtand the whole ſtock of Jacob, the natural children of his fleſh; for that name they have of him; for he obtain'd it when he wreſtled with the angel, and prevailed, (Gen. 32.) and it remained with his ſeed in their generations.

By Iſrael we are to underſtand all thoſe that God hath promiſed to Chriſt. The children of the Promiſe are counted for the ſeed, the elect Jews and Gentiles. Theſe are called the Iſrael of God, and the ſeed of Abraham, whom Jeſus in ſpecial regarded in his undertaking the work of man's redemption, Rom. 9. 6. Gal. 6. 16. Heb. 2. 14, 15, 16.

2. What it was for Jeſus to be raiſed up unto them.

Theſe words, (Raiſed up) is diverſly taken in the ſcripture.

1. It is taken for (ſending,) as when he ſaith, he raiſed them up, Judges, Saviours, and Prophets; he means, he ſent them ſuch, (Judges 2. 16, 18. Chap. 3. 9, 15. Amos 2. 11.) and thus he raiſed up Jeſus; that is, He ſent him. I came not, ſaith he, of myſelf, but he ſent me. But the Father which ſent me gave me a commandment, Joel 12.

2. To be raiſed up intimateth one inveſted with power and authority. Thus he raiſed up David to be the king of Iſrael; he anointed him and inveſted him with kingly power, 1 Sam. 16. 13. Acts 13. 22. And thus was Jeſus Chriſt raiſed up: Hence he is called, The horn of ſalvation: He hath raiſed up for us an horn of ſalvation in the houſe of his ſervant David, Luke 2. 69.

3. To be raiſed up intimateth quickening and ſtrengthening, to oppoſe and overcome all oppoſition. Thus was Jeſus raiſed up from under ſin, death, the rage of the world, and hell, that day that God raiſed him out of the grave.

Thus therefore was Jeſus raiſed up to Iſrael, that is, he was ſent, authorized, and ſtrengthened to, and in the work of their ſalvation, to the compleating of it.

The words thus opened, do lay before us theſe two obſervations.

Firſt, That in all ages God gave his people a promiſe, and ſo ground for a believing remembrance that he would one day ſend them a Saviour.

Secondly. That when Jeſus was come into the world, then was that promiſe of God fulfilled.

To begin with the firſt, That in all ages God gave his people a promiſe, and ſo ground for a believing remembrance, that he would one day ſend them a Saviour.

This Zacharias teſtifies when he was filled with the Holy Ghoſt; for ſpeaking of the Meſſiah, or the Saviour, he ſaith, That God ſpake of him by the mouth of all the prophets which have been ſince the world began: To which I will add that of Peter; Yea, and all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days, Luke 2. 69, 70. Acts 3. 24.

From theſe texts it is evident that in every generation or age of the world, God did give his people a promiſe, and ſo ground for a believing remembrance, that he would one day ſend them a Saviour: For indeed the promiſe is not only a ground for a remembrance, but for a believing remembrance: What God ſaith is ſufficient ground for faith, becauſe he is truth, and cannot lie or repent. But that is not all, his heart was engaged, yea all his heart, in the promiſe which he ſpoke, of ſending us a Saviour.

From this obſervation I ſhall make enquiry into theſe three things.

1. What it is to be a Saviour.

2. How it appears that God in all ages gave his people a promiſe that he would one day ſend them a Saviour.

3. That this was ground for a believing remembrance that a Saviour ſhould one day come.

Firſt, What it is to be a Saviour.

This word Saviour is eaſy to be underſtood, it being all one with deliverer, redeemer, &c. A Saviour, Jeſus; both words are of the ſame ſignification, and are doubled, perhaps to teach us, that the perſon mentioned in the text, is not called Jeſus only to diſtinguiſh him from other men (for names are given to diſtinguiſh) but alſo, and eſpecially to ſpecify his office: his name is Saviour, becauſe it was to be his work, his office, his buſineſs in the world. His name ſhall be called Jeſus, for he ſhall ſave his people from their ſins, Matt. 1. 21.

Secondly, This word Saviour is a word ſo large, that it hath place in all the undertakings of Chriſt; for whatever he doth in his mediation, he doth as a Saviour. He interpoſed between God and man as a Saviour. He engaged againſt ſin, the devil, death, and hell, as a Saviour, and triumphed over them by himſelf as a Saviour.

Thirdly, The word Saviour, as I ſaid, is all one with redeemer, deliverer, reconciler, peace-maker, or the like; for tho' there be variation in the terms, yet Saviour is the intendment of them all. By redeeming he becomes a Saviour, by delivering he becomes a Saviour, by reconciling he becomes a Saviour, and by making peace he becometh a Saviour: But I paſs this now, intending to ſpeak more to the ſame queſtion afterwards.

Secondly, How it appears that God in all ages gave his people a promiſe that he would one day ſend them a Saviour.

It appears evidently, for ſo ſoon as man had ſinned, God came to him with an heart full of promiſe, and continued to renew, and renew, till the time of the promiſed Meſſiah to be revealed, was come.

He promiſed him under the name of the ſeed of the woman, after our firſt father had ſinned: I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall break thy head, and thou ſhalt bruiſe his heel. This the apoſtle hath his eye upon when he ſaith, When the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law, to redeem them that were under the law.

2. God renewed this promiſe to Abraham, and there tells him Chriſt ſhould be his ſeed; ſaying, In thy ſeed ſhall all families of the earth be bleſſed. Now ſaith St. Paul; To Abraham and his ſeed was the promiſe made: He ſaith not unto ſeeds, as of many, but as of one, and to thy ſeed which is Chriſt.

3. He was promiſed in the time of Moſes under the name of a prophet; I will raiſe them up (ſaith God to him) a prophet of their brethren like unto thee: This Peter expounds of Chriſt, for Moſes truly ſaid unto the fathers; A prophet ſhall the Lord your God raiſe up unto you of your brethren like unto me, him ſhall you hear in all things whatſoever he ſhall ſay unto you.

4. He promiſed him to David under the title of a Son; ſaying, I will be to him a Father, and he ſhall be to me a Son: For this the apoſtle expounded of the Saviour; ſaying, Thou art my Son, this day have I begotten thee: and again, I will be to him a Father, and he ſhall be to me a Son.

5. He was promiſed in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

1. By the name of a branch. In that day ſhall the branch of the Lord be beautiful and glorious.

2. Under the name of the Son of a virgin. Therefore the Lord himſelf ſhall give you a ſign: Behold a virgin ſhall conceive and bear a Son, and thou ſhalt call his name Emanuel. This Matthew expounds of Chriſt, Iſa. 7. 14. Mat. 1. 22.

3. He was promiſed under the name of a rod. There ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots, and the Spirit of the Lord ſhall reſt upon him. This anſwereth the text, David was the ſon of Jeſſe, and Chriſt the ſon of David, Iſa. 11. 1, 2.

4. He is promiſed under the title of a king. Behold a king ſhall rule in righteouſneſs; and a man ſhall be for a hiding-place from the wind, and a covert from the tempeſt, as rivers of waters in a dry place, as, the ſhadow of a great rock in a weary land.

5. He was promiſed under the name of an elect ſervant. Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth; I have put my Spirit upon him, he ſhall bring forth judgment to the Gentiles: He ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreets: a bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench.

6. He was promiſed to Jeremiah under the name of the Lord our righteouſneſs. Behold, the days come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a king ſhall reign and proſper: he ſhall execute judgment in the earth, in his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely, and this is the name wherewith he ſhall be called, The Lord our righteouſneſs.

7. He was promiſed by the prophet Ezekiel under the name of David a ſhepherd. And I will ſet one ſhepherd over them, and he ſhall feed them, even my ſervant David, he ſhall feed them; and he ſhall be their ſhepherd, and I the Lord will be their God, and my ſervant David a prince among them, I the Lord have ſpoken it.

8. He was promiſed by the prophet Daniel under the name of Meſſias, or Chriſt, the moſt Holy. And after threeſcore and two weeks ſhall the Meſſiah be cut off, but not for himſelf.

9. He was promiſed by the prophet Micha under the name of the ruler of Iſrael. But thou Bethlehem Ephratah, though thou be little among the thouſands of Judah, yet out of thee ſhall he come, that is to be ruler in Iſrael.

10. He was promiſed by Hagai, as the deſire of all nations. I will ſhake all nations, and the deſire ot all nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of hoſts.

11. He was promiſed by Zechariah, under the name of ſervant and branch. For behold I will bring forth my ſervant the branch: and again, behold the man whoſe name is the branch, he ſhall grow up out of his place, and he ſhall build the temple of the Lord, and he ſhall bear the glory.

12. He was promiſed by Malachi, under the name of the Lord, and the meſſenger of the covenant. Behold, I ſend my meſſenger, and he ſhall prepare the way before thee, and the Lord whom ye ſeek ſhall ſuddenly come to his temple; even the meſſenger of the covenant whom ye delight in, behold he ſhall come, ſaith the Lord of hoſts.

Indeed the ſcriptures of the Old Teſtament are filled with promiſes of the Meſſias to come, prophetical promiſes, typical promiſes: For all the types and ſhadows of the Saviour, are virtually ſo many promiſes. Having therefore touched upon the prophetical, I will briefly touch the typical promiſes alſo; for God ſpake at ſundry times to the fathers, ſo alſo in divers manners, prophetically, providentially, typically, and all of the Meſſias, Heb. 1. 1.

The types of the Saviour were various.

1. Sometimes he was typed out by men.

2. Sometimes by beaſts.

3. Sometimes by inſenſible creatures.

Firſt, He was typed forth ſometimes by men.

1. Adam was his type in many things, eſpecially as he was the head and father of the firſt world. He was the figure of him that was to come.

2. Moſes was his type as mediator, and as builder of the tabernacle, Heb. 3. 2, 3.

3. Aaron was his type as he was high-prieſt, and ſo was Melchiſedec before him. Heb. 5. 4, 5. chap. 7. 1, 21.

4. Sampſon was his type in the effects of his death; for as Sampſon gave his life for the deliverance of Iſrael from the Philiſtines, Chriſt gave his life to deliver us from ſin and devils.

5. Joſhua was his type in giving the Land of Canaan to Iſrael, as Jeſus will give the kingdom of heaven to the elect, Heb. 4. 8.

6. David was his type in many things, eſpecially in his ſubduing of Iſraels enemies, and feeding them; hence he is ſometimes called David their king, and David their ſhepherd, Ezek. 34. 23, 24.

7. Solomon was his type in his building the temple, and in his peaceable kingdom. Hence it is ſaid, he ſhall build the temple of the Lord; and again, of his government and peace there ſhall be no end.

Beaſts were his types. To inſtance ſome:

Firſt, the paſchal-lamb was his type, Exod. 12.

1. In its ſpotleſneſs. Chriſt was a lamb without blemiſh and without ſpot, 1 Pet. 1. 18, 19.

2. In its being roaſted. It was a figure of the curſed death of Chriſt, (for to be roaſted beſpake one accurſed, Jer. 29. 22.) Gal. 3. 13.

3. In that it was to be eaten. He that eateth my fleſh, and drinketh my blood, ſaith Chriſt, hath eternal life.

4. In that its blood was to be ſprinkled upon the doors of their houſes, for the deſtroying angel to look on: The blood of Chriſt is ſprinkled upon the elect for the juſtice of God to look on, Heb. 9. 1 Pet. 1. 1, 2.

5. By eating the paſchal-lamb, the people went out of Egypt; by feeding upon Chriſt by faith, we come from under the Egyptian darkneſs, tyranny of ſatan, &c.

Secondly, The red cow was his type: Numb. 19. 2, &c.

1. In that ſhe was to be without blemiſh.

2. In that ſhe was to be ſlain without the camp. Jeſus alſo that he might ſanctify the people with his own blood, ſuffered without the gate.

3. In that her fleſh was to be burnt, a type of the grievous death of Chriſt.

4. Her aſhes was to be carried into a clean place without the camp; a type of the clean ſepulchre, where the body of Jeſus was laid, John 19. 38, 39, 40, 41.

There was alſo divers other ſacrifices, as bulls, goats, and birds; which were types of him, which I here omit.

Thirdly, Inſenſible creature were his types.

As firſt, The manna in the wilderneſs, (Ex. 16.) and that,

1. As it came down from heaven; for ſo did Chriſt, I came down from heaven, ſaith he, and again, I am the living bread which came down from heaven.

2. The manna was to be eaten, ſo is Chriſt by faith. If any man eat of this bread, he ſhall live for ever, and the bread that I will give is my fleſh, which I will give for the life of the world.

3. The manna was to be gathered daily, ſo is Chriſt to be daily eaten.

4. The manna was all the bread that Iſrael had in the wilderneſs: Chriſt is all the bread that believers have in this life for their ſouls.

5. The manna came not by Moſes law, neither comes Chriſt by our merits. Moſes gave you not that bread from heaven, but my Father giveth you the true bread from heaven.

Again, the rock that gave them out water for their thirſt, was a type of him, (Numb. 20.) They did all drink of the ſame ſpiritual drink, for they drank of that ſpiritual rock that followed them, and that rock was Chriſt.

This rock was his type in four things.

1. It gave drink to the people in the wilderneſs when they were come out of Egypt. Chriſt gives drink to them that forſake the world for him.

2. The rock yielded water by being ſmitten by Moſes's rod: Chriſt giveth drink, even his blood, by being ſtriken by Moſes's law, Numb. 20. 11. Iſa. 53.

3. The water out of this rock was given to the thirſty. I will give to him that is athirſt, ſaith Chriſt, of the fountain of the water of life freely.

4. The water of the rock in the wilderneſs ran after the people, they drank of that rock that followed them, he opened the rock, and the waters guſhed out, they ran in dry places like a river. Chriſt alſo is ſaid by that type to follow us: They drank of that rock that followed them, and that rock was Chriſt.

Again the Mount Moriah was his type.

1. That Mount ſtood in Jeruſalem, Chriſt alſo ſtands in his church.

2. Upon that rock was built the Temple. And upon this rock, ſaid Chriſt, will I build my church, and the gates of hell ſhall not prevail againſt it.

Other things might be urged, but theſe being virtually of the force of the promiſe, and alſo as a key to open them, therefore I thought good to place them here with the promiſes; becauſe, as they are ſtanding with them, ſo they are written to beget faith in the ſame Lord Jeſus Chriſt.

I come now to the third thing, to wit, That theſe promiſes were ground for a believing remembrance that a Saviour ſhould one day come.

There is a remembring, and a believing remembring, or ſuch a remembring that begetteth, and maintaineth faith in the heart. Jacob had a believing remembrance, when he ſaid, I have waited for thy ſalvation, O Lord. And ſo had David when he cried, O that the ſalvation of Iſrael was come out of Zion. Theſe with Simeon and Anna, had not remembrance only, but a believing remembrance, that God would ſend them a Saviour. They had the promiſe not in the book only, but in their hearts: This goſpel was mixed in them with faith; therefore they with their fellows remembered and believed, or made the promiſe the ground of their believing that God would one day ſend them a Saviour.

Let me make ſome uſe of this doctrine.

Here we may ſee how much the heart of God was ſet upon the ſalvation of ſinners, he ſtudied it, contrived it, ſet his heart on it, and promiſed, and promiſed, and promiſed to compleat it, by ſending one day his Son for a Saviour, Eph. 1. 3. 2 Sam. 14. 14. Tit. 1. 2.

No marvel therefore, if when he treateth of the new-covenant, in which the Lord Jeſus is wrapped, and preſented in a word of promiſe to the world, that he ſaith, I will do it aſſuredly with my whole heart, and with my whole ſoul, Jer. 32. 41.

Now this is of ſingular comfort to ſenſible ſinners; yea, what greater ground of conſolation to ſuch, than to hear that the God againſt whom they have ſinned, ſhould himſelf take care to provide us a Saviour.

There are ſome poor ſinners in the world, that have given ſuch way to diſcouragement, from the ſenſe of the greatneſs of their ſins, that they dare not think upon God, nor the ſins which they have committed: But the reaſon is, becauſe they are ignorant that God's heart was wrapt up in this good work of providing and ſending a Saviour. Let ſuch hearken now to the call of God: Return unto me, for I have redeemed thee, Iſa. 44. 22. Ho! turn again, hearken; the heart of God is much ſet upon mercy, from the beginning of the world he reſolved and promiſed, ay, and ſware we ſhould have a Saviour.

2 Doct. I now proceed to the ſecond obſervation.

That when Jeſus was come into the world, then was the promiſe of God fulfilled, namely, That he would one day ſend us a Saviour.

Take three texts for the confirmation of this point.

1. This is of a truth that prophet that ſhould come into the world.

Theſe words were ſpoken of them that were preſent at that miracle of Jeſus, when he fed five thouſand with five barley loaves, which a lad had about him in the company: For theſe men, when they had ſeen the miracle, being amazed at it, made confeſſion of him to be the Saviour, John 6.

2. Lord, I believe thou art the Chriſt the Son of God, which ſhould come into the world, John 9. 27.

3. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, 1 Tim. 1. 15.

For the explaining of this obſervation, I will briefly handle three queſtions.

1. How this Jeſus is to be diſtinguiſhed from others of that name.

2. What it was for this Jeſus to come into the world.

3. What it was for him to come to be a Saviour.

Queſt. 1. For the firſt, The Jeſus in the text, is diſtinguiſhed from all others of that name.

1. By the manner of his birth, he was born of a virgin, a virgin eſpouſed to a man whoſe name was Joſeph; but he knew her not till ſhe had brought forth her firſt-born Son, and he called his name Jeſus, Matt. 1. 25.

2. He is diſtinguiſhed from others of that name, by the place of his birth; to wit, Bethlehem the city of David, there he muſt be born, there he was born, John 7. 42. Matt. 2. 4, 5, 6.

3. He is diſtinguiſhed by his lineage, He came of the houſe, and lineage of David, Luke 2. 4, 5, 6.

4. He is diſtinguiſhed by the time of his birth, to wit, The time of the prophets prefixed, Gal. 4. 4.

5. But his common diſtinction is, Jeſus of Nazareth; by his name he is diſtinguiſhed one and twenty times in the new teſtament.

1. His enemies called him Jeſus of Nazareth. Mat. 26. 71. Mark 14. 67. John 18. 5.

2. His diſciples called him Jeſus of Nazareth, Mat. 21. 11. Luke 24. 19. John 1. 45. Acts 2. 22.

3. The angels called him Jeſus of Nazareth, Mark 16. 6.

4. And he calleth himſelf Jeſus of Nazareth, Acts 22. 8.

5. Yea, and he goeth alſo by the name of Jeſus of Nazareth among the devils, Mar. 1. 24. Luke 4. 34.

He was called Jeſus of Nazareth, becauſe he dwelt there with his mother Mary and her huſband. Nazareth was his city where he had been brought up, whither for ſhelter Joſeph carried him when he came up out of Egypt with him; in Nazareth was his common abode, until the time that John was caſt into priſon, Luke 4. 16. Mat. 2. 23. Ch. 4. 12, 13. Wherefore he might well ſay, I am Jeſus of Nazareth: Yea, though he was now in heaven; for heaven ſhall not make us forget what countrymen we were when we lived in the world. Jeſus you ſee here, though glorified in heaven, yet forgets not what countryman he was when he dwelt in the world. I am Jeſus of Nazareth, ſaith he, I am the Jeſus that thou perſecuteſt; and that thou mayeſt know I am he, I tell thee I dwelt once in the city of Nazareth in Galilee: Joſeph and my mother Mary brought me up there, and there I dwelt with them many years. I am Jeſus of Nazareth whom thou perſecuteſt.

Queſt. 2. Secondly, What was it for Jeſus to come into the world?

Anſw. 1. Not his coming in, or by his Spirit in his people; for ſo he was never out of the world.

2. Neither is it his appearance in his ordinances.

3. Nor that coming of his by which he deſtroyed antichriſt.

4. Nor his appearing in his dreadful providences or judgments.

But by the coming of Jeſus, according to the text, we are to underſtand that, or ſuch a coming, whereby he was manifeſt to the God-man in one perſon, God in our fleſh without us, or diſtinct in his own perſon by himſelf; ſuch a coming by which he was manifeſted to be in all points like as men are, ſin only excepted. Such a coming, wherein, or by which, the Son of God became alſo the Son of man.

For the further clearing of this, you find it expreſly ſaid, he was born into the world; Mary, of whom was born Jeſus. Now when Jeſus was born, it's ſaid, where is he that is born king of the Jews? Herod demanded of them where Chriſt ſhould be born, Matt. 1. 16. chap. 2. 1, 2, 4. Luke 1. 35. chap. 2. 11.

Now that this was fulfilled according to the very word of the text, without any juggle, evaſion, or cunningly deviſed fable, conſider,

1. He is called the firſt-born of this woman, the male child that opened her womb, Luke 2. 7, 23.

2. He was not born till nouriſhed in her womb the full time according to the time of life. And ſo it was that while they were at Bethlehem, the days were accompliſhed that ſhe ſhould be delivered, and ſhe brought forth her firſt-born Son, and wrapt him in ſwadling clothes, and laid him in a manger, Luke 24. 5, 6, 7.

3. She alſo continued in her ſeparation at the birth of Jeſus, as other women at the birth of their children, until the days of her purification according to the law of Moſes were accompliſhed, Luke 2. 22.

4. Himſelf alſo, as other Hebrew children, was brought to Jeruſalem to preſent him unto the Lord, As it is written in the law of Moſes, every male that openeth the womb ſhall be called holy unto the Lord, Luke 2. 23, 24.

5. Thus Jeſus alſo as other Hebrew children,

dren, when the ſet day was come, was circumciſed. And when eight days were accompliſhed for the circumciſing of the child his name was called Jeſus, which was ſo named of the angel before he was conceived in the womb, Luke 2. 21.

6. After this, he is often called the young child, the child Jeſus; and farther it is ſaid of him, that he grew, that he encreaſed in wiſdom and ſtature, Mat. 2. 20, 21. Luke 2. 40, 52.

Behold, with what diligence, even to a circumſtance, the Holy Ghoſt ſets forth the birth of the Lord Jeſus, and all to convince the incredulous world, of the true manner of the coming of the Saviour into the world.

Secondly, The reality of the manhood of this Lord Jeſus, is yet further manifeſt, and that,

Firſt, By thoſe natural infirmities that attend humane fleſh.

Secondly, By the names the prophets gave him in the days of the Old Teſtament and the New.

Firſt, By thoſe natural infirmities that attend humane fleſh.

As 1. At his birth he could not go, but as carried by his parents.

2. He was ſenſible of hunger, Luke 4. 2.

3. He was ſenſible of thirſt, John 19. 28.

4. He was ſenſible of wearineſs, John 4. 6.

5. He was nouriſhed by ſleep, Mark 4. 34.

6. He was ſubject to grief, Mark 3. 5.

7. He was ſubject to anger, Mark 3. 5.

8. He was ſubject to weep, John 11. 35. Luke 19. 41.

9. He had joy as a man and rejoiced, Matt. 11. 27. Luke 10. 21.

Theſe things I ſay, Jeſus was ſubject to as a man, as the Son of the Virgin.

Secondly, The reality of his manhood is yet made manifeſt by the names the prophets gave him, both in the Old Teſtament and in the New.

As 1. He is called the ſeed. The ſeed of the woman, the ſeed of Abraham, the ſeed of David, by which is meant he was to come of their children, Gen. 3. 15. Ch. 12. and 22. Gal. 3. 16, 17. Rom. 1. 4.

2. Therefore it is added (where mention is made of the fathers) of whom as concerning the fleſh Chriſt came. He was made of the ſeed of David according to the fleſh: And hence again, he calleth himſelf the off-ſpring of David; therefore, I ſay, he is ſaid to be of their fleſh, their loins, and is called their Son, Rom. 1. 4. chap. 9. 5. Acts 2. 30. Rev. 22. 16.

3. He therefore is frequently called a man, and the ſon of man. Then ſhall you ſee the ſon of man coming in the clouds of heaven. When the ſon of man ſhall come in his glory, and all the holy angels with him. This man, becauſe he continueth ever hath an unchangeable prieſthood. It is therefore neceſſary that this man have ſome what alſo to offer, Matt. 26. 63. ch. 25. 30, 31. Heb. 7. 24. ch. 8. 3. ch. 10. 12.

4. What ſhall I ſay, himſelf gave undeniable demonſtration of all this, when he ſaid, he was dead; when he called to Thomas to put his finger to, and behold his hands, to reach to him his hand and thruſt it into his ſide, and bid him he ſhould not be faithleſs but believing. At another time when he ſtood in the midſt of the eleven, as they were troubled with the thoughts of unbelief, he ſaid, Behold my hands and my feet, that it is I my ſelf, handle me, and ſee; for a Spirit hath not fleſh and bones, as ye ſee me have, Joh. 20. 27. Luk. 24. 39.

Thus have I ſhewed you what it was for Jeſus to come into the world; namely, To be born of a woman, to take fleſh, and to become God-man in one perſon.

I come now to the third queſtion; but before I ſpeak particularly to that, I will produce further teſtimony that we find upon record concerning the truth of all this.

Particular Teſtimonies that this coming of JESUS is his coming to ſave us.

1. Simeon the juſt gives teſtimony of him. And the Holy Ghoſt was upon him, and it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lord's Chriſt. And he came by the Spirit into the temple, and when the parents brought in the child Jeſus to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation, Luke 2. 25, 26, 27, 32.

The Teſtimony of Anna.

2. Anna a propheteſs, one of a great age which departed not from the temple, but ſerved God with faſting and prayer night and day: And ſhe coming in at the ſame inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all that looked for redemption in Jeruſalem, Luke 2. 26, 27, 28.

The Teſtimony of John Baptiſt.

3. John Baptiſt as he fulfilled his miniſtry, he cried concerning this Jeſus, Behold the lamb of God that taketh away the ſins of the world. And he, ſaith John, that ſent me to baptize with water, the ſame ſaid unto me, upon whom thou ſhalt ſee the Spirit deſcending and abiding, or remaining, the ſame is he which ſhall baptize with the holy Ghoſt. And I ſaw and bare record, that this is the Son of God, Jo. 1. 29, to 35.

The Teſtimony of the Star and wiſe Men.

4. The ſtar that appeared at his birth in

the eaſt, and that coaſted through the heavens, till it came over the place where the young child Jeſus was, that ſtar gave teſtimony that he was the Saviour. This ſtar alarmed many, eſpecially the wiſe men of the eaſt, who were brought by it from afar to worſhip him. And lo, the ſtar which they ſaw in the eaſt, went before them till it came and ſtood over where the young child was. And when they ſaw the ſtar they rejoiced with exceeding great joy. And when they were come into the houſe, they ſaw the young child with Mary his mother, and fell down and worſhipped him; and when they had opened their treaſures, they preſented unto him gifts, gold, and frankincenſe, and myrrh.

The teſtimony of the angels.

1. To Mary herſelf.

And in the ſixth month the angel Gabriel was ſent from God unto a city of Galilee named Nazareth, to a virgin eſpouſed to a man whoſe name was Joſeph, and the virgin's name was Mary; and the angel came in unto her, and ſaid, hail, thou that art highly favoured. And the angel ſaid unto her, Fear not, Mary, for thou haſt found favour with God. And behold, thou ſhalt conceive in thy womb, and bring forth a ſon, and ſhalt call his name Jeſus. He ſhall be great, and ſhall be called the Son of the Higheſt. And the Lord God ſhall give unto him the throne of his father David, and he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.

2. The angel's teſtimony to the ſhepherds, as they were feeding their flocks in the fields by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord ſhined round about them, and they were ſore afraid; and the angel ſaid unto them, Fear not, for behold, I bring you good tidings of great joy which ſhall be to all people; for unto you is born this day in the city of David, a Saviour, which is Chriſt the Lord.

3. How the angels ſolemnized his birth among themſelves.

And ſuddenly there was with the angel a multitude of the heavenly hoſt, praiſing God, and ſaying, glory to God in the higheſt, and on earth peace, good-will towards men.

The teſtimony of God the Father.

1. When he was baptized.

And Jeſus when he was baptized went up ſtrait way out of the water; and lo, the heavens were open unto him, and he ſaw the Spirit of God deſcending like a dove, and lighting upon him; and lo, a voice from heaven, ſaying, This is my beloved Son in whom I am well pleaſed.

2. The Father's teſtimony concerning the transfiguration.

And he took Peter, and James, and John, and went up into a mountain to pray: and as he prayed, the faſhion of his countenance was altered, and his raiment was white and glittering, &c. And there appeared Moſes and Elias talking with him, and a cloud from heaven overſhadowed them; at which the three diſciples began to be afraid. Then there came a voice out of the cloud ſaying, This is my beloved Son, hear him.

This is that teſtimony of God which Peter ſpeaks of, ſaying, We have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty; for he received from God the Father honour and glory when there came ſuch a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleaſed: And this voice which came from heaven we heard, when we were with him in the holy mount.

3. God gave teſtimony of him by ſigns, and wonders.

Believeſt thou not that I am in the Father, and the Father in me. The words that I ſpeak unto you, I ſpeak not of my ſelf, but the Father that dwelleth in me, he doth the works. God alſo bearing them witneſs (that preached ſalvation by Jeſus) both with ſigns and wonders, and with divers miracles and gifts of the Holy Ghoſt, according to his own will.

Concerning JESUS, how he put himſelf upon the Teſt among his Adverſaries.

THE Lord Jeſus alſo putteth himſelf upon the teſt among his adverſaries divers ways. Firſt, he urgeth the time of the appearing of the Meſſias to be come.

The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the goſpel.

For this he had a three-fold proof.

1. The heathens had invaded and taken the land according to that of Daniel, Dan. 9. 25, 26. 2. The ſcepter was departed from Judah, according to that of Jacob, (Gen. 49. 10.) to which alſo ſuited that prophecy: Before the child ſhall know to refuſe the evil and chuſe the good the land which thou abhorreſt, ſhall be forſaken of both her kings. 3. The Roman emperor had not only ſubdued the nation, and put down the kingly race of the Jews; but had ſet up and eſtabliſhed his own power over them. In the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate was governor of Judæa. Herod was Tetrarch of Galilee, Philip Tetrarch of Iturea, and Lyſanias Tetrarch of Abilene, all Heathens, and of Tiberius his making.

Beſides, The kingly race of Judah was at this become ſo low by reaſon of the Roman oppreſſion, that the chief of them were put to get their living by their own hands, even Joſeph, the ſuppoſed Father of Jeſus, was then become a carpenter: Poor Man! when Jeſus was born, he was fain to thruſt into a ſtable, for there was in the inn no room for ſuch gueſts as they. The offering alſo which was brought unto God at the time when Jeſus was preſented unto the Lord, was two turtle doves, or two young pigeons; a ſacrifice allowed only for them that were poor, and could provide no bigger.

And if ſhe be not able to bring a lamb, then ſhe ſhall bring two turtle doves or two young pigeons, the one for a burnt offering, the other for a ſin-offering: beſides, Jeſus himſelf ſaith, Foxes have holes, and the birds of the air have neſts, but the Son of Man hath not whereon to lay his head.

Now, I ſay, all theſe things were ſo apparent to the Jews, that they could not object; they felt the Romans were come, they knew the ſcepter was gone, they ſmarted under the Roman tyranny, and knew the kingly race of Judea was overthrown: How then could they object, that the time was not come for Chriſt to be born?

Further, The people was generally convinced, that the time was come, and therefore, ſaith the text, they were in expectation. And as all the people were in expectation, and all men muſed in their hearts of John, whether he was the Chriſt or not: The unbiaſſed people obſerving the face of things, could do no other but look for the Meſſias. And hence it is, that the Lord Jeſus gives the Phariſees, thoſe mortal enemies of his, ſuch ſore rebukes; ſaying, O ye hypocrites, ye can diſcern the face of the ſky, but can you not diſcern the ſigns of the times? The kingdom is loſt, the heathens are come, and the ſcepter is departed from Judah. Ye hypocrites, ye can diſcern the face of the ſky, and of the earth, but how is it that ye do not diſcern the time?

Secondly, He yet again puts himſelf upon the teſt, by the miracles which he wrought before them.

Believe me that I am in the Father and the Father in me, or elſe believe me for the very works ſake.

For the works which the Father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the Father hath ſent me.

This proof they could not withſtand, but granted that he did many miracles while they did nothing. Then gathered the chief Prieſts and Phariſees, a counſel, and ſaid, what do we? for this Man doth many miracles: if we let him alone, all men will believe on him, and the Romans ſhall come and take away both our place and nation.

Yea ſo did Jeſus confound them, that by their own records and laws by which they were to prove perſons clean or unclean; they in reading their lectures, did juſtify him and overthrow themſelves.

For inſtance, it was written in their law; If he that hath an iſſue ſpit upon him that is clean, that ſpittle ſhould make him unclean, (Levit. 15. 8.) Now Jeſus whom they counted moſt unclean, becauſe he ſaid he was the Son of God (as they thought ſpeaking blaſphemy) he ſpits upon people, and makes them whole: he ſpat and made clay with the ſpittle, and with that clay made a blind man ſee, John 9. 6. Alſo he ſpit on the eyes of another and made him ſee, Mar. 8. 23, 24, 25. Again he ſpit, and with his ſpittle touched the tongue of one that was dumb, and made him ſpeak immediately, Mar. 7. 33, 34, 35. Thus he proved himſelf clear of their accuſations, and maintained before them, that by their law he was guiltleſs, and the Son of God; for the miracles which he wrought were to prove him ſo to be.

Again, in their law it was written, that whoſo touched the altar of incenſe ſhould be holy, (Exod. 29. 37.) A woman with a bloody iſſue touched him, and is whole of her plague. Yea, they brought to him many diſeaſed perſons; and beſought him that they might only touch the hem of his garment; and as many as touched, were made perfectly whole.

Thus was he juſtified before them out of their own law, and had his glory manifeſt before their faces, to their everlaſting confuſion and contempt.

Indeed, the Jews did make one objection againſt Jeſus Chriſt, that ſeemed to them to have weight in it; and that was becauſe he firſt began to appear and manifeſted his glory in Cana of Galilee. At this I ſay, they ſtumbled, it was their ſore temptation; for ſtill as ſome affirmed him to be the Chriſt, others as faſt objected, ſhall Chriſt come out of Galilee? art thou alſo of Galilee? ſearch and look, for out of Galilee ariſeth no prophet.

But this their ſtumble might ariſe either,

1. From the cruelty of Herod: Or, 2. From their own not obſerving, and keeping in mind the alarum that God gave them at his birth.

1. It might ariſe or be occaſioned through the cruelty of Herod; for Jeſus was born in Bethlehem the city were David dwelt: But when Herod ſent out to kill him, and for his ſake killed all the young children in Bethlehem; then was Joſeph warned by an angel of God, to take the young child and his mother and fly into Egypt, and ſo he did, and was there till the death of Herod, Mat. 2. 1, 13, 16, 19, 20. After this the angel comes to them in Egypt, and bids them take the young child and return into the land of Iſrael; wherefore they aroſe and went: but hearing that Herod's ſon that tyrant ruled in the room of his father, they were afraid to go to Bethlehem, but turned aſide into the parts

of Galilee, where they remained till the time of his ſhewing to Iſrael.

2. This ſtumble of theirs might ariſe from their not obſerving and keeping in mind the alarum that God gave them of his birth. 1. God began to give them the alarum at the birth of John the Baptiſt, where he was aſſerted that he was to go before the face of the Lord Jeſus, and to prepare his ways. And fear came upon all that dwelt round about them, and all theſe ſayings were noiſed abroad throughout all the hill-countries of Judea. 2. Again, What a continuation of this alarum was there alſo at the birth of Jeſus, which was about three months after John Baptiſt was born? Now comes a ſtrange ſtar over the country to lead men of the eaſt to the ſtable where Jeſus was born; and now was Herod, the prieſts, the ſcribes, and alſo the city of Jeruſalem awakened and ſore troubled: for it was noiſed by the wiſe-men, that Chriſt the King and Saviour was born. Beſides the ſhepherds, Simeon and Anna, gave notice of him to the people; they ſhould therefore have retained the memory of theſe things, and have followed God in all his dark providences, until his Son of righteouſneſs ſhould ariſe among them with healing under his wings. 3. I may add another cauſe of their ſtumble. They did not underſtand the prophecies that went before of him.

1. He was to come to them out of Egypt. Out of Egypt have I called my Son.

2. He turned aſide into Cana of Galilee, and dwelt in the city of Nazareth; That it might be fulfilled which was ſpoken by the prophets, he ſhall be called a Nazareen.

3. That ſaying alſo was to be fulfilled, The land of Zebulon, and the land of Nephthali, by the way of the ſea beyond Jordan, Galilee of the Gentiles, the people that ſat in darkneſs ſaw a great light, and to them that ſat in the region and ſhadow of death, light is ſprung up.

At theſe things then they ſtumbled, and 'twas a great judgment of God upon them.

Beſides there ſeemed to be a contradiction in the prophecies of the ſcriptures concerning his coming. He was to be born in Bethlehem, and yet to come out of Egypt: How ſhould he be the Chriſt, and yet come out of Galilee, out of which ariſeth no prophet? Thus they ſtumbled.

Hence note, That tho' the prophecies and promiſes be full and plain, as theſe were, that he ſhould be born in Bethlehem; yet mens ſins may cauſe them to be fulfilled in ſuch obſcurity, that inſtead of having benefit thereby, they may ſtumble and ſplit their ſouls thereat.

Take heed then, hunt not Chriſt from plain promiſes with Herod, hunt him not from Bethlehem, leaſt he appear to your amazement and deſtruction from Egypt, or in the land of Zebulon. But thus much to the ſecond queſtion, to wit, What it was for Jeſus to come into the world?

I come now to the third queſtion.

Queſt. 3. What it was for him to come to be a Saviour?

For the further handling of this queſtion I muſt ſhew:

1. What it is to be a Saviour. 2. What it is to come to be a Saviour. 3. What it is for Jeſus to come to be a Saviour?

To theſe three briefly.

Firſt, What it is to be a Saviour. 1. A Saviour ſuppoſeth ſome in miſery, and himſelf one that is to deliver them. 2. A Saviour is either ſuch an one miniſterially, or meritoriouſly.

Miniſterially, is when one perſon engageth, or is engaged by virtue of reſpect or command from ſuperiors, to go and obtain by conqueſt or the king's redemption, the captives or perſons grieved by the tyranny of an enemy. And thus were Moſes and Joſhua, and the judges and kings of Iſrael, ſaviours. Thou deliveredſt them into the hand of their enemies who vexed them, and in the time of their trouble when they cried unto thee, thou heardeſt them from heaven; and according to thy manifold mercies thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies. Thus was Jeſus Chriſt a Saviour, he was engaged by virtue of reſpect and command from God, to obtain by conqueſt and redemption, the captives or perſons grieved; God ſent his Son to be the Saviour of the world.

Meritoriouſly, is when the perſon engaging, ſhall at his own proper coſt and charge, give a ſufficient value or price for thoſe he redeemeth.

Thus thoſe under the law were redeemed by the money called the redemption money. And Moſes gave the money of thoſe that were redeemed unto Aaron and to his ſons.

And thus was Jeſus Chriſt a Saviour; he paid a full price to divine juſtice for ſinners, even his own precious blood. Foraſmuch as you know that you were not redeemed from your vain converſation, received by tradition from your fathers with corruptible things, as ſilver and gold, but with the precious blood of Chriſt.

And foraſmuch as in man's redemption, the undertaker muſt have reſpect, not only to the paying of a price, but alſo to the getting of a victory; for there is not only juſtice to ſatisfy, but death, devil, hell, and the grave to conquer: therefore hath he alſo by himſelf gotten victory over theſe.

1. He hath aboliſhed death, 2 Tim. 1. 10. 2. He hath deſtroyed the devil, Heb. 2. 14, 15. 3. He hath been the deſtruction of the grave, Hoſ. 13. 14. 4. He hath gotten the keys of hell, Rev. 1. 17, 18, 19.

And this I ſay, he did by himſelf at his own proper coſt and charge, when he triumphed over them upon his croſs, Col. 2. 14, 15.

Queſt. 2. Secondly, What it is to come to be a Saviour?

1. To come to be one, ſuppoſeth one ordained, and fore-prepared for that work. Then ſaid he, lo I come, a body haſt thou prepared me.

2. To come to be a Saviour, ſuppoſeth one commiſſionated, or authorized to that work. The Spirit of the Lord is upon me, becauſe he hath anointed me (authorized me) to preach the goſpel to the poor: he hath ſent me to bind up the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, and to ſet at liberty them that are bruiſed.

And upon this account it is, that he is ſo often called Chriſt, or the anointed one; the anointed Jeſus, or Jeſus the anointed Saviour. Thou art the Chriſt the Son of God, that ſhould come into the world. This Jeſus whom I preach unto you is Chriſt: He teſtified to the Jews, that Jeſus was Chriſt, and he confounded the Jews which dwelt at Damaſcus, proving by the ſcriptures that this is the very Chriſt, The very anointed of God, or he whom God authorized and qualified to be the Saviour of the world.

3. To come to be a Saviour, ſuppoſeth a reſolution to do that work before he goeth back. I will ranſom them from the power of the grave; I will redeem them from death: O death I will be thy plague, O grave I will be thy deſtruction, repentance ſhall be hid from mine eyes.

And as he reſolved, ſo he hath done.

1. He hath purged our ſins, Heb. 1. 2, 3. 2. He hath perfected for ever (by one offering) them that are ſanctified, Heb. 10. 14. 3. He hath obtained eternal redemption for them, Heb. 9. 12. See further, 2 Tim. 1. 10. Heb. 9. 26. Col. 2. 15. Heb. 6. 18, 19, 20.

Queſt. 3. I come now to the third queſtion, What is it for Jeſus to come to be a Saviour?

1. Anſw. It is the greateſt diſcovery of man's miſery and inability to ſave himſelf therefrom, that ever was made in the world. Muſt the Son of God himſelf come down from heaven? Or can there be no ſalvation? Cannot one ſinner ſave another? Cannot man by any means redeem his brother, nor give to God a ranſom for him? Cannot an angel do it? Cannot all the angels do it? No, Chriſt muſt come and die to do it.

2dly, It is the greateſt diſcovery of the love of God, that ever the world had. For God ſo to love the world, as to ſend his Son! For God ſo to commend his love to the world, as to ſend it to them in the blood of his Son! Amazing love! John 3. 16. Rom. 5. 8.

3dly, It is the greateſt diſcovery of the condeſcenſion of Chriſt that ever the world had.

1. That he ſhould not come to be miniſtred unto, but to miniſter; and to give his life a ranſom for many, Mat. 20. 28. 2. That he ſhould be manifeſt for this purpoſe, that he might deſtroy the works of the devil. 3. That he ſhould come that we might have life, and that we might have it more abundantly. 4. That the Son of God ſhould come to ſeek and to ſave that which was loſt. 5. That he ſhould not come to judge the world, but to ſave the world. 6. That Chriſt Jeſus ſhould come into the world to ſave ſinners, of whom I am chief. 7. That he ſhould love us and waſh us from our ſins in his own blood. What amazing condeſcenſion and humility is this!

How JESUS CHRIST addreſſed himſelf to the Work of our Redemption.

I Come then in the next place to ſhew you how Jeſus Chriſt addreſſed himſelf to the work of man's redemption.

The ſcripture ſaith, he became poor: That he made himſelf of no reputation and took upon him the form of a ſervant, that he humbled himſelf unto death, even the death of the croſs. But particularly,

1. He took upon him our fleſh. 2. He was made under the law. 3. He took upon him our ſins. 4. He bore the curſe due to our ſins.

Firſt, He took upon him our fleſh. I ſhewed you before that he came in our fleſh, and now I muſt ſhew you the reaſon of it: namely, becauſe, That was the way to addreſs himſelf to the work of our redemption.

Wherefore when the Apoſtle treated of the incarnation of Chriſt, he addeth withal the reaſon, to wit, That he might be capable to work out the redemption of men.

There are three things to be conſidered in this firſt head.

1. That he took our fleſh for this reaſon, That he might be a Saviour. 2. How he took the fleſh, that he might be our Saviour. 3. That it was neceſſary that he ſhould take our fleſh, if indeed he will be our Saviour.

For the firſt, That he took our fleſh for this reaſon, That he might be a Saviour: For what the law could not do in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh.

The ſum of the words is, foraſmuch as the law could do us no good, by reaſon of the inability that is in our fleſh to do it (for the law can do us no good until it be fulfilled) and becauſe God had a deſire that good ſhould come to us, therefore did he ſend his Son in our likeneſs, clothed with fleſh, to deſtroy by his doing the law, the tendency of the ſin that dwells in our fleſh. He therefore took our fleſh, that our ſin, with its effects, might by him be condemned and overcome.

The reaſon therefore why he took fleſh, Becauſe he would be our Saviour.

Foraſmuch then as the children are partakers of fleſh and blood, he alſo likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is the devil, and deliver them, who through the fear of death were all their life-time ſubject to bondage.

In theſe words it is aſſerted, that he took our fleſh for certain reaſons.

1. Becauſe the children, the heirs of heaven, are partakers of fleſh and blood. Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf took part of the ſame. Had the children, the heirs, been without fleſh, he himſelf had not taken it upon him: Had the children been angels, he had taken upon him the nature of angels; but becauſe the children were partakers of fleſh, therefore leaving angels, or refuſing to take hold of angels, he took fleſh and blood, the nature of the children; that he might put himſelf into a capacity to ſave and deliver the children. Therefore it follows, That through death he might deſtroy him that had the power of death that is the devil.

This therefore was another reaſon, that he might deſtroy the devil.

The devil had bent himſelf againſt the children; he is their adverſary, and goeth forth to make war with them. The devil your adverſary: And he went to make war with the remnant of her ſeed, 1 Pet. 5. 8. Rev. 12. Now the children could not deſtroy him, becauſe he had already caſt them into ſin; defiled their nature, and laid them under the wrath of God. Therefore Chriſt puts himſelf among the children, and into the nature of the children; that he might by means of his dying in their fleſh, deſtroy the devil; that is, take away ſin, his work, that he might deſtroy the works of the devil; for ſin is the great engine of hell, by which he overthroweth all that periſh: Now this did Chriſt deſtroy, by taking on him the ſimilitude of ſinful fleſh; of which more anon.

That he might deſtroy him that had the power of death, that is the devil, and deliver them. This was the thing in chief intended, that he might deliver the children, that he might deliver them from death, the fruit of their ſin, and from ſin, the ſting of that death. That he might deliver them, who through the fear of death, were all their life-time ſubject to bondage.

He took fleſh therefore, becauſe the children had it; and that he might die for the children and deliver them from the works of the devil; that he might deliver them. No deliverance had come to the children, if the Son of God had not taken their fleſh and blood. Therefore he took our fleſh, that he might be our Saviour.

Again in a Saviour there muſt be not only merit, but compaſſion and ſympathy; becauſe the children who are to live by faith, are not yet come to the inheritance. It behoved him therefore in all things to be made like unto his brethren, that he might be a merciful and faithful High-Prieſt in things pertaining to God, to make reconciliation for the ſins of the people, Heb. 2. 17, 18.

Two reaſons are rendred in this text, why he muſt take fleſh; namely, that he might be their Prieſt, to offer ſacrifice, to wit, his body and blood for them; and that he might be merciful and faithful, to pity and preſerve them unto the kingdom appointed for them.

Mark you therefore, how the apoſtle, when he aſſerteth that the Lord Jeſus took our fleſh, urgeth the reaſon why he took our fleſh. That he might deſtroy the devil and death, that he might deliver them. It behoved him to be made like unto his brethren, that he might be merciful and faithful, That he might make reconciliation for the ſins of the people. The reaſon therefore why he took our fleſh is declared, to wit, That he might be our Saviour. And hence you find it ſo often recorded; He hath ſlain the enmity by his fleſh; and you who were ſometimes aliens and enemies in your minds by wicked works: Yet now hath he reconciled, in the body of his fleſh, through death, to preſent you holy and unblameable in his ſight, Eph. 2. 15, 16. Col. 1. 21, 22.

How he took Fleſh.

I Come now to the ſecond queſtion, to wit, How he took our fleſh. This muſt be enquired into, for his taking fleſh was not after the common way, never any took man's fleſh upon him as he, ſince the foundation of the world.

1. He took not our fleſh like Adam, who was formed out of the ground. Who was made of the duſt of the ground. Gen. 2. 7. Ch. 3. 19. 2. He took not our fleſh as we do by carnal generation. Joſeph knew not his wife, neither did Mary know any man, till ſhe had brought forth her firſt-born Son, Luke 1. 34. Matt. 1. 25. 3. He took fleſh then, by the immediate working and overſhadowing of the Holy-Ghoſt: And hence it is ſaid expreſly, She was found with child of the Holy-Ghoſt, Mat. 1. 18. Now the birth of Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph (before they came together) ſhe was found with child of the holy Ghoſt. And hence again, when Joſeph doubted of her honeſty (for he perceived ſhe was with child, and knew he had not touched her)

the angel of God himſelf comes down to reſolve his doubt, and ſaid, Joſeph, the ſon of David, Fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghoſt, Mat. 1. 20.

But again, though the Holy Ghoſt was that by which the child Jeſus was formed in the womb, ſo as to be without carnal generation; yet was he not formed in her without, but by her conception. Behold, thou ſhalt conceive in thy womb, and bring forth a Son, and ſhall call his name Jeſus, Luke 1. 21. Wherefore he took fleſh not only in, but of the Virgin. Hence he is called her Son, the ſeed of the woman. And hence it is alſo that he is called the ſeed of Abraham, the ſeed of David; their ſeed according to the fleſh.

And this the work he undertook, required.

1. It required that he ſhould take our fleſh.

2. It required that he ſhould take our fleſh without ſin, which could not be, had he taken it by reaſon of a carnal generation; for ſo, all children are conceived in, and polluted with ſin, Pſal. 51. And the leaſt pollution, either of fleſh or ſpirit, had utterly diſabled him for the work, which to do, he came down from heaven. Therefore, Such an High-Prieſt became us, who is holy, harmleſs, undefiled, ſeperate from ſinners, and made higher than the heavens, Heb. 7. 26.

This myſtery of the incarnation of the Son of God was thus compleated; I ſay, That he might be in all points like as we are, yet without ſin; for ſin in the fleſh diſableth, and maketh incapable to do the commandment. Therefore was he thus made, thus made of a woman: And this the angel aſſigneth as the reaſon of this his marvellous incarnation: The Holy Ghoſt, ſaith he, ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that holy Thing that ſhall be born of thee, ſhall be called the Son of God, Luke 2. 35.

The overſhadowing of the Holy Ghoſt, and the power of the Higheſt; the Father, and the Holy Ghoſt, brought this wonderful thing to paſs, for Jeſus is a wonderful one, in his conception and birth. This myſtery is that, next to the myſtery of three perſons in one God. It is a great myſtery. Great is the myſtery of godlineſs; God was manifeſted in the fleſh.

The concluſion is, That Jeſus Chriſt took our fleſh, that he might be a Saviour; and that he might be our Saviour indeed, he thus took our fleſh.

That it was neceſſary that he ſhould take our Fleſh, if he will be our Saviour.

I Come now to the third thing, namely, that it was neceſſary that he ſhould take our fleſh if he will be our Saviour.

And that firſt from the nature of the work; his work was to ſave, to ſave man, ſinking man; man that was going down to the pit, Job 34. 24. Now he that will ſave him that is ſinking, muſt take hold on him. And ſince he was not to ſave a man, but men; therefore it was neceſſary that he ſhould take hold, not of one perſon, but of the common nature, clothing himſelf with part of the ſame.

He took not hold of angels, but took on him the ſeed of Abraham. For that fleſh was the ſame with the whole lump of the children, to whom the promiſe was made; and comprehended in it the body of them that ſhall be ſaved, even as in Adam was comprehended the whole world at firſt, Rom. 5.

Hence we are ſaid to be choſen in him, to be gathered, being in him, to be dead by him, to be riſen with him, and to be ſet with him, or in him in heavenly places already.

This then was the wiſdom of the great God, that the eternal Son of his love ſhould take hold of, and ſo ſecure the ſinking ſouls of periſhing ſinners by aſſuming their fleſh.

Secondly, The manner of his doing the work of a Saviour, did call for his taking of our fleſh.

He muſt do the work by dying: Ought not Chriſt to have ſuffered? Chriſt muſt needs have ſuffered, or elſe no glory follows. The prophets teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow. Yea, they did it by the Spirit of Chriſt himſelf. This Spirit then did bid them tell the world, yea, teſtify, that Chriſt muſt ſuffer, or no man be bleſt with glory. For the threatning of death, and the curſe of the law lay in the way between heaven gates and the ſouls of the children, for their ſins; wherefore he that will ſave them, muſt anſwer divine juſtice, or God muſt lye in ſaving them without inflicting the puniſhment threatned. Chriſt then muſt needs have ſuffered, the manner of the work, laid a neceſſity upon him to take our fleſh upon him; he muſt die, he muſt die for us, he muſt die for our ſins. And this was effectually foretold by all the bloody ſacrifices offered under the law; the blood of bulls, and the blood of lambs, the blood of rams, and the blood of calves, and the blood of goats and birds. Theſe bloody ſacrifices, what did they ſignify, what were they figures of, but of the bloody ſacrifice of the body of Jeſus Chriſt; their blood being a ſhadow of his blood, and their fleſh being a ſhadow of his fleſh.

Therefore when God declared that he took no pleaſure in them, becauſe they could not make the worſhippers perfect as pertaining to the conſcience; then comes Jeſus Chriſt to offer his ſinleſs body and ſoul for the ſin of the people: For it is not poſſible that the blood of bulls and goats ſhould take away ſin: Wherefore, when he cometh into the world, he ſaith, ſacrifices and offerings thou wouldeſt not, but a body haſt thou prepared me; in burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure. Then ſaid I, lo, I come, in the volume of thy book it is written of me to do thy good will. Since burnt-offerings cannot do thy will, my body ſhall; ſince the blood of bulls and goats cannot do thy will, my blood ſhall.

Then follows, By the will of God we are ſanctified through the offering up of the body of Jeſus Chriſt once for all.

Thirdly, The end of the work required, That Chriſt, if he will be our Saviour, ſhould take upon him our fleſh.

The end of our ſalvation is, That we might enjoy God, and that he by us might be glorified for ever and ever.

1. That we might enjoy God. I will dwell in them, and they ſhall be my people, and I will be their God. This indwelling of God, and conſequently our enjoyment of him, begins firſt in its eminency, by his poſſeſſing our fleſh in the perſon of Jeſus Chriſt. Hence his name is called Emmanuel, God with us; and the word was made fleſh and dwelt among us. The fleſh of Chriſt, is the tabernacle which the Lord pitched according to that ſaying: The tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God. Here God beginneth to diſcover his glory, and to be deſirable to the ſons of men.

God could not communicate himſelf to us, nor take us into the enjoyment of himſelf, but with reſpect to that fleſh which his Son took of the Virgin, becauſe ſin ſtood betwixt. Now this fleſh, only, was the holy Lump, in this fleſh God could dwell, and foraſmuch as this fleſh is the ſame with ours, and was taken up with intent that what was done, in and by that, ſhould be communicated to all the children; therefore through that, doth God communicate of himſelf unto his people. God was in Chriſt reconciling the world unto himſelf. And I am the way, ſaith Chriſt, no man cometh to the Father but by me.

That paſſage to the Hebrews is greatly to our purpoſe; We have boldneſs brethren, to enter into the holieſt, (the place where God is) by the blood of Jeſus, by a new and living way which he hath conſecrated for us through the vail, that is to ſay, his fleſh.

1. As the end of our ſalvation, is, That we might enjoy God; So alſo it is that he by us might be glorified for ever. That God in all things might be glorified through Jeſus Chriſt our Lord.

Here indeed will the myſtery of his grace, wiſdom, juſtice, power, holineſs, and glory, inhabit eternal praiſe, while we that are counted worthy of the kingdom of God, ſhall admire at the myſtery, and ſee ourſelves, without ourſelves, even by the fleſh and blood of Chriſt (through faith therein) effectually, and eternally ſaved. O! This will be the burden of our eternal joy, God loved us, and gave his Son for us, Chriſt loved us, and gave his fleſh for our life, and his blood for our eternal redemption and ſalvation.

That Chriſt was made under the Law.

BUT Secondly, Chriſt was made under the Law. When the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law.

Of right, being found in fleſh, he muſt needs be under the law, for that there is not any creature, above or without law to God, (but this is not the point in hand) Chriſt was not therefore under the law becauſe he was found in fleſh, but he took fleſh, and deſignedly put himſelf, or was made under the law; wherefore 'tis added, he was made under the law to redeem, to redeem them that were under the law. Wherefore here is a deſign, an heavenly contrivance, and device on foot. Chriſt is made, that is by deſign, ſubjected under the law, for the ſake, and upon the account of others: To redeem them that were under the law.

Made under the law; that is, put himſelf into the room of ſinners, into the condition of ſinners; made himſelf ſubject to the ſame pains and penalties we are obnoxious to. We were under the law, and it had dominion over us, bound us upon pain of eternal damnation to do completely all things written in the law. This condition Chriſt put himſelf into, that he might redeem: For aſſuredly we had elſe periſhed.

The law had dominion over us, and ſince we had ſinned, of right it pronounced the curſe, and made all men ſubject to the wrath of God. Chriſt therefore did not only come into our fleſh, but alſo into our condition, into the valley and ſhadow of death where we were, and where we are as we are ſinners. He that is under the law, is under the edge of the ax. When David was to go to viſit his brethren, and to ſave them from the hand of Goliah, he was to look how his brethren fared, and to take their pledge. This is true of Jeſus Chriſt, when he came to ſave us from the hand of death and the law, he looked how his brethren fared, took to heart their deplorable condition, and put himſelf into the ſame plight, to wit, under the law, that he might redeem them that were under the law.

I told you before, that he came ſinleſs into the world, that he had a miraculous conception, and wonderful birth: and here you ſee a reaſon for it, he was to be put, or made under the law to redeem. He that will be made under the law to redeem, had need be ſinleſs and ſpotleſs himſelf; for the law findeth fault with the leaſt, and condemneth man for the firſt beginning of ſin.

Without this then there could not have been redemption, nor any the ſons of God by adoption; no redemption, becauſe the ſentence of death had already paſs'd upon all; no ſons by adoption, becauſe that's the effect of redemption. God ſent forth his Son made of a woman, made under the law, to redeem them that were under the law, That we might receive the adoption of ſons. Chriſt then by being made under the law, hath recovered his from under the law, and obtained for them the privilege of the adoption of ſons.

For as I told you before, Chriſt ſtood a common perſon, preſenting in himſelf the whole lump of the promiſed ſeed, or the children of the promiſe, wherefore he comes under the law for them, takes upon him to do what the law required of them, takes upon him to do it for them.

He began therefore at the firſt tittle of the law, and going in man's fleſh, for man, through the law, He becomes the end of the law for righteouſneſs, for every one that believeth. The end of the law, what is the end of the law but perfect and ſinleſs obedience? that is the end of the law, both with reſpect to its nature, and the cauſe of its being impoſed. God gave the law, that compleat righteouſneſs ſhould by that be found upon men, but becauſe ſin was got into man's fleſh, therefore this righteouſneſs by us, could not be compleated: Now comes Chriſt the Lord into the world, cloaths himſelf with the children's fleſh, addreſſeth himſelf to the work of their redemption, is made under the law; and going through every part of the law without ſin, he becometh the end of the law for juſtifying righteouſneſs to every one that believeth, Rom. 10. 4. For he obeyed not the law for himſelf, he needed no obedience thereto: 'Twas we that needed obedience, 'twas we that wanted to anſwer the law; we wanted it, but could not obtain it, becauſe then the law was weak through the fleſh; therefore God ſent his own Son, and he did our duty for us, even to become the end of the law to every one that believeth: In this therefore Chriſt laboured for us, he was made under the law to redeem. Therefore, as I ſaid before, it behoved him to be ſinleſs, becauſe the law binds over to anſwer for ſin at the bar of the judgment of God. Therefore did his God-head aſſume our human fleſh, in a clean and ſpotleſs way, that he might come under the law, to redeem them that were under the law.

For conſiſting of two natures, and the perſonality lying in the God-head, which gave value and worth to all things done for us by the man-hood, the obedience takes denomination from thence, to be the obedience of God. The Son's righteouſneſs, the Son's blood; the righteouſneſs of God, the blood of God, Heb. 5. 8, 9. Phil. 3. 7, 8. Acts 20. 28. 1 John 3. 16.

Thus Jeſus Chriſt came into the world under the law to redeem; not ſimply as God, but God-man, both natures making one Chriſt. The God-head therefore did influence and give value to the human fleſh of Chriſt in all its obedience to the law; elſe there would have been wanting that perfection of righteouſneſs which only could anſwer the demands and expectation of the juſtice of God, to wit, perfect righteouſneſs by fleſh.

But the ſecond perſon in the God-head, the Son, the word, coming under the law for men in their fleſh, and ſubjecting himſelf by that fleſh to every tittle, and demand of the law; all and every whit of what was acted, and done by Jeſus Chriſt, God-man, for us, it was, and is the righteouſneſs of God: and ſince it was not done for himſelf, but for us (as he ſaith in the text, to redeem.) The righteouſneſs by which we are ſet free from the law, is none other but the righteouſneſs that alone reſideth in the perſon of the Son of God.

And that it is abſolutely neceſſary thus it ſhould be is evident, both with reſpect to God and alſo with reſpect to man.

1. With reſpect to God. The righteouſneſs is demanded by God: therefore he that comes to redeem, muſt preſent before God a righteouſneſs abſolutely perfect; this can be done by none but God. 2. With reſpect to man. Man was to preſent this righteouſneſs to God, therefore muſt the undertaker be man. Man for man, and God for God, God-man between God and men. This Days-man can lay his hand upon us both, and bring God and man together in peace, John 9. 33.

Queſt. But ſome may ſay, What need of the righteouſneſs of one that is naturally God? had Adam who was but a meer man ſtood in his innocency and done his duty, he had ſaved himſelf and all his poſterity.

Anſw. Had Adam ſtood, he had ſo long ſecured himſelf (from the wages of ſin) and poſterity ſo long as they were in him. But had Adam ſinned, yea, although he had not defiled his nature with filth, he could never after that have redeemed himſelf from the curſe of the law, becauſe he was not equal with God: for the curſe of the law is the curſe of God but no man can deliver himſelf from the curſe of God, having firſt tranſgreſſed. This is evident becauſe angels, for ſin, lie bound in chains, and can never deliver themſelves.

He therefore that redeemeth man from under the law, muſt not only do all the good that the law requireth, but bear all the penalty that is due by the law for ſin.

Should an angel aſſume humane fleſh, and in that fleſh do the law, this righteouſneſs, would not redeem a ſinner, it would be but the righteouſneſs of an angel, and ſo, far ſhort of ſuch a righteouſneſs as can ſecure a ſinner from the wrath of God. But thou ſhalt love the Lord thy God with all thy ſoul, with all thy heart, with all thy mind, with all thy ſtrength. If there were no more required of us, now to redeem our ſelves, it would be utterly impoſſible for us to do it, becauſe in the beſt there is ſin, which will intermix it ſelf with every duty of man: This being ſo, all the heart, all the ſoul, all the ſtrength, and all the mind, to the exact requirement of the juſtice of the law, can never be found in a natural man.

Beſides, For this work there is required a perfect memory, always to keep in mind the whole duty of man, the whole of every title of all the law, leſt ſin come in by forgetfulneſs.

2. A perfect knowledge and judgment, leſt ſin come in by ignorance. 3. An everlaſting unweariedneſs in all, leſt ſin and continual temptations tire the ſoul, and cauſe it to fail before the whole be done.

For the accompliſhing this laſt, he muſt have:

1. A perfect willingneſs, without the leaſt thought to the contrary. 2. Such an hatred of ſin, as is not to be found, but in the heart of God. 3. A full delight in every duty, and that in the midſt of all temptations. 4. A continuing in all things to the well-pleaſing of the juſtice of God.

I ſay, ſhould the penalty of the law be taken off, ſhould God forgive the penalty and puniſhment due to ſins that are paſt, and only demand good works now, according to the tenour of the law, no man could be ſaved, there would not be found that heart, that ſoul, that mind, and that ſtrength any where in the world.

This therefore muſt ceaſe for ever, unleſs the Son of God will put his ſhoulder to the work; but bleſſed be God he hath done it: When the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that are under the law.

Chriſt took upon him our Sins.

BUT Thirdly, Chriſt our Saviour takes upon him our ſins. This is another ſtep to the work of our redemption. He hath made him to be ſin for us. Strange doctrine! a fool would think it blaſphemy, but truth hath ſaid it. Truth I ſay, hath ſaid, not that he was made to be ſin; but that GOD made him to be ſin, He hath made him to be ſin for us.

This therefore ſheweth us how effectually Chriſt Jeſus undertook the work of our redemption. He was made to be ſin for us. Sin is the great block and bar to our happineſs; Sin is the procurer of all miſeries to men both here and for ever. Take away ſin, and nothing can hurt us; for death temporal, death ſpiritual, and death eternal is the wages of ſin, Rom. 6. 23.

Sin then and man for ſin, is the object of the wrath of God. If the object of the wrath of God, then is his caſe moſt dreadful: for who can bear, who can grapple with the wrath of God? Men cannot, angels cannot, the whole world cannot. All therefore muſt ſink under ſin, but he who is made to be ſin for us; he only can bear ſins, he only can bear them away, and therefore were they laid upon him. The Lord laid upon him the iniquities of us all.

Mark therefore, and you ſhall find, that the reaſon why God made him to be ſin for us, was, That we might be made the righteouſneſs of God in him. He took our fleſh, he was made under the law, and was made to be ſin for us; that the devil might be deſtroyed, that the captives might be redeemed, and made the righteouſneſs of God in him.

And foraſmuch as he ſaith, that God hath made him to be ſin, it declareth that the deſign of God, and the myſtery of his will and grace was in it. He hath made him to be ſin. God hath done it, that we might be made the righteouſneſs of God in him: there was no other way, the wiſdom of heaven could find no other way, we could not by other means ſtand juſt before the juſtice of God.

Now what remains, but that we who are reconciled to God by faith in his blood, are quit, diſcharged, and ſet free from the law of ſin and death. Yea, what encouragement to truſt in him, when we read, That God made him to be ſin for us.

Queſt. But how was Jeſus Chriſt made of God to be ſin for us?

Anſw. Even ſo as if himſelf had committed all our ſins; that is, they were as really charged upon him, as if himſelf had been the actor and committer of them all. He hath made him to be ſin; not only as a ſinner, but as ſin it ſelf. He was as the ſin of the world, that day he ſtood before God in our ſtead. Some indeed will not have Jeſus Chriſt our Lord to be made ſin for us, their wicked reaſons think this to be wrong judgment in the Lord: it ſeems, ſuppoſing, that becauſe they cannot imagine how it ſhould be; therefore God, if he does it, muſt do it at his peril, and muſt be charged with doing wrong judgment, and ſo, things that become not his heavenly majeſty; But againſt this dunciſh ſophiſtry we ſet Paul and Iſaiah, the one telling us ſtill, The Lord laid on him the iniquities of us all; and the other, That God made him to be ſin for us.

But theſe men, as I ſuppoſe, think it enough

nough for Chriſt to die under that notion only, not knowing nor feeling the burden of ſin, and the wrath of God due thereto. Theſe make him as ſenſeleſs in his dying, and as much without reaſon, as a ſilly ſheep or goat, who alſo died for ſin, but ſo as in name, in ſhew, and ſhadow only. They felt not the proper weight, guilt, and judgment of God for ſin. But thou, ſinner, who art ſo in thine own eyes, and, who feeleſt guilt in thine own conſcience; know thou that Jeſus Chriſt the Son of the living God in fleſh, was made to be ſin for thee, or ſtood ſenſibly guilty of all thy ſins before God, and bare them in his own body upon the croſs.

God charged our ſins upon Chriſt, and that in their guilt and burden, what remaineth, but that the charge was real or feigned: if real, than he hath either periſhed under them, or carried them away from before God: If they were charged but feignedly, then did he but feignedly die for them, then ſhall we have but feigned benefit by his death, and but a feigned ſalvation at laſt; not to ſay how this curſed doctrine chargeth God and Chriſt with hypocriſy, the one in ſaying, He made Chriſt to be ſin; the other, That he bare our ſin; when indeed, our guilt and burden never was really upon him.

Queſt. But might not Chriſt die for our ſins, but he needs muſt bear their guilt or burden?

Anſw. He that can ſever ſin and guilt, ſin and the burden, each from other, laying ſin, and no guilt, ſin and no burden on the perſon that dieth for ſin, muſt do it only in his own imaginary head. No ſcripture, nor reaſon, nor ſenſe, underſtandeth, or feeleth ſin when charged, without its guilt and burden.

And here we muſt diſtinguiſh between ſin charged, and ſin forgiven: Sin forgiven, may be ſeen without guilt or burden, though I think not without ſhame in this world: But ſin charged, and that by the juſtice of God, for ſo it was upon Chriſt: This cannot be, but guilt and the burden, as inſeparable companions, muſt unavoidably lye on that perſon. Poor ſinner, be adviſed to take heed of ſuch deluded preachers, who with their tongues ſmoother than oil, would rob thee of that excellent doctrine, God hath made him to be ſin for us; for ſuch, as I ſaid, do not only preſent thee with a feigned deliverance and forgiveneſs, with a feigned heaven and happineſs, but charge God and the Lord Jeſus as meer imposters, who while they tell us that Chriſt was made of God to be ſin for us, affirm, that it was not ſo really, ſuggeſting this ſophiſtical reaſon, no wrong judgment comes from the Lord. I ſay again, this wicked doctrine is the next way to turn the goſpel in thy thoughts, to no more than a cunningly deviſed fable, 2 Pet. 1. and to make Jeſus Chriſt in his dying for our ſins, as brutiſh as the paſchal lamb in Moſes's law.

Wherefore, diſtreſſed ſinner, when thou findeſt it recorded in the word of truth, that Chriſt died for our ſins, and that God hath made him to be ſin for us: Then do thou conſider of ſin as it is a tranſgreſſion againſt the law of God, and that as ſuch, it procureth the judgment of God, torments and afflicts the mind with guilt, and bindeth over the ſoul to anſwer it; ſever not ſin and guilt aſunder, leſt thou be an hypocrite like theſe wicked men, and rob Chriſt of his true ſufferings. Beſides, to ſee ſin upon Chriſt, but not its guilt, to ſee ſin upon Chriſt, but not the legal puniſhment; what is this but to conclude, that either there is no guilt and puniſhment in ſin, or that Chriſt bare our ſin, but we the puniſhment; for the puniſhment muſt be born, becauſe the ſentence is gone out from the mouth of God againſt ſin.

Do thou therefore as I have ſaid, conſider of ſin, as a tranſgreſſion of the law, 1 John 3. and a provoker of the juſtice of God, which done, turn thine eye to the croſs, and behold thoſe ſins in the guilt and puniſhment of them ſticking in the fleſh of Chriſt. God condemned ſin in the fleſh of Chriſt. He bare our ſins IN his own body on the tree.

I would only give thee this caution, not ſin in the nature of ſin; ſin was not ſo in the fleſh of Chriſt, but ſin in the natural puniſhment of it, to wit, Guilt, and the chaſtiſing hand of juſtice. He was wounded for our tranſgreſſions, he was bruiſed for our iniquities: The chaſtiſements of our peace were upon him, and by his ſtripes we are healed.

Look then upon Chriſt crucified to be as the ſin of the world, as if he only had broken the law; which done, behold him perfectly innocent in himſelf, and ſo conclude, that for the tranſgreſſion of God's people he was ſtricken: That when the Lord made him to be ſin, He made him to be ſin FOR US.

He was made a Curſe for us.

Fourthly, As he was made fleſh under the law, and alſo ſin; ſo he was made a curſe for us. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us; as it is written, curſed is every one that hangeth on a tree. This ſentence is taken out of Moſes, being paſſed there upon them that for ſin are worthy of death. And if a man have committed a ſin worthy of death, and thou hang him on a tree, his body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him that day, for he that is hanged is accurſed of God. By this ſentence Paul concludeth that Jeſus Chriſt was juſtly hanged, becauſe ſin worthy of death was upon him. Sin, not of his own, but ours. Since then he took our ſins, he muſt be curſed of God; for ſin is ſin where-ever it lies, and juſtice is juſtice where-ever it finds it: wherefore ſince Jeſus Chriſt will bear our ſin, he muſt be numbered with the tranſgreſſors, and counted worthy to die the death.

He that committeth ſin is worthy of death. This, though Chriſt did not perſonally do, his members, his body, which is his church, did: and ſince he would undertake for them with God, and ſtand in their ſins before the eyes of his juſtice; he muſt die the death by the law.

Sin and the curſe cannot be ſevered. Sin muſt be followed with the curſe of God: Sin therefore being removed from us to the back of Chriſt, thither goes alſo the curſe; for if ſin be found upon him, he is the perſon worthy to die, worthy by our ſins.

Wherefore Paul here ſetteth forth Chriſt cloathed with our ſins; and ſo taking from us the guilt and puniſhment. What puniſhment, but the wrath and diſpleaſure of God. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.

In this word [curſe] are two things compriſed.

1. The reality of ſin, for there can be no curſe where there is no ſin; either of the perſon's own, or made to be his by his own conſent or the imputation of divine juſtice. And ſince ſins are made to be Chriſt's by imputation, they are his, tho' not naturally, yet really, and conſequently the wages due. He hath made him to be ſin; he was made a curſe for us. 2. This word curſe compriſeth therefore the puniſhment of ſin, that puniſhment properly due to ſin from the hand of God's juſtice, which puniſhment ſtandeth in three things.

1. In charging ſin upon the body and ſoul of the perſon concerned; and hence we read, that both the body and ſoul of Chriſt, were made an offering for ſin. 2. The puniſhment ſtandeth in God's inflicting of the juſt merits of ſin upon him that ſtandeth charged therewith, and that is death in its own nature and ſtrength; to wit, death with the ſting thereof: The ſting of death is ſin. This death did Chriſt die becauſe he died for our ſins. 3. The ſorrows and pains of this death therefore muſt be undergone by Jeſus Chriſt. Now there are divers ſorrows in death.

1. Such ſorrows as brutes are ſubject to.

2. Such ſorrows as perſons are ſubject to, that ſtand in ſin before God.

3. Such ſorrows as thoſe undergo who are ſwallowed up of the curſe and wrath of God for ever.

Now ſo much of all kind of ſorrows as the imputation of our ſin, could juſtly bring from the hand of divine juſtice, ſo much of it he had. 1. He had death. 2. He had the ſting of death, which is ſin. 3. He was forſaken of God, but could not by any means have thoſe ſorrows which they have that are everlaſtingly ſwallowed up of them. It was not poſſible that he ſhould be holden of it.

For where ſin is charged and born, there muſt of neceſſity follow the wrath and curſe of God. Now where the wrath and curſe of God is, there muſt of neceſſity follow the effects, the natural effects.

I ſay, the natural effects: to wit, the ſenſe, the ſorrowful ſenſe of the diſpleaſure of an infinite majeſty, and his chaſtiſements for the ſin that hath provoked him.

There are effects natural, and effects accidental; thoſe accidental, are ſuch as flow from our weakneſs, whilſt we wreſtle with the judgment of God, to wit, helliſh fear, deſpair, rage, blaſphemy, and the like: Theſe were not incident to Jeſus Chriſt, he being in his own perſon every way perfect. Neither did he always endure the natural effects; his merits relieved, and delivered him. God looſed the pains of death, becauſe it was not poſſible he ſhould be holden of it.

Chriſt then was made a curſe for us, for he did bear our ſin, the puniſhment therefore, from the revenging hand of God, muſt needs fall upon him.

Wherefore, by theſe four things, we ſee how Chriſt became our Saviour, he took hold of our nature, was born under the law, was made to be ſin, and the accurſed of God for us. And obſerve it, all this as I ſaid before, was the handy-work of God. God made him fleſh, made him under the law, God made him to be ſin, and alſo a curſe for us. The Lord bruiſed him, the Lord put him to grief, the Lord made his ſoul an offering of ſin: Not for that he hated him, conſidering him in his own harmleſs, innocent, and bleſſed perſon; for he was daily his delight; But by an act of grace to usward, were our iniquities laid upon him, and he in our ſtead, bruiſed and chaſtiſed for them. God loved us, and made him a curſe for us. He was made a curſe for us, That the bleſſing of Abraham might come on the Gentiles, through faith in Jeſus Chriſt.

Further Demonſtration of this Truth.

BEfore I paſs this truth, I will preſent thee (courteous reader) with two or three demonſtrations for its further confirmation.

Firſt, That Chriſt did bear our ſin and curſe is clear, becauſe he died, and that without a mediator.

1. He died, death is the wages of ſin. Now if death be the wages of ſin, and that be true, that Chriſt did die, and not ſin, either

ther the courſe of juſtice is perverted, or elſe he died for our ſins; there was no cauſe of death in him, yet he died. He did no evil, guile was not found in his mouth, yet he received the wages of ſin. Sin, therefore, though not of his own, was found upon him, and laid to his charge, becauſe he died. Chriſt died for our ſins, Chriſt gave himſelf for our ſins.

He then that will conclude that Chriſt did not bear our ſin, chargeth God fooliſhly, for delivering him up to death: for laying on him the wages, when in no ſenſe he deſerved the ſame. Yea, he overthroweth the whole goſpel, for that hangeth on this hinge: Chriſt died for our ſins.

Object. But all that die do not bear the curſe of God for ſin.

Anſw. But all that die without a mediator do: Angels died the curſed death, becauſe Chriſt took not hold of them; and they for whom Chriſt never prayeth, they die the curſed death, for they periſh everlaſtingly in the unutterable torments of hell. Chriſt too died that death which is the proper wages of ſin, for he had none to ſtand for him. I looked, ſaith he, and there was none to help, I wondred that there was none to uphold: therefore mine own arm brought ſalvation unto me. And he ſaw that there was no man: and he wondred that there was no interceſſor, therefore his arm brought ſalvation unto him, and his righteouſneſs ſuſtained him.

Chriſt then died, or endured the wages of ſin, and that without an interceſſor, without one between God and he: He grappled immediately with the eternal juſtice of God who inflicted on him death, the wages of ſin: there was no man to hold off the hand of God; juſtice had his full blow at him, and made him a curſe for ſin. He died for ſin without a mediator, He died the curſed death.

Secondly, A ſecond thing that demonſtrateth that Chriſt died the curſed death for ſin: It is the frame of ſpirit that he was in at the time that he was to be taken.

Never was poor mortal ſo beſet with the apprehenſions of approaching death as was this Lord Jeſus Chriſt; amazement beyond meaſure, ſorrow that exceeded ſeized upon his ſoul. My ſoul, ſaith he, is exceeding ſorrowful even unto death. And he began, ſaith Mark, to be ſore amazed and to be very heavy.

Add to this, That Jeſus Chriſt was better able to grapple with death, even better able to do it alone, than the whole world join'd all together.

1. He was anointed with the Spirit without meaſure, John 3. 34. 2. He had all grace perfect in him, John 1. 16. 3. Never any had ſo much of his father's love as himſelf, Prov. 8. 23, 30. 4. Never none ſo harmleſs, and without ſin as he, and conſequently never man had ſo good a conſcience as he, Heb. 7. 26. 5. Never none prepared ſuch a ſtock of good works to bear him company at the hour of death as he. 6. Never none had greater aſſurance of being with the Father eternally in the heavens than he. And yet behold, when he comes to die, how weak is he, how amazed at death, how heavy, how exceeding ſorrowful; and I ſay, no cauſe aſſigned but the approach of death.

Alas! how often is it ſeen, that we poor ſinners can laugh at deſtruction when it cometh: yea, and rejoice exceedingly when we find the grave, looking upon death as a part of our portion; yea, as that which will be a means of our preſent relief and help, 1 Cor. 3. 22.

This Jeſus Chriſt could not do, conſidered as dying for our ſin, but the nearer death, the more heavy and oppreſſed with the thoughts of the revenging hand of God. Wherefore he falls into an agony, and ſweats; not after the common rate as we do when death is ſevering body and ſoul. His ſweat was as it were great drops (clodders) of blood falling down to the ground.

What, I ſay, ſhould be the reaſon, but that death aſſaulted him with his ſting. If Jeſus Chriſt had been to die for his virtues only, doubtleſs he would have born it lightly, and ſo he did as he died, bearing witneſs to the truth, He endured the croſs, and deſpiſed the ſhame. How have the Martyrs deſpiſed death, and as it were, not been careful of that, having peace with God by Jeſus Chriſt, ſcorning the moſt cruel torments that hell and men could deviſe and invent; but Jeſus Chriſt could not do ſo, as he was a ſacrifice for ſin, he died for ſin, he was made a curſe for us. O my brethren, Chriſt died many deaths at once, he made his grave with the wicked, and with the rich in his death. Look how many thouſands ſhall be ſaved, ſo many deaths did Jeſus die: yet it was but once he died. He died thy death, and my death, and ſo many deaths as all our ſins deſerved, who ſhall be ſaved from the wrath to come.

Now to feign that theſe ſorrows, and this blood agony was not real, but in ſhew only; What greater condemnation can be paſſed upon Jeſus Chriſt, who loved to do all things in the moſt unfeigned ſimplicity? It was therefore becauſe of ſin; the ſin that was put into the death he died, and the curſe of God that was due to ſin; that, that made death ſo bitter to Jeſus Chriſt; 'tis Chriſt that died. The Apoſtle ſpeaks as if never any died but Chriſt, nor indeed did there, ſo wonderful a death as he. Death conſidered ſimply, as it is a deprivation of natural life could not have theſe effects in a perſon, perſonally more righteous than an angel. Yea, even carnal wicked men not awakened in their conſcience, how ſecurely can they die! It muſt therefore alſo be concluded, that the ſorrows and agony of Jeſus Chriſt came from a higher cauſe, even from the guilt of ſin, and from the curſe of God that was now approaching for that ſin.

It cannot be attributed to the fear of men, their terror could not make him afraid; that was contrary to his doctrine, and did not become the dignity of his perſon; it was ſin, ſin, ſin, and the curſe due to ſin.

Thirdly, It is evident that Chriſt did bear and die the curſed death for ſin; from the carriage and diſpenſation of God towards him.

Firſt from the carriage of God. God now becomes as an enemy to him.

1. He forſakes him. My God, my God, why haſt thou forſaken me? Yea, the ſenſe of the loſs of God's comfortable preſence abode with him even 'till he gave up the ghoſt. 2. He dealeth with him as with one that hath ſinned, he chaſtiſeth him, he bruiſeth him, he ſtriketh and ſmitteth him, Iſa. 53. and was pleaſed, that is, his juſtice was ſatisfied, in ſo doing. It pleaſed the Lord to bruiſe him, he hath put him to grief.

Theſe things could not be, had he only conſidered him in his own perſonal ſtanding, (where was the righteous forſaken.) Without the conſideration of ſin, he doth not willingly afflict, nor grieve the children of men; that is, not out of pleaſure, or without ſufficient cauſe.

Jeſus Chriſt then, ſince he is under this with-drawing, chaſtiſing, bruiſing, and afflicting diſpleaſure of God, he is all that time under ſin, under our ſins, and therefore thus accurſed of God, his God.

Secondly, Not only the carriage of God, but his diſpenſations, his viſible diſpenſations, plainly declare that he ſtood before God in our ſins, vengeance ſuffered him not to live. Wherefore God delivered him up. He ſpared not his own Son, but delivered him up for us all.

1. He delivered him into the hands of men, Mark 9. 31. 2. He was delivered into the hands of ſinners, Luke 24. 7. 3. He was delivered unto death, Rom. 4. 25. 4. Yea, ſo delivered up, as that they both had him to put him to death, and God left him for that purpoſe in their hands: Yea, was ſo far off from delivering him, that he gave way to all things that had a tendency to take his life from the earth.

Now may men do what they will with him, he was delivered to their will.

1. Judas may ſell him. 2 Peter may deny him. 3. All his diſciples forſake him. 4. The enemy apprehends him, binds him, they have him away like a thief to Caiaphas the High-prieſt, in whoſe houſe he is mocked, ſpit upon, his beard is twitched from his cheeks; now they buffet him and ſcornfully bow the knee before him: Yea, his viſage is ſo marred more than any mans, and his form more than the ſons of men.

Now he is ſent to the governor, defaced with blows and blood; who delivereth him into the hands of his ſoldiers; they whip him, crown him with thorns, and ſtick the points of the thorns faſt in his temples, by a blow with a ſtaff in their hand: Now is he made a ſpectacle to the people, and then ſent away to Herod, who with his men of war ſet him at naught; no God appearing for his help.

In fine, they at laſt condemn him to death, even to the death of the croſs, where they hang him up by wounds made through his hands and his feet, between the earth and the heavens, where he hanged for the ſpace of ſix hours, to wit, from nine in the morning, till three in the afternoon. No God yet appears for his help; while he hangs there, ſome rail at him, others wagg their heads, others tauntingly ſay, He ſaved others, himſelf he cannot ſave; ſome divide his raiment, caſting lots for his garments before his face, others mockingly bid him come down from the croſs, and when he deſireth ſuccour, they give him vinegar to drink. No God yet appears for his help.

Now the earth quakes, the rocks are rent, the ſun becomes black, and Jeſus ſtill cries out that he was forſaken of God; and preſently boweth his head and dies: read Matth. 26. 27. Mark 14. 15. Luke 22. 23. John 18. 19.

And for all this there is no cauſe aſſigned from God, but ſin. He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, and the chaſtiſement of our peace was upon him, and by his ſtripes we are healed.

The ſum then is, That Jeſus Chriſt the Lord by taking part of our fleſh, became a publick perſon, not doing, nor dying in a private capacity, but in the room and ſtead of ſinners, whoſe ſin deſerved death and the curſe of God: All which Jeſus Chriſt bare in his own body upon the tree. I conclude then, that my ſin is already crucified, and accurſed in the death and curſe Chriſt under-went.

I come now to ſome Objections.

Objection I.

CHRIST never was a ſinner, God never ſuppoſed him to be a ſinner, neither did our ſins become really his. God never reputed him ſo to have been; therefore hate or puniſh him as a ſinner, he could not; for no falſe judgment can belong to the Lord.

1. Anſw. That Chriſt was not a ſinner perſonally, by acts, or doings, of his own, is granted; and in this ſenſe 'tis true, That God did never ſuppoſe him to be a ſinner, nor puniſhed him as ſuch a ſinner, nor did he really (if by really you underſtand naturally) become our ſin, nor did God ever repute him ſo. 2. But that Chriſt ſtood before God in our ſins, and that God did not only ſuppoſe him ſo to ſtand, but ſet him in them, put them upon him, and counted them as his own, is ſo true, that he cannot at preſent be a chriſtian that denies it. The Lord hath laid upon him the iniquities of us all. 3. So then, though God did not puniſh him for ſin of his own committing, yet he puniſhed him for ſin of our committing. The juſt ſuffered for the unjuſt. 4. Therefore it is true, that though Chriſt did never really become ſin of his own, he did really become our ſin, did really become our curſe for ſin: If this be denied, it follows that he became our ſin but feignedly, that he was made our curſe, or a curſe for us, but in appearance, ſhew, or in diſſimulation; but no ſuch action or work can proceed of the Lord. He did then really lay our ſin, and his curſe upon him for our ſin.

2. Object. But if Chriſt indeed hath ſuffered for our ſins, and endured for them that curſe, that of juſtice is due thereto: Then hath he alſo endured for us the proper torments of hell, for they are the wages of our ſins.

Anſw. Many things might be ſaid in anſwer to this objection. But briefly;

1. What God chargeth upon the ſoul for ſin, is one thing, and what followeth upon that charge, is another. 2. A difference in the perſon ſuffering, may make a difference in the conſequences that follow upon the charge.

Let us then conſider of both theſe things.

1. The charge is ſin, God charged him with our ſins. 2. The perſon then ſtands guilty before the judgment of God.

The conſequences are:

1. The perſon charged ſuſtains, or ſuffereth the wrath of God. 2. This wrath of God is expreſſed, and inflicted on body and ſoul.

The conſequences are:

1. God forſaketh the perſon charged, and being left, if he cannot ſtand, he falleth under the power of guilt and horror of the ſame.

If the perſon utterly fall under this charge as not being able to wreſtle with, and overcome this wrath of God, then deſpair, horror of hell, rage, blaſphemy, darkneſs, and damnable anguiſh immediately ſwallow him up, and he lieth for ever and ever in the pains of hell, a monument of eternal vengeance.

Now that Chriſt underwent the wrath of God 'tis evident, becauſe he bare our curſe; That God forſook him, he did with ſtrong crying and tears acknowledge; and therefore that he was under the ſoul-afflicting ſenſe of the loſs of God's favour, and under the ſenſe of his diſpleaſure muſt needs flow from the premiſes.

But now, becauſe Chriſt Jeſus the Lord, was a perſon infinitely differing from all others that fall under the wrath of God: therefore thoſe things that flow from damned ſinners, could not flow from him.

1. Deſpair would not riſe in his heart, for his fleſh did reſt in hope; and ſaid even when he ſuffered, thou wilt not leave my ſoul in hell.

2. The everlaſtingneſs, of the puniſhment therefore, not the terrors that accompany ſuch, could not faſten upon him; for he knew at laſt that God would juſtify him, or approve of his works that they were meritorious.

And mark, everlaſting puniſhment is not the proper wages of ſin, but under a ſuppoſition that the perſon ſuffering be not able to pay the debt. Thou ſhalt not depart thence till thou haſt paid the very laſt mite.

2. The difference then of the perſons ſuffering may make a difference, though not in the nature of the puniſhment; yet in the duration and conſequences of it.

1. Chriſt under the ſentence, was as to his own perſonal acts only, altogether innocent; the damned only altogether ſinners.

2. Chriſt had in him, even then the utmoſt perfection of all graces and virtues; but the damned, the perfection of ſin and vileneſs.

3. Chriſt's humanity had ſtill union with his God-head; the damned union only with ſin.

4. Now an innocent perſon, perfect in all graces, as really God as man, can better wreſtle with the curſe for ſin, than either ſinful men or angels.

1. While they deſpair, Chriſt hopes. 2. While they blaſpheme, Chriſt ſubmits. 3. While they rage, Chriſt juſtifies God. 4. While they ſink under the burthen of ſin and wrath, Chriſt recovereth by vertue of his worthineſs: Thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thy holy one to ſee corruption. He was God's holy one, and his holineſs prevailed.

So that it follows not, That becauſe Chriſt did undergo the curſe due to our ſins, he therefore muſt have thoſe accidental conſequences which are found to accompany damned ſouls.

3. Object. But the ſcripture ſaith, That the wages of ſin, is everlaſting puniſhment. Depart from me ye curſed into everlaſting

ing fire, prepared for the devil and his angels, Matt. 25.

Anſw. This objection is partly anſwered already, in the anſwer to that foregoing. But further.

1. Conſider, The wages of ſin is death, and puniſhment under the wrath of God. Till thoſe that die the death for ſin, have paid the utmoſt farthing.

2. So then the everlaſtingneſs of the puniſhment lyeth here; if the perſon ſuffering be not able to make amends to juſtice for the ſins for which he ſuffereth; elſe juſtice neither would, nor could, becauſe 'tis juſt, keep ſuch ſtill under puniſhment.

3. The reaſon then why fallen angels, and damned ſouls have an everlaſtingneſs of puniſhment allotted them, is becauſe, by what they ſuffer, they cannot ſatisfy the juſtice of God.

4. The concluſion then is, though the rebukes of God for ſin by death and puniſhment after, be the rebukes of eternal vengeance; yet the eternity of that puniſhment, is for want of merit; could the damned merit their own deliverance, juſtice would let them go.

5. It is one thing therefore to ſuffer for ſin, by the ſtroke of eternal juſtice, and another thing to abide for ever a ſufferer there: Chriſt did the firſt, the damned do the ſecond.

6. His riſing therefore from the dead the third day, doth nothing invalidate his ſufferings, but rather ſheweth the power of his merit. And here I would aſk a queſtion, Had Chriſt Jeſus been more the object of faith, if weakneſs and endleſs infirmity had kept him under the curſe, than by riſing again from the dead, want of merit cauſing the one, ſufficiency thereof cauſing the other?

7. If men will not believe that Chriſt hath removed the curſe, becauſe he is riſen again, they would much more ſtrongly have doubted it, had he been ſtill in the grave. But O amazing darkneſs! to make that an argument, that his ſufferings wanted merit, which to God himſelf is ſufficient proof that he hath purged our ſins for ever. For this man after he had offered up one ſacrifice for ſins for ever, ſat down on the right hand of God.

4. Object. But the ſcripture ſaith, Chriſt is our example, and that is in his very death.

Anſw. Chriſt in his ſufferings and death, is both ſacrifice and example.

1. A ſacrifice: Chriſt our paſſover is ſacrifice for us. And again, he gave himſelf for us, an offering, and a ſacrifice to God for a ſweet ſmelling ſavour. And thus he made reconciliation for iniquity, and brought in everlaſting righteouſneſs, 1 Cor. 5. 8. Epheſ. 5. 1, 2. Dan. 9. 2. 2dly, He was alſo in his ſufferings exemplary, and that in ſeveral particulars. 1. In his meek deportment, while he was apprehended, Iſa. 53. 7. 2. In doing them good that ſought his life, Luke 22. 50, 51. 3. In his praying for his enemies when they were in their out-rage, Luke 23. 34. 4. When he was reviled, he reviled not again; when he ſuffered he threatned not, but committed himſelf to him that judgeth righteouſly.

In theſe reſpects I ſay, he was exemplary, and brought honour to his profeſſion by his good behaviour; and O how beautiful would chriſtianity be in the eyes of men, if the diſciples of our Lord would more imitate him therein!

But what? becauſe Chriſt is our pattern, is he not our paſſover? or, becauſe we ſhould in theſe things follow his ſteps; died he not for our ſins? Thus to conclude, would not only argue thee very erroneous, but ſuch a concluſion would overthrow the goſpel; it being none other but a great ſlight of ſatan, to ſhut out the whole by a part, and to make us blaſphemers, while we plead for holineſs.

Look then upon the death of Chriſt under a double conſideration.

1. As he ſuffered from the hand of God.

2. As he ſuffered from the hand of men.

Now as he ſuffered by God's hand, ſo he ſuffered for ſin; but as he ſuffered from men, ſo he ſuffered for righteouſneſs ſake.

Obſerve then, that as he ſuffered for ſin, ſo no MAN took away his life; but as he ſuffered for righteouſneſs ſake, ſo THEY ſlew him by wicked hands: What is it then? Chriſt muſt needs have ſuffered, and the wiſdom of God had ſo ordained, That thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.

Thus therefore we ought to diſtinguiſh of the cauſes and ends of the death of Chriſt.

Again, as Chriſt ſuffered for ſin, ſo he would neither be taken at man's pleaſure, nor die at man's time.

1. Not at man's pleaſure, and hence it was that they ſo often ſought his life in vain, for his hour was not yet come; to wit, the hour in which he was to be made a ſacrifice for our ſin, John 13. ch. 17. 1, 2. ch. 18. 1, 2.

2. Not at their time; but contrary to all expectation, when the due time was come, he bowed his head and gave up the ghoſt, John 19. 30.

And for this laſt work he had power given him of God, that is, power to die when he would. I have power, ſaid he, to lay down my life, and I have power to take it again: This power never man had before, This made the centurion wonder, and made Pontius Pilate marvel: And indeed well they might, for it was as great a miracle as any he wrought in his life. It demonſtrated him to be the Son of God, Mar. 15. 38, 39. The centurion knowing that according to nature he might have lived longer, concluded therefore that his dying at that inſtant was not, but miraculouſly. And when he ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, truly this man was the Son of God.

And the reaſon why he had power to dye was, that he might offer his offering willingly and at the ſeaſon.

1. Willingly. If his offering be a burnt ſacrifice of the Lord, let him offer a male without blemiſh, he ſhall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord.

2. He muſt offer it at the ſeaſon, thou ſhalt keep this ordinance (the paſſover) in his ſeaſon, Exod. 13. 10.

Now both theſe offerings having immediate reſpect to the offering of the body of Chriſt for ſin (for he came in the room of all burnt ſacrifices) the paſſover was alſo a type of him, Heb. 10. 3, 4, 5, 6. 1 Cor. 5. 7, 8. Therefore, he being now the prieſt as well as ſacrifice, muſt have power and will to offer his ſacrifice with acceptation; and this the ſcripture teſtifieth he did, where it ſaith, In due time Chriſt died for the ungodly. In due time, that is, at the time appointed, at the acceptable time.

Thou muſt therefore, unleſs thou art willing to be deceived, look upon the ſufferings of Chriſt under a double conſideration, and diſtinguiſh between his ſufferings as our example, and his ſuffering for our ſins. And know, that as he ſuffered as our example, ſo he ſuffereth only for righteouſneſs ſake from the hands of wicked men; but as he ſuffered for our ſins, ſo he ſuffered (as being by God reputed wicked) the puniſhment that was due to ſin, even the dreadful curſe of God: Not that Chriſt died two deaths, one after another, but he died at the ſame time upon a double account, for his righteouſneſs ſake from men; for our ſins from the hand of God. And, as I ſaid before, had he only ſuffered for righteouſneſs ſake, death had not ſo amazed him, nor had he been ſo exceeding heavy in the thoughts of it; that had never put him into an agony, nor made him ſweat as it were, great drops of blood. Beſides, when men ſuffer only for righteouſneſs ſake, God doth not uſe to hide his face from them, to forſake them, and make them accurſed: But Chriſt hath delivered us from the curſe of the law, being made a curſe for us.

Object. But if indeed Chriſt hath paid the full price for us by his death, in ſuffering the puniſhment that we ſhould have done: wherefore is the ſcripture ſo ſilent, as not to declare that by his death he hath made ſatisfaction?

Anſw. No man may teach God knowledge, he knoweth beſt how to deliver his mind in ſuch words and terms as beſt agree with his eternal wiſdom, and the conſciences of theſe that are truly deſirous of ſalvation, being over-burdened with the guilt of ſin. Perhaps the word ſatisfaction will hardly be found in the bible; and where is it ſaid in ſo many words, God is diſſatisfied with our ſins? yet 'tis ſufficiently manifeſt, that there is nothing that God hateth but ſin, and ſinners for the ſake of ſin. What meant he by turning Adam out of paradiſe, by drowning the old world, by burning up Sodom with fire and brimſtone from heaven? What meant he by drowning of Pharaoh, by cauſing the ground to ſwallow up Corah and his company, and by his deſtroying Iſrael in the wilderneſs, if not to ſhew that he was diſſatisfied with ſin? That God is alſo ſatisfied, yea, more than ſatisfied by Chriſt's ſufferings, for our ſins, is apparent: For granting that he died for them, as theſe ſcriptures declare, Iſa. 53. 1 Cor. 15. 1, 2, 3, 4. Gal. 1. 4. 1 Cor. 5. 8. 2 Cor. 5. 21. Gal. 3. 13. 1 Pet. 2. 24. chap. 3. 18. 1 John 2. 2. Ch. 3. 16. chap. 4. 14. Revel. 1. 5. chap. 5. 9. Iſa. 49. 4, 5, 6.

It is apparent, becauſe it is ſaid; That God ſmelled in that offering of the body of Chriſt for our ſins, a ſweet ſmelling ſavour. He gave himſelf for us an offering and a ſacrifice to God, for a ſweet ſmelling ſavour.

2. It is apparent, becauſe it is ſaid expreſly, That God for Chriſt's ſake doth now forgive. Be ye kind one to another, tenderhearted, forgive one another, even as God for Chriſt's ſake hath forgiven you.

3. It is apparent that God is ſatisfy'd with Chriſt's blood for our ſins, becauſe he hath declared, that he can juſtify thoſe that believe in, or rely upon that blood for life, in a way of juſtice and righteouſneſs. Being juſtify'd freely by his grace through the redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation thro' faith in his blood, to declare his righteouſneſs for the remiſſion of ſins, that are paſt thro' the forbearance of God. To declare, I ſay, at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus.

Now, I ſay, to object againſt ſuch plain teſtimonies, what is it but,

1. To deny that Chriſt died for ſin; or to conclude, 2. That having ſo done, he is ſtill in the grave: Or, 3. That there is no ſuch thing as ſin: Or, 4. No ſuch thing as ravening juſtice in God againſt it: Or, 5. That we muſt die ourſelves for our ſins: Or, 6. That ſin may be pardoned without a ſatisfaction: Or, 7. That every man may merit his own ſalvation.

But without ſhedding of blood there is no remiſſion, Heb. 9. 22.

To avoid therefore theſe curſed abſurdities, it muſt be granted that Jeſus Chriſt by his death did make ſatisfaction for ſin.

But the word ſatisfaction may not be uſed by the Holy Ghoſt, perhaps for that it is too ſhort and ſcanty a word to expreſs the bleſſedneſs that comes to ſinners by the blood of Chriſt.

1. To make ſatisfaction, amounts to no more than compleatly to anſwer a legal demand for harms and injuries done. Now this when done to the full, leaveth the offender there where he was before he committed the injury. Now if Chriſt had done no more than this, he had only paid our debt, but had not obtained eternal redemption for us.

2. For a full ſatisfaction given by this man for harms done by another, may neither obtain the love of the perſon offended, nor the ſmalleſt gift which the perſon offending hath not deſerved. Suppoſe I owe to this man ten thouſand talents, and another ſhould pay him every farthing, there remaineth over and above, by that compleat ſatisfaction, not one ſingle half-penny for me. Chriſt hath therefore done more than to make ſatisfaction for ſin by his blood. He hath alſo made us kings and prieſts to God and his Father, and we ſhall reign with him for ever and ever.

But take a few more ſcriptures for the proof of the doctrine afore aſſerted.

Firſt, We have redemption through his blood.

1. Redemption from ſin, Eph. 1. 7. 2. Redemption from death, Heb. 2. 14, 15. Hoſ. 13. 14. 3. Redemption from ſatan, Heb. 2. 15. 4. Redemption from the world, Gal. 1. 4. 5. Redemption to God, Rev. 5. 9. 6. Eternal redemption. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

Secondly, We are ſaid alſo to be waſhed in his blood.

1. Our perſons are waſhed; He loved us and waſhed us from our ſins in his own blood, Rev. 1. 5. 2. His blood waſheth alſo our performances, Our robes are waſhed, and made white in the blood of the Lamb.

Thirdly, We are ſaid to be purged by his blood.

1. Purged from ſin before God. When he had by himſelf purged our ſins, he ſat down on the right hand of God. 2. Purged from evil conſciences. How much more ſhall the blood of Chriſt, who thro' the eternal Spirit offered himſelf without ſpot to God; purge your conſcience from dead works, to ſerve the living God?

Fourthly, We are ſaid to be made nigh to God by his blood. But now in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh by the blood of Chriſt.

Fifthly, Peace is ſaid to be made by his blood.

4. Peace with God, Col. 1. 20. 2. Peace of conſcience, Heb. 10. 19, to 23. 3. Peace one with another, Eph. 2. 14.

Sixthly, We are ſaid to be juſtified by his blood. Much more being now juſtified by his blood, we ſhall be ſaved from wrath through him.

Juſtified, that is acquitted.

1. Acquitted before God, Epheſ. 5. 25, 26. 2. Acquitted before angels, Matt. 28. 5. 3. Acquitted by the law, Rom. 3. 21, 22, 23. 4. Acquitted in the court of conſcience, Heb. 9. 14.

Seventhly, We are ſaid to be ſaved by his blood, Rom. 5. 8, 9. Eighthly, We are ſaid to be reconciled by his blood. Col. 1. 20, 21, 22.

Ninthly, We are ſaid to be ſanctified by his blood, Heb. 13. 12.

Tenthly, We are ſaid to be admitted into the holieſt by his blood, Heb. 10. 19.

Eleventhly, We are ſaid to have eternal redemption by his blood, Heb. 9. 12. Yea, laſtly, This blood which was once ſpilt upon the croſs, will be the burden of our ſong in heaven itſelf for ever and ever, Rev. 5. 9.

Now if we be redeemed, waſhed, purged, made nigh to God, have peace with God; if we ſtand juſt before God, are ſaved, reconciled, ſanctified, admitted into the holieſt: if we have eternal redemption by his blood, and if his blood will be the burden of our ſong for ever; Then hath Chriſt paid the full price for us by his death, then hath he done more than made ſatisfaction for our ſins.

Several Demonſtrations more, proving the former Doctrine.

BUT before I conclude this anſwer, I will give you nine or ten more undeniable demonſtrations, to ſatisfy you, if God will bleſs them to you, in the truth of this great doctrine, to wit, That Jeſus Chriſt by what he hath done hath paid the full price to God for the ſouls of ſinners, and obtained eternal redemption for them.

The Firſt Demonſtration.

AND firſt, I begin with his reſurrection: That God that delivered him up unto death, and that made him a curſe for ſin; that God raiſed him up from the dead. But God raiſed him from the dead. Now conſidering, that at his death he was charged with our ſins, and accurſed to death for our ſins: That juſtice that delivered him up for them, muſt have amends made to him, before he acquit him from them; for there can be no change in juſtice. Had he found him in our ſins in the grave, as he found him in them upon the tree, (for he had them in his body on the tree, 1 Pet. 2. 24.) he had left him there as he left him upon the tree: Yea, he had as ſurely rotted in the grave, as ever he died on the tree. But when he viſited Chriſt in the grave, he found him a holy, harmleſs, undefiled, and ſpotleſs Chriſt, and therefore he raiſed him up from the dead. He raiſed him up from the dead, having looſed the pains of death; becauſe it was not poſſible that he ſhould be holden of it.

Queſt. But why not poſſible now to be holden of death?

Anſ. Becauſe the cauſe was removed. Sin was the cauſe, he died for our ſins, he gave himſelf for our ſins; theſe ſins brought him to death; But when God that had made him a curſe for us, looked upon him into the grave, he found him there without ſin, and therefore looſed the pains of death; for juſtice ſaith, This is not poſſible becauſe not lawful, that he who lieth ſinleſs before God, ſhould be ſwallowed up of death; therefore he raiſed him up.

Queſt. But what did he do with our ſins? for he had them upon his back.

Anſ. It is ſaid he took them away: Behold the Lamb of God that taketh away the ſins of the world. It is ſaid he put them away. Now once in the end of the world hath he appeared to put away ſin by the ſacrifice of himſelf: That is, by the merit of his undertaking he brought into the world, and ſet before the face of God ſuch a righteouſneſs, that out-weigheth, and goeth far beyond that ſin; and ſo did hide ſin from the ſight of God: Hence, he that is juſtified, is ſaid to have his ſins hid and covered, Bleſſed is the man whoſe tranſgreſſions are forgiven, and whoſe ſin is covered, covered with the righteouſneſs of Chriſt. I ſpread my ſkirt over thee, and covered thy nakedneſs, thy ſins, Chriſt Jeſus therefore, having by the infiniteneſs of his merit, taken away, put away, or hidden our ſins from the face of God, therefore he raiſed him up from the dead.

You find in that 16th of Leviticus mention made of two goats, one was to be ſlain for a ſin-offering, the other to be left alive: The goat that was ſlain, was a type of Chriſt's death, the other of his merit. Now this living goat, he carried away the ſins of the people into the land of forgetfulneſs. And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions, in all their ſins, putting them upon the head of the goat, and ſhall ſend him away by the hands of a fit man into the wilderneſs, and the goat ſhall bear upon him all their iniquities unto a land not inhabited. Thus did Jeſus Chriſt bear away by the merit of his death, the ſins and iniquities of them that believe; wherefore, when God came to him in the grave, he found him holy and undefiled, and raiſed him up from the dead.

And obſerve it, As his death was for our ſin, ſo his riſing again was for our diſcharge: For both in his death and reſurrection he immediately reſpected our benefits; he died for us, he roſe from the dead for us. He was delivered for our offences, and was raiſed again for our juſtification. By his death he carried away our ſins, by his riſing he brought to us juſtifying righteouſneſs.

There are five circumſtances alſo attending his reſurrection, that ſhew us how well pleaſed God was with his death.

1. It muſt be ſolemnized with the company, attendance and teſtimony of angels, Matt. 28. 1, to 7. Luke 24. 3, to 7. John 20. 11, 12. 2dly, At or juſt upon his reſurrection, the graves, where many of the ſaints, for whom he died, lay aſleep, did open, and they followed the Lord in full triumph over death. The graves were opened, and many bodies of ſaints which ſlept aroſe, and came out of their graves after his reſurrection, and went into the holy city, and appeared unto many.

Theſe ſaints coming out of their graves after him; what a teſtimony is it, that he, for them, had taken away ſin, and deſtroyed him that had the power of death: yea, what a teſtimony was it that he had made amends to God the Father, who granted him at his reſurrection, to have preſently out of the grave, Of the price of his blood, even the bodies of many of the ſaints which ſlept. He was declared to be the Son of God with power by the Spirit of holineſs, and the reſurrection from the dead. It ſaith not by his reſurrection, though that be true; but by the reſurrection, meaning the reſurrection of the bodies of the ſaints which ſlept, becauſe they roſe by virtue of his blood; and by that he was with power declared to be the Son of God. They I ſay were part of his purchaſe, ſome of them for whom Chriſt died: Now for God to raiſe them, and that upon, and by vertue of his reſurrection, what is it but an open declaration from heaven, that Chriſt by his death hath made amends for us, and obtained eternal redemption for us?

3dly, When he was riſen from the dead, God, to confirm his diſciples in the faith of the redemption that Chriſt had obtained by his blood, brings him to the church, preſents him to them alive, ſhews him openly, ſometimes to two or three, ſometimes to eleven or twelve, and once to above five hundred brethren at once, Acts 1. 3. chap. 10. 40. Luke 24. 13, 14, 15, 16. John 20. 19. chap. 21. 1, 2, 3, &c. 1 Cor. 15. 3, 4, 5, 6, 7, 8.

4thly, At his reſurrection, God gives him the keys of hell and of death, Rev. 1. 16, 17. Hell and death are the effects and fruits of ſin. The wicked ſhall be turned into hell, and the wages of ſin is death. But what then are ſinners the better for the death and blood of Chriſt? O! they that dare venture upon him are much the better, for they ſhall not periſh unleſs the Saviour will damn them; for he hath the keys of hell and of death. Fear not, ſaith he, I am not the firſt, and the laſt, I am he that liveth and was dead, and behold, I am alive for evermore, and have the keys of hell and death. Theſe were given him at his reſurrection, as if God had ſaid, My Son thou haſt ſpilt thy blood for ſinners, I am pleaſed with it, I am delighted in thy merits, and in the redemption which thou haſt wrought, in token hereof, I give thee the keys of hell and of death: I give thee all power in heaven and earth, ſave who thou wilt, deliver who thou wilt, bring to heaven who thou wilt.

5thly, At Chriſt's reſurrection, God bids him aſk the heathen of him, with a promiſe to give him the uttermoſt parts of the earth for his poſſeſſion. This ſentence is in the ſecond pſalm, and is expounded by Paul's interpretation of the words before, to be ſpoken to Chriſt at his reſurrection. Thou art my Son, this day have I begotten thee. I have begotten thee, that is, ſaith Paul, from the dead.

He hath raiſed up Jeſus again, as it is alſo written in the ſecond pſalm, Thou art my Son, this day have I begotten thee. Now mark at his raiſing him from the dead, be bids him aſk, Ask of me, and that the heathen: As if God had ſaid, My Son, thy blood hath pacified and appeaſed my juſtice; I can now in juſtice for thy ſake, forgive poor mortals their ſin; Ask them of me, Ask them though they be heathens, and I will give them to thee, to the utmoſt ends of the earth. This is then the firſt demonſtration to prove that Jeſus Chriſt by what he hath done, hath paid full price to God for the ſouls of ſinners, and obtained eternal redemption for them; namely, his being raiſed again from the dead.

The Second Demonſtration.

SEcondly, A ſecond thing that demonſtrateth this truth, is, That he aſcended, and was received up into heaven. So after the Lord had ſpoken to them, he was received up into heaven.

This demonſtration conſiſteth of two parts.

1. Of his aſcending. 2. Of his being received.

Firſt, For his aſcending. He is aſcended on High, Eph. 4. 8.

This act of aſcending anſwereth to the high-prieſt under the law, who, after they had killed the ſacrifice, he was to bring the blood into the moſt holy place, to wit, the inner temple, the way to which, was aſcending or going up.

Now conſider the circumſtances that attended his aſcending, when he went to carry his blood to preſent it before the mercy-ſeat: and you will find, they all ſay amends is made to God for us.

1. At this, He is again attended, and accompanied with angels, Act 1. 10, 11.

2. He aſcended with a ſhout, and with the ſound of a trumpet, with ſing praiſes, ſing praiſes, ſing praiſes, Pſal. 47. 5, 6.

3. The enemies of man's ſalvation are now tyed to his chariot-wheels. When he aſcended on High, he led captivity captive; that is, he led death, devils, and hell, and the grave, and the curſe, captive, for theſe things were our captivity. And thus did Deborah propheſy of him, when ſhe cried, Ariſe Barak, and lead thy captivity captive, thou Son of Abinoam. And David alſo foreſaw when he ſaid, Thou haſt aſcended on high, thou haſt led captivity captive.

4. The apoſtles muſt be the beholders of his going up, and muſt ſee the cloud receive him out of their ſight, Acts 1. 11, 12.

The conſideration of theſe things ſtrongly inforceth this concluſion, That he hath ſpoiled what would have ſpoiled us, had he had not by his blood-ſhed taken them away. And I ſay, for God to adorn him with all this glory in his aſcenſion; Thus to make him ride conqueror up into the clouds; Thus to go up with ſound of trumpet, with ſhout of angels, and with ſongs of praiſes: and let me add, to be accompanied alſo with thoſe that roſe from the dead after his reſurrection, who were the very price of his blood. This does greatly demonſtrate, That Jeſus Chriſt by what he hath done, hath paid a full price to God for the ſouls of ſinners, and obtained eternal redemption for them; he had not elſe rid thus in triumph to heaven.

2. I come now to his being received: He was received up into heaven. The High-prieſt under the law, when he aſcended into the holieſt, he was there to offer the blood; which holieſt was the type of heaven, Exodus 19. 10, 11. Heb. 9. 24. But becauſe the ſacrifices under the law, could not make them that did the ſervice perfect, as pertaining to the conſcience; therefore they were to ſtand, not to ſit; to come out again, not tarry there. For it is not poſſible that the blood of bulls and goats, ſhould take away ſin; wherefore, when he cometh into the world, he ſaith, Sacrifices and offerings thou wouldſt not, but a body haſt thou prepared me. In burnt offerings and ſacrifices for ſin thou haſt had no pleaſure. Then ſaid he, Lo, I come (in the volume of thy book it is written of me) to do thy will, O God.

Chriſt therefore in his entering into heaven, did it, as High-prieſt of the church of God: Therefore neither did he go in without blood. Wherefore, when he came to be an High-prieſt of good things to come, by a greater and more perfect tabernacle,

nacle, not made with hands; that is to ſay, not of this building, neither by the blood of bulls and goats, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

He entered in having obtained, or becauſe he obtained eternal redemption for us; but to paſs that:

Conſider ye now alſo thoſe glorious circumſtances that accompany his approach to the gates of the everlaſting habitation.

1. The everlaſting gates are ſet, yea, bid ſtand open. Be ye open ye everlaſting doors, and the King of glory ſhall come in. This King of glory is Jeſus Chriſt, and the words are a prophecy of his glorious aſcending into the heavens, went he went up as the High-prieſt of the church, to carry the price of his blood into the holieſt of all. Lift up your heads, O ye gates, even lift them up, ye everlaſting doors, and the King of glory ſhall come in.

2dly, At his entrance he was received, and the price accepted which he paid for our ſouls. Hence it is ſaid, he entered in by his blood; that is, by the merit of it. To receive, is an act of complacency and delight, and includeth well-pleaſedneſs in the perſon receiving, who is God the Father: And conſidering that this Jeſus, now received, is to be received upon our account, or as undertaking the ſalvation of ſinners: (for he entered into the heavens for us) it is apparent that he entered thither by virtue of his infinite righteouſneſs, which he accompliſhed for us upon the earth.

3dly, At his reception, he received glory, and that alſo for our encouragement. God raiſed him up, and gave him glory, that our faith and hope might be in him.

He gave him glory, as a teſtimony, that his undertaking the work of our redemption was accepted of him.

1. He gave glory; firſt to his perſon, in granting him to ſit at his own right hand, and this he had, I ſay, for, or upon the account of the work he accompliſhed for us in the world; When he had offered up one ſacrifice for ſins, for ever, he ſat down on the right hand of God, and this by God's appointment. Sit thou at my right hand. This glory is the higheſt; it is above all kings, princes and potentates in this world; it is above all angels, principalities and powers in heaven. He is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made ſubject unto him.

2. He gave glory to his name, to his name, JESUS; that name being exalted above every name. He hath given him a name above every name, that at the name of Jeſus, every knee ſhould bow, of things in heaven, and things on earth, and things under the earth, and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father, Phil. 2.

This name is ſaid (in another place) to be a name above every name that is named, not only in this world, but in that alſo which is to come.

But ſhould [JESUS] have been ſuch a name, ſince he undertook for ſinners; had this undertaker failed in his work, if his work had not been accepted with God, even the work of our redemption by his blood? No verily, it would have ſtunk in the noſtrils both of God and man, it would have been the moſt abhorred name: but JESUS is the name; JESUS, he was called in order to his work. His name ſhall be called JESUS, for he ſhall ſave; he was ſo named of the angel, before he was conceived in the womb; and he goeth by that name now he is in heaven: By the name Jeſus, Jeſus of Nazareth, becauſe he once dwelt there. This name, I ſay, is the higheſt name, the everlaſting name: the name that he is to go by, to be known by, to be worſhipped by, to be glorified by; yea, the name by which alſo moſt glory ſhall redound to God the Father. Now what is the ſignification of this name, but SAVIOUR? This name he hath therefore, for his works ſake; and becauſe God delighted in his undertaking, and was pleaſed with the price he had paid for us; therefore the divine Majeſty hath given him it, hath made it high, and hath commanded all angels to bow unto it. Yea it is the name in which he reſteth, and by which he hath magnified all his attributes.

1. This is the name by which ſinners ſhould go to God the Father.

2. This is the name through which they obtain forgiveneſs of ſins and ANY thing. If you aſk any thing in my name, I will do it, John 14.

3. This is the name through which our ſpiritual ſervices and ſacrifices are accepted, and by which an anſwer of peace is returned into our boſoms, 1 Pet. 2. But more of this anon.

4. At THIS name, devils tremble; at THIS name, angels bow the head; at THIS name, God's heart openeth; at THIS name, the godly man's heart is comforted: THIS name, none but devils hate it, and none but thoſe that muſt be damned deſpiſe it; No man ſpeaking by the Holy Ghoſt calls Jeſus accurſed, or accounteth him ſtill dead, and his blood ineffectual to ſave the world.

3dly, He hath alſo given him the glory of office.

1. He is there a Prieſt for ever, intercepting betwixt the divine preſence, and all that hate us, by his blood; ſin, ſatan, death, hell, the law, the grave, or the like, cannot be heard, if his blood be pre-

ſented to God, as the atonement for us: This is called the blood of ſprinkling which ſpeaks better things than the blood of Abel. By this blood he entered into heaven, by this blood he ſecureth from wrath, all that come unto God by him: But ſhould his blood have had a voice in heaven to ſave withal, had it not merited firſt, even in the ſhedding of it, the ranſom, and redemption of ſouls? 'Tis true, a man whoſe blood cannot ſave, may with Abel's, cry out for vengeance and wrath on the head of him that ſheds it, but THIS blood ſpeaks for better things, this blood ſpeaks for ſouls, for ſinners, for pardon. Having obtained eternal redemption for us.

2. He is there a fore-runner for us. Whither the fore-runner is for us entered, even Jeſus. This office of harbinger, is diſtinct from, though it comes by virtue of his prieſtly office; therefore they are both mentioned in the text. Whither the fore-runner, is for us entered, even Jeſus, made an high-prieſt for ever, after the order of Melchiſedec. He is therefore our fore-runner, by virtue of his prieſthood, his blood giveth worth to all he does.

In this office of harbinger, or fore-runner, he prepareth for believers their dwelling-places in the heavens; their dwelling-places, according to their place, ſtate, calling, ſervice, or work, in his body the church: In my father's houſe, ſaith he, are many manſions; if it were not ſo, I would have told you: I go to prepare a place for you.

This is that is mentioned in the 47th Pſalm. He ſhall chuſe our inheritance for us, the excellency of Jacob whom he loved. But ſhould he have had power to chooſe our inheritance for us, to prepare our dwelling-places; ſhould he have power to give, even heaven itſelf, to a company of poor men, had he not in the firſt place obtained by his blood the deliverance of our ſouls from death.

3. He is there a prophet for us, by which office of his, he hath received to communicate the whole will of the eternal God, ſo far as is fit for us to know in this world, or in that which is to come. Hence he is called the prophet of the church. The Lord ſhall raiſe you up a prophet, and this is of a truth that prophet that ſhould come into the world. But this office he hath alſo now in heaven, by vertue of the blood he ſhed for us upon earth. Hence the New Teſtament is called, The New Teſtament in his blood; and his blood is ſaid to be the blood of the everlaſting covenant, or teſtament: yea ſuch vertue doth his blood give to the New Teſtament or covenant of grace, as that ſevered from that it is nothing worth; for a teſtament is of force after men are dead, otherwiſe it is of no ſtrength at all while the teſtator liveth. So that every word of God, which he hath by Chriſt given to us for our everlaſting conſolation, is dipt in blood, is founded in blood, and ſtands good to ſinners, purely (I mean with reſpect to merit) upon the account of blood, or becauſe his blood that was ſhed for us on the croſs, prevailed for us for the remiſſion of our ſins. Let no man think to receive any benefit by Chriſt's prophetical office; by any of the good words of grace, and forgiveneſs of ſins that are ſprinkled up and down in the New Teſtament; That looketh not for that good to come to him for the ſake of that blood by which this teſtament is eſtabliſhed: For neither was the firſt teſtament dedicated without blood, for when Moſes had ſpoken every precept to all the people according to the law, He took the blood of calves, and of goats with water, and ſcarlet wool, and hyſop, and ſprinkled both the book and all the people, ſaying, This is the blood of the teſtament which God hath enjoyned unto you.

The prophetical office of Chriſt ſtandeth of two parts: Firſt, in promiſes of grace; Secondly, in directions of worſhip; but neither is this laſt, to wit, the doctrine of worſhip, or our ſubjection to that worſhip, of any value, any further than as ſprinkled alſo with his blood: For as in the firſt teſtament, the tabernacle and all the veſſels of the miniſtry were ſprinkled with blood (and it was neceſſary that ſo it ſhould be) ſo the heavenly things themſelves muſt be alſo purified with ſacrifices, but yet with better ſacrifice than theſe; for now, not Moſes, but Chriſt, doth ſprinkle, not with blood of calves, but with his own blood, neither as entered into places made with hands, but from heaven doth Jeſus ſprinkle all that doctrine of worſhip, and ſubjection of his ſaints thereto, which is of his own inſtituting and commanding, Heb. 9. 23, 24, 25, 26.

4. He hath received there the office of a king, by which he ruleth in the church, and over all things for her ſake. The government is laid upon his ſhoulders; the Lord God hath given him the throne of his father David. Hence it is that he ſaith, All power is given me in heaven and earth, but now this kingly office he hath it by his blood, becauſe he humbled himſelf to death, therefore God hath highly exalted him, and given him the higheſt name. And hence again he is called a LAMB upon the throne. In the midſt of the throne and of the four beaſts, and in the midſt of the elders ſtood a Lamb as it had been ſlain, having ſeven horns; a demonſtration of kingly power. But mark he was a Lamb upon the throne, he had his horns as a Lamb. Now by LAMB, we are to underſtand, not only his meek and ſweet diſpoſition, but his ſacrifice; for he was as a Lamb to be ſlain and ſacrificed; and ſo his having a thron and ſeven horns as a Lamb, giveth us to underſtand, that he obtained this dignity

of king by his blood. When he had by himſelf purged our ſins, he ſat down on the right hand of the majeſty in the heavens. When he had offered up one ſacrifice for ſins for ever, he ſat down on the right hand of God.

Now put all theſe together, to wit, his reſurrection from the dead, his aſcenſion, and his exaltation to office, and remember alſo that the perſon thus exalted, is the ſame Jeſus of Nazareth that ſometime was made accurſed of God for ſin, and alſo that he obtained this glory by vertue of the blood that was ſhed for us; and it muſt unavoidably follow, That Jeſus Chriſt by what he hath done, hath paid full price to God for ſinners, and obtained eternal redemption for them.

The Third Demonſtration.

BUT to proceed: A third demonſtration that Jeſus Chriſt by what he hath done, hath paid full price to God for ſinners, and obtained eternal redemption for them, is, becauſe he hath received for them the holy Spirit of God.

This Jeſus hath God raiſed up, whereof, ſaid Peter, we are all witneſſes. Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth that which ye now ſee and hear.

The receiving of the Holy Ghoſt at the hand of the Father, who had bruiſed him before for the tranſgreſſions of his people: The receiving of it, I ſay, upon his reſurrection, and that to give them for whom (juſt before) he had ſpilt his blood to make an atonement for their ſouls; argueth, that the divine majeſty found reſt and content in that precious blood, and found it full price for the ſinners for whom he ſhed it.

And if you conſider the neceſſity of the giving of this good Spirit to men, and the benefit that they receive by his coming upon them, you will ſee yet more into the truth now contended for.

Firſt, Then of the neceſſity of giving this good Spirit.

Secondly, And then of the benefit which we receive at his coming.

Firſt, Of the neceſſity of its being given.

1. Otherwiſe Jeſus could never have been proved to be the Saviour; for the promiſe was, that Meſſias ſhould have the Spirit given him; given him to communicate. As for me, this is my covenant with them, ſaith the Lord, my Spirit which is upon thee, and my words which I have put in thy mouth (meaning the redeemer, ver. 20.) ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, from henceforth and for ever.

Here is the promiſe of the Spirit to be given to Chriſt, and by him to his ſeed for ever. And this was ſignified long before in the anointing of Aaron and his Sons. And thou ſhalt anoint Aaron and his Sons, and conſecrate them.

This Spirit Jeſus promiſed to ſend unto his, at his exaltation on the right hand of God. The Spirit, I ſay, in the plentiful pourings of it out. True, the church in all ages had ſomething of it by vertue of the ſuretyſhip of the Lord Jeſus; but this in compariſon of what was to come into the church after his reſurrection, is not reckoned a pouring forth, therefore pourings forth thereof are reſerved to the time of the aſcenſion and exaltation of this Jeſus. I will pour out of my Spirit in THOSE days.

Hence Jeſus reſerves it till his going away, and 'tis expreſly ſaid, the Holy Ghoſt was not yet given, becauſe Jeſus was not yet glorified. Accordingly did the apoſtles wait after his reſurrection for the pouring forth of the Holy Ghoſt, and at the ſet time did receive it, by the giving of which he declared himſelf to be the Son of God and Saviour of the world, John 14. 26. chap. 15. 26. chap. 16. 7. Acts 1. 4, 5. Joel 2. 28. Acts 2. 16, 17. John 7. 39. Rom. 1. 4.

2. Without the giving of the Holy Ghoſt there had wanted a teſtimony that his goſpel was the goſpel of Meſſias. Moſes his miniſtration was confirmed by ſigns and wonders and mighty deeds, both in Egypt, in the wilderneſs, and at the red ſea; wherefore 'twas neceſſary that the doctrine of redemption by blood, which is the doctrine of the goſpel of this Jeſus, ſhould be alſo confirmed with ſigns following. Hence both himſelf and apoſtles did as frequently work miracles and do mighty deeds, as his miniſters now do preach: which ſigns and miracles, and wonders, confirmed their doctrine, through themſelves, both maſter and ſcholar was (in appearance the moſt conſiderable) mean: yea, they by the means of the Holy Ghoſt, have ſo ratified, confirmed, and ſettled the goſpel in the world, that no philoſopher, tyrant or devil hath been able hitherto to move it out of its place. He confirmed the word with ſigns following.

3. As the giving of the Holy Ghoſt was neceſſary thus; ſo was it neceſſary alſo to ſtrengthen them that were intruſted with his goſpel.

1. To preach it effectually. 2. To ſtand to it boldly. 3. And to juſtify it to be the doctrine of Meſſias incontroulably.

1. To preach it effectually; in demonſtration of the Spirit.

2. To ſtand to it boldly: then Peter filled with the Holy Ghoſt, ſaid: And they ſaw the boldneſs of Peter and John.

3. To juſtify the doctrine incontroulably. I will give you a mouth and wiſdom which all you adverſaries ſhall not be able to reſiſt or gainſay. And they were not able to reſiſt the wiſdom and Spirit by which he ſpake.

Now, I ſay that God ſhould give the Holy Ghoſt to Jeſus to confirm this goſpel, redemption from ſin by his blood; what is it but that by his blood he hath paid full price to God for ſinners, and obtained eternal redemption for them?

But again, the benefit which we receive at the coming of the Holy Ghoſt, doth more demonſtrate this truth; hath Chriſt purchaſed ſinners, and are they the price of his blood? Yes, But how doth that appear? Why, becauſe by the Holy Ghoſt which he hath received to give us, we are fitted for the inheritance which by his blood is prepared for us.

1. By the Spirit of God we are quickned, and raiſed from a ſtate of ſin, but that we could not be, were it not that an atonement is made for us firſt, by the blood of Chriſt our Saviour. This is true; for they that are quickned by the Holy Ghoſt, are quickned by it through the word of the goſpel which offereth juſtification to ſinners through faith in his blood: yea, we are ſaid to be quickned together with him, dead and riſen with him: yet ſo as by the Spirit of God.

2. We are not only quickned by the Holy Ghoſt, but poſſeſſed therewith; it is given to dwell in our hearts. Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts; which Spirit is alſo our earneſt for heaven, until the redemption of the purchaſed poſſeſſion; that is, until our body which is the purchaſed poſſeſſion, be redeemed alſo out of the grave by the power of the ſame mighty Spirit of God, Epheſ. 1. 13, 14.

3. By this holy Spirit we are made to believe, Rom. 15. 13.

4. By this holy Spirit we are helped to pray and call God Father.

5. By this holy Spirit we are helped to underſtand and apply the promiſes.

6. By this holy Spirit the joy of heaven, and the love of God is ſhed abroad in the hearts of the ſaved.

7. By this holy Spirit we are made to wait for the hope of righteouſneſs by faith, that is, to ſtand faſt through our Lord Jeſus in the day when he ſhall judge the world.

And all this is the fruit of redemption by blood: of redemption by the blood of Chriſt.

This is yet further evident,

1. Becauſe the work of the Spirit is to lead us into the ſayings of Chriſt; which, as to our redemption from death, are ſuch as theſe. I lay down my life, that you may have life. I give my life a ranſom for many; And the bread which I will give is my fleſh, which I will give for the life of the world. 2. Becauſe the Spirit in the wiſdom of heaven, is not counted a ſufficient teſtimony on earth, but as joined with the blood of Chriſt. There are three that bear witneſs on earth, the Spirit, the water, and the blood. Theſe are the witneſſes of God. The Spirit, becauſe it quickneth; the blood, becauſe it hath merited; and the water, to wit, the word, becauſe by that, we are clean, as to life and converſation, 1 John 5. 8. Epheſ. 5. 26. Rom. 8. 16. Pſal. 119. 9. 3. Becauſe, as by the Spirit, ſo we are ſanctified by faith in the blood of Jeſus, Heb. 13. 12. 4. Becauſe when moſt full of the Spirit, and when that doth work moſt mightily in us, we are then moſt in the belief, and admiring apprehenſions of our deliverance from death by the blood of Jeſus, Rev. 15. chap. 5. 9. 5. The Holy Ghoſt breatheth no where, ſo as in the miniſtry of this doctrine, this doctrine is ſent with the Holy Ghoſt from heaven; yea, as I have hinted, one of the great works of the Holy Ghoſt under the Old Teſtament, was to teſtify of the ſufferings of Chriſt, and the glory that ſhould follow.

Put all theſe things together and ſee, if Jeſus Chriſt by what he hath done, hath not paid full price to God for ſinners; if he hath not obtained eternal redemption for them.

The Fourth Demonſtration.

THAT Jeſus Chriſt by what he hath done, hath paid full price to God for ſinners, and obtained eternal redemption for them, is evident, if you conſider how the preaching thereof hath been from that time to this a mighty conqueror over all kind of ſinners. What nation, what people, what kind of ſinners have not been ſubdued by the preaching of a crucified Chriſt? He upon the white horſe with his bow and his crown hath conquered, doth conquer, and goeth forth yet conquering and to conquer: And I, ſaith he, if I be lifted up from the earth, will draw all men unto me: But what was it to be lifted up from the earth? Why, It may be expounded by that ſaying: As Moſes lifted up the ſerpent in the wilderneſs, ſo muſt the Son of man be lifted up, that whoſoever believeth in him, might not periſh but have everlaſting life.

He was then lifted up, when he was hanged upon a tree between the heavens and the earth as the accurſed of God for us. The revelation of this, it conquers all nations, tongues and people. And they ſang a new ſong, ſaying, thou art worthy to take the book and to open the ſeals thereof, for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation: Hence the apoſtle Paul choſe, above all doctrines, to preach up a crucified Chriſt, and reſolved ſo to do: For I determined, ſaith he, not to know any thing among you, ſave Jeſus Chriſt and him crucified.

1. The doctrine of forgiveneſs of ſin

conquered his very murderers. They could not withſtand the grace; thoſe bloody ones, that would kill him whatever it coſt them, could ſtand no longer, but received his doctrine, fell into his boſom, and obtained the ſalvation which is in Chriſt Jeſus. They ſhall look upon him whom they have pierced, and mourn for him, as one mourneth for his only ſon, and they ſhall be in bitterneſs for him, as one is in bitterneſs for his firſt-born. Now was the ſcripture eminently fulfilled, when the kindneſs of a crucified Chriſt, broke to pieces the hearts of them that had before been his betrayers and murderers. Now was there a great mourning in Jeruſalem; now was there wailing and lamentation mixed with joy and rejoicing.

2. Though Paul was mad, exceeding mad againſt Jeſus Chriſt of Nazareth, yea, though he was his avowed enemy, ſeeking to put out his name from under heaven: Yet the voice from heaven (I am Jeſus, &c.) I am the Saviour; how did it conquer him, make him throw down his arms, fall down at his feet, and accept of the forgiveneſs of ſins freely by grace, through redemption by faith in his blood.

3. They at Samaria, though before Philip preached to them, worſhipped and admired the devil in Magus, yet when they believed Philip's preaching of Chriſt unto them, and forgiveneſs of ſins through faith in his name, great joy was amongſt them, and they were baptized both men and women, Acts 8. He preached, ſaith the text, the things concerning the kingdom of God, and the name of Jeſus Chriſt; that is, all the bleſſings of life, through the name of Jeſus Chriſt; for he is the mediator, and without his blood come no ſpiritual bleſſings to men.

4. How was the ſturdy jailer overcome by a promiſe of forgiveneſs of ſins by faith in Jeſus Chriſt. It ſtopt his hand of ſelf-murder, it eaſed him of the gnawings of a guilty conſcience, and fears of hell-fire, and filled his ſoul with rejoicing in God. Acts 16. 30, to 34.

5. How were thoſe that uſed curious arts, that were next to, if not, witches indeed: I ſay, how were they prevailed upon, and overcome by the word of God; which is the goſpel of good tidings through faith in the blood of Chriſt? Acts 19. 17, 18.

6. How were the Epheſians, who were ſometimes far from God: how, I ſay, were they made nigh by the blood of Chriſt, Epheſ. 2. 13.

7. The Coloſſians, though ſometimes dead in their ſins, yet how were they quickned by God, through the forgiveneſs of all their treſpaſſes, and they had that through his blood, Col. 2. 13. chap. 1. 14.

What ſhall I ſay, no man could as yet ſtand before, and not fall under the revelation of the forgiveneſs of ſins through a crucified Chriſt; as hanged, as dying, as accurſed for ſinners; he draws all men unto him, men of all ſorts, of all degrees.

Shall I add, how have men broken through all difficulties to Jeſus, when he hath been diſcovered to them! neither lions, nor fires, nor ſword, nor famine, nor nakedneſs nor peril; neither death nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord, Rom. 8. 35, 36, 37, 38, 39.

The Fifth Demonſtration.

THAT Jeſus Chriſt by what he hath done, hath paid full price to God for ſinners, and obtained eternal redemption for them, is evident, by the peace and holineſs, that by that doctrine poſſeſſeth men ſouls: The ſouls of men awakened, and that continue ſo. By awakened men, I mean ſuch as through the revelation of their ſin and miſery, groan under the want of Jeſus to ſave them, and that continue ſenſible, that they needs muſt periſh if his benefits be not beſtowed upon them.

For otherwiſe the goſpel miniſtreth neither peace nor holineſs to any of the ſouls of the ſons of men; that is to ſay, not ſaving peace and holineſs. ☞ The goſpel of grace and ſalvation, is above all doctrines the moſt dangerous, if in word only it be received by graceleſs men: If it be not attended with a revelation of mens need of a Saviour; if it be not accompanied in the ſoul by the power of the Holy Ghoſt. For ſuch men as have only the notions of it, are of all men liable to the greateſt ſins, becauſe there wanteth in their notions, the power of love, which alone can conſtrain them to love Jeſus Chriſt. And this is the reaſon of theſe ſcriptures. They turn the grace of God into wantonneſs; They turn the grace of our God into laſciviouſneſs.

For ſome when they hear of the riches of grace through Chriſt, that hearing not being attended with the faith and love which is in Chriſt Jeſus; thoſe men receive the notions of this good doctrine, only to cloak their wickedneſs, and to harden themſelves in their villainies.

Others when they hear, being leavened before with the leaven of ſome other doctrine, ſome doctrine of the righteouſneſs of the world, or doctrine of devils; forthwith make head againſt, and ſpeak evil of the bleſſed doctrine; and becauſe ſome that profeſs it, are not cleanſed from their filthineſs of fleſh and ſpirit, and do not perfect holineſs in the fear of God: Therefore others conclude that all that profeſs it are ſuch, and that the doctrine itſelf tendeth to encourage, or at leaſt, to tolerate licentiouſneſs, as they imagined and affirmed of Paul, that he ſhould ſay, Let us do evil, that good may come.

The ground of that wicked concluſion of theirs, was, becauſe he by the allowance of God affirmed, That as ſin had reigned unto death, ſo grace reigned unto life in a way of righteouſneſs by Jeſus Chriſt our Lord. Nay then, ſays the adverſary, we may be as unholy as we will, and that by the doctrine you preach: For if where ſin abounds, grace abounds more, the conſequence of a wicked life, is but the heightening, advancing, and magnifying of grace. But what ſaith the apoſtle? my concluſions are true, That grace doth reign above ſin, but to ſay, let us therefore ſin, that man's damnation is juſt: becauſe ſuch an one abuſeth, and maketh the moſt deviliſh uſe of the bleſſedeſt doctrine that ever was heard of in the world among men. Beſides it is evident that ſuch know not the power thereof; nor have felt or ſavoured its bleſſedneſs; for where this goſpel cometh in truth, it naturally produceth peace and holineſs.

1. Peace. He is our peace, he is the prince of peace, he giveth peace in his high places.

This word peace hath in it a double reſpect.

1. It reſpecteth God; He hath made peace by the blood of his croſs; that is, he hath made peace for us with God, having appeaſed the rigour of his law, and ſatisfied juſtice for us. Hence it is ſaid: The peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds thro' Chriſt Jeſus: The peace of God, that is, the doctrine of reconciliation by Chriſt's being made to be ſin for us, That ſhall keep the heart, that is, from deſpair or fainting under apprehenſions of weakneſs and juſtice: But yet, this peace of God cannot be apprehended, nor be of any comfort to the heart, but as the man looks for it through Chriſt Jeſus. Therefore that clauſe is added, through Chriſt Jeſus: For he is peace-maker, it is he that reconcileth us to God in the body of his fleſh through death; for by his doing and ſuffering he preſented God with everlaſting righteouſneſs for ſinners. Upon this we have peace with God. Hence Chriſt is called king of righteouſneſs firſt; firſt being by interpretation king of righteouſneſs, and after that alſo king of Salem, which is king of peace. For he could not make peace with God, betwixt us and him, but by being firſt the Lord of righteouſneſs, the Lord our righteouſneſs; But having firſt compleated righteouſneſs, he then came and preached peace, and commanded his ambaſſadors to make proclamation of it to the world, 2 Cor. 5. 19, 21. For it was want of righteouſneſs that cauſed want of peace: Now then righteouſneſs being brought in, it followeth that he hath made peace. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Having aboliſhed in his fleſh the enmity, even the law of commandments, contained in ordinances, for to make in himſelf of twain one new man, ſo making peace, and that he might reconcile both unto God, in one body by the croſs, having ſlain the enmity thereby, and came and preached peace to you that were afar off, and to them that were nigh; for through him we both have acceſs, by one Spirit unto the Father.

2dly, This word Peace reſpecteth our inward quietneſs of heart which we obtain, by beholding this reconciliation made by Chriſt, with God, for us. Being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt. The God of peace fill you with all joy and peace in believing.

This Peace is expreſſed diverſly.

1. Sometimes it is called quietneſs; for it calms the ſoul from thoſe troublous fears of damning, becauſe of ſin. And the work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs and aſſurance for ever. 2. Sometimes it is called boldneſs; for by the blood of Chriſt a man hath encouragement to approach unto God. Having, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us through the vail, that is to ſay, his fleſh. 3. It is ſometimes called confidence; becauſe by Jeſus Chriſt we have not only encouragement to come to God, but confidence; that if we aſk any thing according to his will, he not only heareth, but granteth the requeſt which we put up to him. In whom we have boldneſs and acceſs, with confidence, by the faith of Jeſus. 4. Sometimes this peace is expreſſed by REST, becauſe a man having found a ſufficient fulneſs to anſwer all his wants, he ſitteth down, and looks no further for ſatisfaction. Come unto me all ye that labour and are heavy laden, and I will give you reſt. 5. It is alſo expreſſed by ſinging, becauſe the peace of God when it is received into the ſoul by faith, putteth the concience into a heavenly and melodious frame. And the ranſomed of the Lord ſhall return, and come to Zion with ſongs, and everlaſting joy upon their heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall fly away. 6. Sometimes it is expreſſed or diſcovered by an heavenly glorying and boaſting in Jeſus Chriſt, becauſe this peace cauſeth the ſoul to ſet its face upon its enemies with faith of a victory over them for ever by its Lord Jeſus. Let him that glorieth,

71

glorieth, glory in the Lord; and, My ſoul ſhall make her boaſts in the Lord, the humble ſhall hear thereof, and be glad. 7. Sometimes it is expreſſed or diſcovered by joy, joy unſpeakable; becauſe the ſoul having ſeen itſelf reconciled to God, hath not only quietneſs, but ſuch apprehenſions do now poſſeſs it of the unſpeakable benefits it receiveth by Chriſt with reſpect to the world to come, that it is ſwallowed up with them. Whom having not ſeen, ye love; in whom, though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory. 8. Laſtly, It is expreſſed, or diſcovered by the triumph that ariſeth ſometimes in the hearts of the believers; for they at times are able to ſee death, ſin, the devil, and hell, and all adverſity conquered by and tied as captives at the chariot-wheels of Jeſus Chriſt: Taken captive, I ſay, and overthrown for ever. Thanks be to God who cauſeth us always to triumph in Chriſt. O clap your hands, O ye people, ſing unto God with the voice of triumph.

Now that all this ſhould be a cheat, is impoſſible, that is, it is impoſſible that believers ſhould thus have peace with God through the blood of his croſs, he having not paid full price to God for them; eſpecially if you conſider that the authors of this peace, are all the three in the Godhead, and that upon a double account.

1. In that they have given us a goſpel of peace, Rom. 10. 15. or a New Teſtament which propoundeth peace with God thro' the redemption that is in Chriſt. Now as this is called the goſpel of peace, ſo 1. It is called, The goſpel of God, 1 Theſſ. 2. 9. 2 Theſ. 1. 8. 2. The goſpel of Chriſt, Rom. 15. 19. 3. A goſpel indited by the Holy Ghoſt, 1 Theſ. 4. 8.

I ſay therefore, that redemption and ſalvation, being that thro' Chriſt, and the truth thereof proclaimed by the Father, the Word, and the Holy Ghoſt, in the word of the truth of the goſpel, it muſt needs be that we who believe, ſhall be ſaved, if we hold the confidence and the rejoicing firm unto the end. 2. As the three in the Godhead are the authors of this peace, by inditing for us the goſpel of peace, or the good tidings of ſalvation by Jeſus Chriſt: So they are the authors of our peace, by working with that word of the goſpel in our hearts. And hence 1. the Father is called the God of peace; now the God of peace be with you all: And the very God of peace ſanctify you. And becauſe he is the God of peace, therefore he filleth thoſe that believe in his Chriſt, with joy and peace through believing. 2. Again, Chriſt is called the Prince of peace; therefore the prayer is, Grace be with you and peace from God the Father, and the Lord Jeſus Chriſt. 3. The Holy Ghoſt alſo is the author of this peace, this inward peace; Even righteouſneſs and peace, and joy in the Holy Ghoſt.

And I ſay, as I alſo have already ſaid, the procuring or meritorious cauſe of this peace, are the doings and ſufferings of Chriſt. Therefore by his doings and ſufferings he paid full price to God for ſinners, and obtained eternal redemption for them; elſe God would never have indited a proclamation of peace for them, and the tenour of that proclamation to be the worthineſs of the Lord Jeſus: yea, he would never have wrought with that word in the heart of them that believe, to create in them peace, peace.

Secondly, As peace with God is an evidence, (the blood of Chriſt being the cauſe thereof) that Chriſt hath by it paid full price to God for ſinners; ſo holineſs in their hearts taking its beginning from this doctrine, makes this fifth demonſtration of double ſtrength.

1. That holineſs, true goſpel holineſs, poſſeſſeth our hearts by this doctrine, it is evident; becauſe the ground of holineſs which is the Spirit of God in us, is miniſtered to us by this doctrine. When the apoſtle had inſinuated that the Galatians were bewitched, becauſe they had turned from the doctrine of Chriſt crucified, he demands of them, Whether they received the Spirit by the works of the law, or by the hearing of faith? That is, whether the Spirit took poſſeſſion of their ſouls by their obedience to the ten commandments; or by their giving credit to the doctrine of the forgiveneſs of their ſins, by faith in this crucified Chriſt: ſtrongly concluding not by the law, but by the hearing, or preaching of faith; that is, of the Lord Jeſus as crucified, who is the object of faith. 2. As this doctrine conveyeth the ground, or ground-work which is the Spirit; ſo alſo it worketh in the heart thoſe three graces, Faith, Hope, Love, all which as naturally purify the heart from wickedneſs, as ſope, or niter, cleanſeth the cloth. He purified their hearts by faith, by faith in Chriſt's blood. And every one that hath this hope in him, purifieth himſelf even as he is pure. And alſo love, you ſhall ſee what that doth, if you look into the text, Acts 15. 9. 1 John 3. 3, 4. 1 Cor. 13. Now I ſay, this faith groundeth itſelf in the blood of Chriſt; hope waiteth for the full enjoyments of the purchaſe of it, in another world: and love is begot, and worketh by the love that Chriſt hath expreſſed by his death, and by the kindneſs he preſented us with in his hearts blood, Rom. 3. 24. 1 Cor. 15. 19. 2 Cor. 5. 14.

Beſides, What arguments ſo prevailing, as ſuch as are purely goſpel? To inſtance a few.

1. What ſtronger, than a free forgiveneſs of ſins. A certain man had two debtors,

tors, the one owed him five hundred pence, and the other fifty, and when they had nothing to pay, he frankly forgave them both; tell me therefore which of them will love him moſt? 2. What ſtronger argument to holineſs, than to ſee, that though forgiveneſs comes free to us, yet it coſt Chriſt Jeſus heart-blood to obtain it for us. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins. And this love of God in giving his Chriſt, and of Chriſt, in dying for us, there is no argument ſtronger to prevail with a ſenſible and awakened ſinner to judge, he ſhould live to him that died for him, and roſe again. 3. What ſtronger argument to holineſs than this; If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous. Unſanctified and graceleſs wretches know not how to uſe theſe words of God, the hypocrites alſo fly in our faces, becauſe we thus urge them; but a heart that is poſſeſſed with Goſpel ingenuity, or to ſpeak more properly, that is poſſeſſed with goſpel grace, and with divine conſiderations, cries, If it be thus, O let me never ſin againſt God! for the love of Chriſt conſtrains me. 4. What greater argument to holineſs, than to ſee the holy ſcriptures ſo furniſhed with promiſes of grace and ſalvation by Chriſt, that a man can hardly caſt his eye into the Bible, but he eſpieth one or another of them? Who would not live in ſuch an houſe, or be a ſervant to ſuch a prince, who, beſides his exceeding in good conditions, hath gold and ſilver as common in his palace, as ſtones are by the highway ſide? Having therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of God. 5. What greater argument to holineſs, than to have our performances, though weak and infirm, from us, yet accepted of God in Jeſus Chriſt, 1 Pet. 2. 4, 5, 6. 6. What greater argument to holineſs, than to have our ſoul, our body, our life hid, and ſecured with Chriſt in God? Mortify therefore your members that are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs which is idolatry.

What greater argument to holineſs, than to be made the members of the body, of the fleſh, and of the bones of Jeſus Chriſt? Shall I take the members of Chriſt, and make them the members of an harlot? God forbid.

Now all theſe, and five times as many more, having their foundation in the love, blood and righteouſneſs of Chriſt, and operating in the ſoul by faith, are the great arguments unto that holineſs, to which is annexed eternal life. It is worth our obſerving, that in Acts 26, at the 18th, the inheritance belongs to them that are ſanctified by faith in Jeſus Chriſt: For all other pretences to holineſs, they are but a ſtolen ſemblance of that which is true and acceptable; though it is common, for even that which is counterfeit to be called by the deluded, the true; and to be reckoned to be in them that are utter ſtrangers to faith, and the holineſs that comes by faith. But whoſoever compoundeth any like it, or whoſoever putteth any of it upon a ſtranger, ſhall even be cut off from his people. God knoweth which is holineſs that comes by faith and in forgiveneſs of ſins, and acceptance with God, through Chriſt: And God knows which is only ſuch feignedly; and accordingly will he deal with ſinners in that great day of God Almighty.

The Sixth Demonſtration.

THAT Jeſus Chriſt by what he hath done, hath paid full price to God for ſinners, and obtained eternal redemption for them, is evident, becauſe prayers are accepted of God only upon the account and for the ſake of the name of Jeſus Chriſt: Verily, verily, I ſay unto you, whatſoever ye ſhall aſk the Father in my name, he will give it you. In my name, in the name of Jeſus Chriſt of Nazareth, in the name of him that came into the world to ſave ſinners, by dying for them a grievous bloody death: in his name that hath by himſelf put away ſin, and brought unto God acceptable righteouſneſs for ſinners; in his name: why in his name, if he be not accepted of God? why in his name, if his undertakings for us are not well-pleaſing to God? But by theſe words, In my name, are inſinuated, that his perſon and performances, as our undertaker, are accepted by the Father of ſpirits. We may not go in our own names, becauſe we are ſinners; not in the name of one another, becauſe all are ſinners; but why not in the name of an angel? Becauſe they are not thoſe that did undertake for us, or had they, they could not have done our work for us. He putteth no truſt in his ſaints, yea, the heavens are not clean in his ſight. It may further be objected:

Since Jeſus Chriſt is God equal with the Father, and ſo hath naturally the ſame power to give as the Father, why ſhould the Father rather than the Son, be the great giver to the ſinners of the world? and why may we not go to Chriſt in the name of the Father, as well as to the Father in the name of Chriſt? I ſay, how can theſe things be ſalved, but by conſidering that ſin and juſtice put a NECESSITY upon it, that thus muſt our ſalvation be obtained. Sin and juſtice could not reconcile, nor could a means be found out to bring the ſinner and an holy God together, but by the intercepting of the Son, who muſt take upon him to anſwer juſtice, and that by taking our ſins from before the face of God by bloody ſacrifice, not by blood of others, as the High-prieſts under the law.

For, as every high-prieſt is ordained to offer gifts and ſacrifices, it is of neceſſity that this man have ſomewhat alſo to offer: which offering and ſacrifice of his being able to perfect for ever them that are ſanctified and ſet apart for eternal life; therefore the name of the perſon that offered (even Jeſus made of God an High-prieſt) is acceptable with God; yea therefore is he made for ever, by his doing for us, the appeaſer of the juſtice of God, and the reconcilers of ſinners to him. Hence it is, that HIS name is that which it behoveth us to mention when we come before God, for what God hath determined in his counſels of grace to beſtow upon ſinners; becauſe for his name-ſake he forgiveth them. I write to you, little children, becauſe your ſins are forgiven you for his name ſake. To him give all the prophets witneſs, that through his name, whoſoever believeth in him ſhall receive remiſſion of ſins.

They therefore that would obtain the forgiveneſs of ſins, muſt aſk it of God, through the name of Jeſus; and he that ſhall ſenſibly and unfeignedly do it, he ſhall receive the forgiveneſs of them. Whatſoever ye ſhall aſk the Father in my name, he will give it you. Hence it is evident that he hath not only paid full price to God for them, but alſo obtained eternal redemption for them.

And it is obſervable, the Lord Jeſus would have his diſciples make a proof of this, and promiſeth, that if they do, they ſhall experimentally find it ſo. Hitherto, ſaith he, ye have aſked nothing in my name, aſk and ye ſhall receive, that your joy may be full.' As who ſhould ſay, O my diſciples, you have heard what I have promiſed to you, even that my Father ſhall do for you. whatſoever ye ſhall aſk him in my name. Aſk now therefore, and prove me, if I ſhall not make my words good: Aſk, I ſay, what you need, and ſee if you do not receive it to the joying of your hearts. 'At that day ye ſhall aſk in my name, and I ſay not unto you, that I will pray the Father for you. I do not bid you aſk in my name, as if the Father was yet hard to be reconciled, or unwilling to accept you to mercy: my coming into the world was the deſign of my Father, and the effect of his love to ſinners; but there is ſin in you, and juſtice in God; therefore that you to him might be reconciled, I am made of my Father Mediator, wherefore aſk in my name; for, there is none other name given under the heavens among men whereby they muſt be ſaved. Aſk in my name, love is let out to you thro' me, it is let out to you by me in a way of juſtice, which is the only ſecure way for you. Aſk in my name, and my Father will love you. The Father himſelf loveth you, becauſe you have loved me, and have believed that I came out from God. My Father's love is ſet firſt upon me, for my name is chief in his heart, and all that love me are beloved of my Father, and ſhall have what they need if they aſk in my name.

But, I ſay, what cauſe would there be to aſk in his name more than in the name of ſome other? ſince juſtice was provoked by our ſin; if he had not undertook to make up the difference that by ſin was made betwixt juſtice and us? For though there be in this Jeſus infinite worth, infinite righteouſneſs, infinite merit; yet if he make not with theſe, intereſt for us, we get no more benefit thereby than if there were no Mediator: But this worth and merit is in him for us; for he undertook to reconcile us to God, it is therefore that his name is with God ſo prevailing for us poor ſinners; and therefore that we ought to go to God in his name. Hence therefore it is evident, that Jeſus Chriſt hath paid full price to God for ſinners, and obtained eternal redemption for them.

The Seventh Demonſtration.

THAT Jeſus Chriſt, by what he hath done, hath paid full price to God for ſinners, &c. is evident, becauſe we are commanded alſo to give God thanks in his name. By him therefore let us offer the ſacrifice of praiſe continually, that is, the fruit of our lips, giving thanks in his name, Heb. 13. 15.

By him therefore? wherefore? becauſe he alſo that he might ſanctify us with his own blood, ſuffered without the gate.

He ſanctified us with his blood, but why ſhould the Father have thanks for this? even becauſe the Father gave him for us, that he might die to ſanctify us with his blood. Giving thanks to the Father which hath made us meet to be partakers of the inheritance of the ſaints in light, who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveneſs of ſins. The Father is to be thanked, for the contrivance was alſo his, but the blood, the righteouſneſs, or that worthineſs, for the ſake of which we are accepted of God, is the worthineſs of his own dear Son; as it is meet, therefore that God ſhould have thanks, ſo it is neceſſary that he have it in his name for whoſe ſake we are indeed accepted of him.

Let us therefore by him offer praiſe,

Firſt, For the gift of his Son, and for that we ſtand quit through him in his ſight; and that in deſpight of all inward weakneſs, and that in deſpight of all outward enemies.

When the apoſtle had taken ſuch a view of himſelf as to put himſelf into a maze, with an out-cry alſo, Who ſhall deliver me? he quiets himſelf with this ſweet concluſion, I thank God through Jeſus Chriſt. He found more in the blood of Chriſt to ſave him, than he found in his own corruptions to damn him; but that could not be, had he not paid full price for him, had he not obtained eternal redemption for him. And can an holy and juſt God require that we give thanks to him in his name, if it was not effectually done for us by him?

Further, when the apoſtle looks upon death and the grave, and ſtrengtheneth them by adding to them ſin and the law, ſaying, The ſting of death is ſin, and the ſtrength of ſin is the law, he preſently added, but thanks be to God which giveth us the victory through Jeſus Chriſt. The victory over ſin, death, and the law, the victory over theſe through our Lord Jeſus Chriſt: but God hath given us the victory; but it is through our Lord Jeſus Chriſt, through his fulfilling the law, through his deſtroying death, and through his bringing in everlaſting righteouſneſs. Eliſha ſaid to the king of Iſrael, that had it not been that he regarded the perſon of Jehoſhaphat, he would not look to him, nor regard him, nor would God at all have looked to, or regarded thee, but that he reſpected the perſon of Jeſus Chriſt.

Let the peace of God therefore rule in your hearts, to the which alſo you are called in one body, and be you thankful. The peace of God, of that we have ſpoken before: but how ſhould this rule in our hearts? he by the next words directs you; Let the word of Chriſt dwell in you richly; that is, the word that makes revelation of the death and blood of Chriſt, and of the peace that is made with God for you thereby.

Giving thanks always for all things unto God and the Father in the name of our Lord Jeſus Chriſt. For all things; for all things come to us through this name Jeſus; redemption, tranſlation, the kingdom, ſalvation, with all the good things wherewith we are bleſſed.

Theſe are the works of God, he gave his Son, and he brings us to him, and puts us into his kingdom; that is, his true body, which Jeremiah calleth a putting among the children, and a giving us a goodly heritage of the hoſts of nations.

4. Now thanks be to God, which cauſeth us always to triumph in Chriſt.

See here how cauſe of triumph is through Chriſt Jeſus, and God cauſeth us through him to triumph: Firſt and chiefly, becauſe Chriſt Jeſus hath done our work for us, hath pleaſed God for our ſins, hath ſpoiled the powers of darkneſs. God gave Jeſus Chriſt to undertake our redemption; Chriſt did undertake it, did engage our enemies, and ſpoiled them. He ſpoiled principalities and powers, and made a ſhew of them openly, triumphing over them upon the croſs. Therefore it is evident that he paid full price to God for ſinners with his blood, becauſe God commands us to give thanks to him in his name; through his name. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks unto God, and the Father by him.

Take this concluſion from the whole, no thanks are accepted of God that come not to him in the name of his Son; his Son muſt have the glory of conveying our thanks to God, becauſe he was he that by his blood conveyeth his grace to us.

The Eighth Demonſtration.

IN the next place; That Jeſus Chriſt by what he hath done, hath paid full price to God for ſinners, and obtained eternal redemption, for them, is evident; Becauſe we are exhorted to wait for, and to expect the full and glorious enjoyment of the eternal redemption, at the ſecond coming of the Lord from heaven: Let your loins be girded about, and your lights burning, and you yourſelves like unto men that wait for their Lord, that when he cometh and knocketh, ye may open unto him immediately.

Jeſus Chriſt hath obtained by his blood eternal redemption for us, and hath taken it up now in the heavens, is (as I have ſhewed) preparing for us there everlaſting manſions of reſt; and then he will come again for us. This coming is intended in this text, and this coming we are exhorted to wait for: and that I may more fully ſhew the truth of this demonſtration, obſerve theſe following texts.

1. It is ſaid, he ſhall chuſe our inheritance for us. He ſhall chuſe our inheritance for us; the excellency of Jacob whom he loved, Selah. God is gone up with a ſhout, &c.

Theſe latter words intend the aſcenſion of Jeſus Chriſt: His aſcenſion, when he had upon the croſs made reconciliation for iniquity; his aſcenſion into the heavens to prepare our manſions of glory for us. For our inheritance is in the heavens; our houſe, our hope, our manſion-houſe, and our incorruptible, and undefiled inheritance is in heaven, 2 Cor. 1. 2. Col. 1. 5, 6. John 14. 1, 2. 1 Pet. 1. 3, 4, 5.

This is called the eternal inheritance, of which we that are called, have received the promiſe already.

This inheritance, I ſay, he is gone to chuſe for us in the heavens, becauſe by his blood he obtained it for us, Heb. 9. 12. and this we are commanded to wait for: but how ridiculous, yea, how great a cheat would this be, had he not by his blood obtained it for us.

2. We wait for his Son from heaven, whom he raiſed from the dead, even Jeſus Chriſt, which delivered us from the wrath to come. He delivered us by his blood, and obtained the kingdom of heaven for us, and hath promiſed that he would go and prepare our places, and come again and fetch us thither. And if I go and prepare a place for

you, I will come again and receive you unto myſelf, that where I am, there ye may be alſo. This then is the cauſe that we wait for him, we look for the reward of the inheritance at his coming, who have ſerved the Lord Chriſt in this world.

3. For our converſation is in heaven, from whence we look for the Saviour, the Lord Jeſus Chriſt. We look for him to come, yet as a Saviour! A Saviour he was at his firſt coming, and a Saviour he will be at his ſecond coming. At his firſt coming, he bought and paid for us; at his ſecond coming, he will fetch us to himſelf. At his firſt coming, he gave us promiſe of the kingdom; at his ſecond coming, he will give us poſſeſſion of the kingdom. At his firſt coming, he alſo ſhewed us how we ſhould be, by his own transfiguration; at his ſecond coming, he will change our vile body that it may be faſhioned like unto his glorious body.

4. Hence therefore it is that his coming is called our bleſſed hope. Looking for the bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt. A bleſſed hope indeed, if he hath bought our perſons with his blood, and an eternal inheritance for us in the heavens: A bleſſed hope indeed, if alſo at his coming we be certainly carried thither. No marvel then if ſaints be bid to wait for it, and if ſaints themſelves long for it. But what a diſappointment would theſe waiting believers have, ſhould all their expectations be rewarded with a fable? and the reſult of their bleſſed hope can amount to no more, if our Saviour the Lord Jeſus Chriſt, either denieth to come, or coming, bringeth not with him the hope, the bleſſed hope that is laid up for us in heaven: Whereof we have certainly been informed by the word of the truth of the goſpel.

5. For Chriſt was once offered to bear the ſin of many, and unto them that look for him, ſhall he appear the ſecond time, without ſin unto ſalvation. Here we have it promiſed that he ſhall come, that he ſhall appear the ſecond time, but not with ſin, as he did before, to wit, with, and in the ſin of his people, when he bare them in his own body; but now without ſin, for he before did put them away by the ſacrifice of himſelf. Now then let the ſaints look for him, not to die for the purchaſing of their perſons by blood, but to bring to them, and to bring them alſo to that ſalvation, that before, when he died, he obtained of God for them by his death.

that

Theſe things are to be expected therefore, by them that believe in, and love Jeſus Chriſt, and that from faith and love ſerve him in this world; they are to be expected by them, being obtained for them by Jeſus Chriſt: and he ſhall give the crown, ſaith Paul, not only to me, but to them that love his appearing, 2 Tim. 4. 8, 9.

Now foraſmuch as this inheritance in the heavens is the price, purchaſe, and reward of his blood; how evidently doth it appear, that he hath paid full price to God for ſinners? Would God elſe have given him the heaven to diſpoſe of to us that believe, and would he elſe have told us ſo? Yea, and what comfort could we have to look for his coming, and kingdom, and glory, as the fruits of his death, if his death had not for that purpoſe been ſufficiently efficacious? O the ſufferings of Chriſt, and the glory that ſhall follow.

The Ninth Demonſtration.

THAT Jeſus Chriſt by what he hath done, hath paid full price to God for ſinners, and obtained eternal redemption for ſinners is evident, becauſe of the threatnings wherewith God hath threatned, and the puniſhments wherewith he puniſhed thoſe that ſhall refuſe to be ſaved by Chriſt, or ſeek to make inſignificant the doctrine of righteouſneſs by faith in him.

This demonſtration conſiſteth of three parts,

1. It ſuggeſteth that ſome refuſe to be juſtified or ſaved by Chriſt, and alſo ſeek to make inſignificant the doctrine of righteouſneſs by faith in him. 2. That God doth threaten theſe. 3. That God will puniſh theſe.

That ſome refuſe to be ſaved by Chriſt, is evident from many texts. He is the ſtone which the builders have rejected: He is alſo diſallowed of men: The Jews ſtumble at him, and to the Greeks he is fooliſhneſs; both ſaying this man ſhall not rule over us, or how can this man ſave us? Pſal. 118. 22. Mat. 24. 42. 1 Pet. 2. 4. 1 Cor. 1. 23. Luke 19. 14.

The cauſes of mens refuſing Chriſt are many.

1. Their love to ſin. 2. Their ignorance of his excellency. 3. Their unbelief. 4. Their deferring to come to him in the acceptable time. 5. Their leaning to their own righteouſneſs. 6. Their entertaining damnable doctrines. 7. Their loving the praiſe of men. 8. The meanneſs of his ways, his people, &c. 9. The juſt judgment of God upon them. 10. The kingdom is given to others.

Now theſe, as they all refuſe him, ſo they ſeek more or leſs, ſome practically, others in practice and judgment alſo, to make inſignificant the doctrine of righteouſneſs by faith in him.

1. One does it by preferring his ſins before him. 2. Another does it by preferring his righteouſneſs before him. 3. Another does it by preferring his deluſions before him 4. Another does it by prefering the world before him.

Now theſe God threatneth, theſe God puniſheth.

Firſt, God threatneth them. Whoſoever ſhall not receive that prophet, ſhall be cut off from amongſt his people. The prophet is Jeſus Chriſt; the doctrine that he preached was that he would lay down his life for us, that he would give us his fleſh to eat, and his blood to drink by faith: and promiſed, that if we did eat his fleſh, and drink his blood, we ſhould have eternal life. He therefore that ſeeth not, or that is afraid to venture his ſoul for ſalvation on the fleſh and blood of Chriſt by faith, he refuſeth this prophet; he heareth not this prophet; and him God hath purpoſed to cut off. But would God thus have threatned, if Chriſt by his blood and the merits of the ſame, had not paid full price to God for ſinners, and obtained eternal redemption for them.

Secondly, Sit thou on my right hand until I make thine enemies thy foot-ſtool. The honour of ſitting at God's right hand, was given him becauſe he died, and offered his body once for all. This man when he had offered up one ſacrifice for ſins for ever, ſat down on the right hand of God, from henceforth expecting till his enemies be made his foot-ſtool. Expecting, ſince God accepted his offering, that thoſe that refuſed him ſhould be trodden under foot, that is, ſunk by him into, and under endleſs and unſupportable vengeance. But would God have given the world ſuch an account of his ſufferings, that by one offering he did perfect for ever them that are ſanctified? yea, and would he have threatned to make thoſe foes his foot-ſtool, that ſhall refuſe to venture themſelves upon his offering (for they are indeed his foes) had not his eternal Majeſty been well pleaſed with the price he paid to God for ſinners; had he not obtained eternal redemption for them?

Thirdly, He ſhall come from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt.

Here he expreſly telleth us wherefore they ſhall be puniſhed; Becauſe they know not God, and obey not the goſpel of our Lord Jeſus Chriſt, where alſo is notably intimated, that he that obeyeth not the goſpel of Chriſt, knoweth not God, neither in his juſtice or mercy. But what is the goſpel of our Lord Jeſus Chriſt, but good tidings of good things; to wit, Forgiveneſs of ſins by faith in his blood, an inheritance in heaven by faith in his blood, as the whole of all the foregoing diſcourſe hath manifeſted? Now, I ſay, can it be imagined that God would threaten to come upon the world with this flaming, fiery vengeance to puniſh them for their non-ſubjection to his Son's goſpel, if there had not been by himſelf paid to God full price for the ſouls of ſinners, if he had not obtained eternal redemption by his blood for ſinners?

Fourthly, And Enoch, the ſeventh from Adam, alſo propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his ſaints, to execute judgment upon all and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodlily committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him.

The Lord that is here ſaid to come with ten thouſands of his ſaints, is Jeſus Chriſt himſelf, and they that come with him are called his ſaints, becauſe given to him by the Father, for the ſake of the ſhedding of his blood. Now in that he is come to execute judgment upon all, and eſpecially thoſe that ſpeak hard ſpeeches againſt him; 'tis evident that the Father tendereth his name which is, Jeſus, a Saviour, and his undertaking for our redemption; and as evident that the hard ſpeeches, intended by the text, are ſuch as vilify him, as Saviour, counting the blood of the covenant, unholy, and trampling him that is Prince of the covenant under the feet of their reproachful language; this is counted a putting of him to open ſhame, and a deſpiſing the riches of his goodneſs, Heb. 10. chap. 6. Rom. 2. Time would fail to give you a view of the revilings, deſpiteful ſayings, and of the ungodly ſpeeches which theſe abominable children of hell, let fall in their pamphlets, doctrines, and diſcourſes, againſt this Lord the King. But the threatning is, He ſhall execute judgment upon them for all their ungodly deeds, and for all the hard ſpeeches that ungodly ſinners have ſpoken againſt him.

Fifthly, Take heed therefore leſt that come upon you which is ſpoken of in the prophets: Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your days, a work which you ſhall in no wiſe believe, though a man declare it unto you.

This work is the ſame we have been all this while treating of, to wit, redemption by the blood of Chriſt for ſinners, or that Chriſt hath paid full price to God for ſinners, and obtained eternal redemption for them. This is manifeſt from verſe 23; to 29 of this chapter.

Now, obſerve, there are and will be deſpiſers of this doctrine, and they are threatned with the wrath of God, Behold, ye deſpiſers, and wonder and periſh: But would God ſo carefully have cautioned ſinners to take heed of deſpiſing this bleſſed doctrine, and have backed his caution with a threatning that they ſhall periſh, if they perſiſt, had not himſelf received by the blood of Chriſt full price for the ſouls of ſinners?

Secondly, As God threatneth, ſo he puniſheth thoſe that refuſe his Son, or that ſeek to vilify or make inſignificant, the doctrine of righteouſneſs by faith in him.

1. He puniſheth them with the abidings of his wrath. He that believeth not the Son, ſhall not ſee life, but the wrath of God abideth on him.

The wrath of God for men; for ſin ſtands already condemned by the law; and the judgment is, that they who refuſe the Lord Jeſus Chriſt, ſhall have this wrath of God for ever lie, and abide upon them: For they want a ſacrifice to pacify wrath for the ſin they have committed, having reſiſted and refuſed the ſacrifice of the body of Chriſt. Therefore it cannot be that they ſhould get from under their preſent condition who have refuſed to accept of the undertaking of Chriſt for them.

Beſides, God to ſhew that he taketh it ill at the hands of ſinners, that they ſhould refuſe the ſacrifice of Chriſt, hath reſolved that there ſhall be no more ſacrifice for ſin. If therefore we ſin wilfully after we have received the knowledge of the truth; there remaineth no more ſacrifice for ſin. God doth neither appoint another, neither will he accept another whoever brings it. And here thoſe ſayings are of their own natural force: How ſhall we eſcape if we neglect ſo great ſalvation! And again, See that ye refuſe not him that ſpeaketh, for if they eſcaped not who refuſed him that ſpake on earth (Moſes) how ſhall we eſcape if we turn away from him (Chriſt) that ſpeaketh from heaven!

This therefore is a mighty demonſtration, that Chriſt by what he hath done hath paid full price to God for the ſouls of ſinners, becauſe God ſo ſeverely threatneth, and alſo puniſheth them that refuſe to be juſtified by his blood: he threatneth as you have heard, and puniſheth by leaving ſuch men in their ſins, under his heavy and unſupportable vengeance here.

Secondly, He that believeth not ſhall be damned, damned in hell-fire. He that believeth not, but what ſhould he believe? Why,

1. That Jeſus is the Saviour. If, ſaith he, ye believe not that I am he, ye ſhall die in your ſins.

2. He that believeth not that he hath undertaken and compleatly perfected righteouſneſs for us, ſhall die in his ſins, ſhall be damned and periſh in hell-fire: For ſuch have no cloak for their ſin, but muſt ſtand naked to the ſhew of their ſhame before the judgment of God, that fearful judgment. Therefore, after he had ſaid, there remains for ſuch no more ſacrifice for ſin; he adds, But a certain fearful looking for of judgment; there is for them left nothing but the judgment of God, and his fiery indignation which ſhall devour the adverſaries. He that deſpiſed Moſes's law died without mercy under two or three witneſſes; of how much ſorer puniſhment ſuppoſe ye ſhall he be thought worthy, who hath troddden under foot the Son of God, and counted the blood of the covenant wherewith he was ſanctified, an unholy thing, and done deſpite to the Spirit of grace?

See here, If fury comes not up now into the face of God: now is mention made of his fearful judgment and fiery indignation. Now I ſay, is mention made thereof, when it is ſuggeſted that ſome have light thoughts of him, count his blood unholy, and trample his ſacrificed body under the feet of their reproaches: Now is he a conſuming fire, and will burn to the loweſt hell. For we know him that hath ſaid, vengeance belongeth unto me, I will recompence, ſaith the Lord. And again, The Lord ſhall judge his people. Theſe words are urged by the Holy Ghoſt, on purpoſe, to beget in the hearts of the rebellious, reverend thoughts, and an high eſteem of the ſacrifice which our Lord Jeſus offered once for all upon Mount Calvary unto God the Father for our ſins; for that is the very argument of the whole epiſtle.

It is ſaid to this purpoſe in one of Paul's epiſtles to the Theſſalonians, That becauſe men receive not the love of the truth, that they might be ſaved: For this cauſe God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye and be damned.

The truth mentioned in the place, is Jeſus Chriſt. I am the truth, ſaith he, John 14. 6. The love of the truth is none elſe but the love and compaſſion of Jeſus Chriſt in ſhedding his blood for man's redemption. Greater love than this hath no man, that a man lay down his life for his friend. This then is the love of the truth (of Jeſus) that he hath laid down his life for us. Now that the rejecters of this love, ſhould by this their rejecting procure ſuch wrath of God againſt them, that rather than they ſhall miſs of damnation, himſelf will chuſe their deluſions for them, and alſo give them up to the effectual working of theſe deluſions: what doth this manifeſt, but that God is diſpleaſed with them that accept not of Jeſus Chriſt for righteouſneſs, and will certainly order that their end ſhall be everlaſting damnation: therefore Jeſus Chriſt hath paid full price to God for ſinners, and obtained eternal redemption for them.

The USE of the Doctrine.

I come now to make ſome uſe of, and to apply this bleſſed doctrine of the undertaking of Jeſus Chriſt, and of his paying full price to God for ſinners, and of his obtaining eternal redemption for them.

The Firſt Uſe.

By this doctrine we come to underſtand many things, which otherwiſe abide obſcure and utterly unknown, becauſe this doctrine is accompanied with the Holy Ghoſt, that revealer of ſecrets, and ſearcher of the deep things of God, 1 Pet. 1. 2. Epheſ. 1. 17. 1 Cor. 2. The Holy Ghoſt comes down with this doctrine, as that in which it alone delighteth: therefore is it called the Spirit of wiſdom and revelation in the knowledge of Jeſus Chriſt. He giveth alſo the light of the knowledge of the glory of God in the face of Jeſus Chriſt. Little of God is known in the world where the goſpel is rejected: the religious Jew and the wiſe Gentile may ſee more of God in a crucified Chriſt, than in heaven and earth beſides. For in him are hid all the treaſures of wiſdom and knowledge: not only in his perſon as God, but alſo in his undertakings as mediator. Hence Paul telleth us, That he determined not to know any thing among the Corinthians, but Jeſus Chriſt and him crucified. I ſay, more of God is revealed in this doctrine to us, than we can ſee of him in heaven and earth without it.

Firſt, Here is more of his Wisdom ſeen, than in his making and upholding all the creatures. His wiſdom, I ſay, in deviſing means to reconcile ſinners to an holy and infinite Majeſty, to be a juſt God, and yet a Saviour; to be juſt to his law, juſt to his threatning, juſt to himſelf, and yet ſave ſinners, can no way be underſtood till thou underſtandeſt why Jeſus Chriſt did hang on the tree; for here only is the riddle unfolded, Chriſt died for our ſins, and therefore can God in juſtice ſave us, Iſa. 45. 21. And hence is Chriſt called the wiſdom of God, not only becauſe he is ſo eſſentially, but becauſe by him is the greateſt revelation of his wiſdom towards man. In redemption therefore, by the blood of Chriſt, God is ſaid to abound towards us in all wiſdom. Here we ſee the higheſt contradictions reconciled, here juſtice kiſſeth the ſinner, here a man ſtands juſt in the ſight of God, while confounded at his own pollutions; and here he that hath done no good, hath yet a ſufficient righteouſneſs; even the righteouſneſs of God which is by faith of Jeſus Chriſt.

Secondly, The Justice of God is here more ſeen, than in puniſhing all the damned. He ſpared not his own Son, is a ſentence which more revealeth the nature of the juſtice of God, than if it had ſaid, he ſpared not all the world. True, he caſt angels from heaven, and drowned the old world; he turned Sodom and Gomorrha into aſhes, with many more of like nature, but what were all theſe to the curſing of his Son? Yea, what were ten thouſand ſuch manifeſtations of his ireful indignation againſt ſin, to that of ſtriking, afflicting, chaſtiſing, and making the darling of his boſom the object of his wrath and judgment? Here it is ſeen he reſpecteth not perſons, but judgeth ſin, and condemneth him on whom it is found; yea, although on Jeſus Chriſt his well-beloved, Rom. 8. 32. Gal. 3. 13.

Thirdly, The myſtery of God's Will, is here more ſeen, than in hanging the earth upon nothing; while he condemneth Chriſt though righteous, and juſtifieth us though ſinners: while he maketh him to be ſin for us, and us the righteouſneſs of God in him, 1 Pet. 3. 18. 2 Cor. 5. 20.

Fourthly, The Power of God, is here more ſeen, than in making of heaven and earth; for, for one to bear, and get the victory over ſin, when charged by the juſtice of an infinite Majeſty, in ſo doing he ſheweth the height of the higheſt power: For where ſin by the law is charged, and that by God immediately, there an infinite Majeſty oppoſeth, and that with the whole of his juſtice, holineſs and power: So then he that is thus charged, and engaged for the ſin of the world, muſt not only be equal with God, but ſhew it, by overcoming that curſe and judgment that by infinite juſtice is charged upon him for ſin.

When angels and men had ſinned, how did they fall and crumble before the anger of God! they had not power to withſtand the terror, nor could there be worth found in their perſons, or doings, to appeaſe diſpleaſed juſtice. But behold here ſtands the Son of God before him in the ſin of the world, his Father finding him there, curſeth and condemns him to death: but he by the power of his Godhead, and the worthineſs of his perſon and doings, vanquiſhed ſin, ſatisfieth God's juſtice, and ſo becomes the Saviour of the world. Here then is power ſeen: Sin is a mighty thing, it cruſheth all in pieces ſave him whoſe ſpirit is eternal, Heb. 9. 14. Set Chriſt and his ſufferings aſide, and you neither ſee the evil of ſin, nor the diſpleaſure of God againſt it; you ſee them not in their utmoſt. Hadſt thou a view of all the legions that are now in the pains of hell, yea, couldeſt thou hear their ſhrieks and groans together at once, and feel the whole of all their burden: much of the evil of ſin, and of the juſtice of God againſt it, would be yet unknown by thee; for thou wouldeſt want power to feel, and bear the utmoſt. A giant ſhews not his power by killing of a little child, nor yet is his might ſeen by the reſiſtance that ſuch a little one makes, but then he ſheweth his power when he dealeth with one like himſelf; yea, and the power alſo of the other is then made manifeſt in ſaving himſelf from being ſwallowed up with his wrath. Jeſus Chriſt alſo made manifeſt his eternal power and Godhead, more by bearing and overcoming our ſins, than in making or upholding the whole world: Hence Chriſt crucified, is called the power of God, 1 Cor. 1. 23, 24.

Fifthly, The love and mercy of God, is more ſeen in, and by this doctrine, than any other way. Mercy and love are ſeen in that God gives us rain and fruitful ſeaſons, and in that he filleth our hearts with food and gladneſs; from that bounty he beſtoweth upon us as men, as his creatures. Oh! but herein is love made manifeſt, in that Chriſt laid down his life for us: And God commended his love toward us, in that while we were yet ſinners, Chriſt died for us.

Never love like this, nor did God ever give ſuch diſcovery of his love from the beginning to this day. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins.

Here is love, that God ſent his Son! his darling! his Son that never offended! his Son that was always his delight? Herein is love that he ſent him to ſave ſinners! to ſave them by bearing their ſins! by bearing their curſe! by dying their death! and by carrying their ſorrows! Here is love in that while we were yet enemies Chriſt died for us! yea, here is love, in that while we were yet without ſtrength, Chriſt died for the ungodly.

The Second Uſe.

But Secondly, As this doctrine giveth us the beſt diſcovery of God; ſo alſo it giveth us the beſt diſcovery of ourſelves, and our own things.

Firſt, It giveth us the beſt diſcovery of ourſelves: Wouldeſt thou know, ſinner, what thou art; look up to the croſs, and behold a weeping, bleeding, dying Jeſus: nothing could do but that, nothing could ſave thee but his blood; angels could not, ſaints could not, God could not, becauſe he could not lie, becauſe he could not deny himſelf. What a thing is ſin, that it ſhould ſink all that bear its burden, yea it ſunk the Son of God himſelf into death and the grave, and had alſo ſunk him into hell-fire for ever, had he not been the Son of God; had he not been able to take it on his back, and bear it away. O! This Lamb of God. Sinners were going to hell, Chriſt was the delight of his Father, and had a whole heaven to himſelf; but that did not content him, heaven could not hold him. He muſt come into the world to ſave ſinners. Ay, and had he not come, thy ſins had ſunk thee, thy ſins had provoked the wrath of God againſt thee; to thy perdition and deſtruction for ever. There is no man, but is a ſinner, there is no ſin but would damn an angel, ſhould God lay it to his charge. Sinner, the doctrine of Chriſt crucified, crieth therefore aloud unto thee, that ſin hath made thy condition dreadful: See your ſelves, your ſin, and conſequently, the condition that your ſouls are in, by the death and blood of Chriſt; Chriſt's death giveth us the moſt-clear diſcovery of the dreadful nature of our ſins. I ſay again, if ſin be ſo dreadful a thing, as to break the heart of the Son of God (for ſo he ſaith it did) how ſhall a poor, wretched, impenitent, damned ſinner wreſtle with the wrath of God? Awake ſinners you are loſt, you are undone, you periſh, you are damned, hell-fire is your portion for ever, if you abide in your ſins, and be found without a Saviour in the dreadful day of judgment.

Secondly, For your good deeds cannot help you, the blood of Chriſt tells you ſo. For by this doctrine, Chriſt died for our ſins, God damneth to death and hell, the righteouſneſs of the world. Chriſt muſt die, or man be damned: where is now any room for the righteouſneſs of men? room I ſay, for man's righteouſneſs, as to his acceptance and juſtification. Bring then thy righteouſneſs to the croſs of Jeſus Chriſt, and in his blood behold the demands of juſtice; behold them, I ſay, in the cries and tears, in the blood and death of Jeſus Chriſt. Look again, and behold the perſon dying; ſuch an one as never ſinned, nor offended at any time, yet he dies. Could an holy life, an innocent harmleſs converſation have ſaved one from death, Jeſus had not died. But he muſt die, ſin was charged, therefore Chriſt muſt die.

Men therefore need to go no further to prove the worth of their own righteouſneſs, than to the death of Chriſt: They need not be to ſeek in that matter till they ſtand before the judgment-ſeat.

Queſt. But how ſhould I prove the goodneſs of mine own righteouſneſs, by the death and blood of Chriſt?

Anſw. Thus: If Chriſt muſt die for ſin, then all thy righteouſneſs cannot ſave thee. If righteouſneſs comes by the law, then Chriſt is dead in vain. By this text, 'tis manifeſt, that either Chriſt died in vain, or thy righteouſneſs is vain. If thy righteouſneſs can ſave thee, then Chriſt died in vain. If nothing below, or beſides the death of Chriſt could ſave thee, then thy righteouſneſs is in vain; one of the two muſt be caſt away, either Chriſt's or thine. Chriſt crucified to ſave the world, diſcovereth two great evils in man's own righteouſneſs: I mean when brought for juſtification and life.

1. It oppoſeth the righteouſneſs of Chriſt.
2. It condemneth God of fooliſhneſs.

1. It oppoſeth the righteouſneſs of Chriſt; in that it ſeeketh itſelf to ſtand, where ſhould the righteouſneſs of Chriſt; to wit, in God's affection for the juſtification of thy perſon, and this is one of the higheſt affronts to Chriſt, that poor man is capable to give him: right worthily

therefore doth the doctrine of the goſpel damn the righteouſneſs of men, and promiſeth the kingdom of God to publicans and harlots rather.

2. It condemneth God of fooliſhneſs: For if works of righteouſneſs which we can do, can juſtify from the curſe of the law in the ſight of God, then are not all the treaſures of wiſdom found in the heart of God and Chriſt: For this dolt-headed ſinner hath now found out a way of his own, unawares to God, to ſecure his ſoul from wrath and vengeance. I ſay, unawares to God, for he never imagined that ſuch a thing could be, for had he, he would never have purpoſed before the world began, to ſend his Son to die for ſinners. Chriſt is the wiſdom of God, as you have heard, and that as he is our juſtifying righteouſneſs. God was manifeſt in the fleſh to ſave us, is the great myſtery of godlineſs. But wherein lieth the depth of this wiſdom of God in our ſalvation, if man's righteouſneſs can ſave him?

Yea, wherefore hath God alſo given it out, that there is none other name given to men under heaven, whereby we muſt be ſaved? I ſay again, why is it affirmed, without ſhedding of blood is no remiſſion, if man's good deeds can ſave him?

This doctrine therefore of the righteouſneſs of Chriſt, being rightly preached, and truly believed, arraigneth and condemneth man's righteouſneſs to hell: It caſteth it out, as Abraham caſt out Iſhmael.

Blood! Blood, the ſound of blood, abaſeth all the glory of it. When men have ſaid all, and ſhewed us what they can, they have no blood to preſent God's juſtice with; yet 'tis blood that maketh an atonement for the ſoul, and nothing but blood can waſh us away from our ſins, Lev. 17. 11. Rev. 1. 5. Heb. 9.

Juſtice calls for blood, ſins calls for blood, the righteous law calls for blood; yea, the devil himſelf muſt be overcome by blood: Sinner, where is now thy righteouſneſs? Bring it before a conſuming fire; [for our God is a conſuming fire] Bring it before the juſtice of the law: Yea, try if ought but the blood of Chriſt can ſave thee from thy ſins, and devils; try it, I ſay, by this doctrine; go not one ſtep further before thou haſt tried it.

Thirdly, By this doctrine we are made to ſee the worth of ſouls: It cannot be but that the ſoul is of wonderful price, when the Son of God will not ſtick to ſpill his blood for it. O ſinners, you that will venture your ſouls for a little pleaſure, ſurely you know not the worth of your ſouls. Now if you would know what your ſouls are worth, and the price which God ſets them at, read that price by the blood of Chriſt, The blood of Chriſt was ſpilt to ſave ſouls. For ye are bought with a price, and that price none other than the blood of Chriſt; wherefore glorify God in your bodies and in your ſpirits which are God's, 1 Cor. 6. 20. Sinners, you have ſouls, can you behold a crucified Chriſt and not bleed, and not mourn, and not fall in love with him?

The Third Uſe.

By this doctrine ſinners, as ſinners, are encouraged to come to God for mercy, for the curſe due to ſin is taken out of the way. I ſpeak now to ſinners that are awake, and ſee themſelves ſinners.

There are two things in ſpecial when men begin to be awakened, that kill their thoughts of being ſaved.

1. A ſenſe of ſin. 2. The wages due thereto. Theſe kill the heart, for who can bear up under the guilt of ſin? If our ſins be upon us, and we pine away in them, how can we then live? How indeed! it is impoſſible. So neither can man grapple with the juſtice of God. Can thine heart endure, or can thine hands be ſtrong? they cannot. A wounded Spirit who can bear? men cannot, angels cannot: wherefore if now Chriſt be hid, and the bleſſing of faith in his blood denied, woe be to them: ſuch go after Saul and Judas, one to the ſword, and the other to the halter, Ezek. 22. 14. Prov. 18. 14. and ſo miſerably end their days; for come to God they dare not, the thoughts of that eternal Majeſty ſtrikes them through.

But now preſent ſuch poor dejected ſinners with a crucified Chriſt, and perſuade them that the ſins under which they ſhake and tremble, were long ago laid upon the back of Chriſt, and the noiſe, and ſenſe and fear of damning begins to ceaſe, depart, and fly away: dolours and terrors fade, and vaniſh, and that ſoul conceiveth hopes of life: for thus the ſoul argueth, is this indeed the truth of God, that Chriſt was made to be ſin for me! was made the curſe of God for me! Hath he indeed born all my ſins, and ſpilt his blood for my redemption? O bleſſed tidings, O welcome grace! Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name. Now is peace come, now the face of heaven is altered: Behold all things are become new. Now the ſinner can abide God's preſence, yea, ſees unutterable glory and beauty in him: For here he ſees juſtice ſmite. While Jacob was afraid of Eſau, how heavily did he drive, even towards the promiſed land? but when killing thoughts were turned into kiſſing, and the fears of the ſword's point turned into brotherly embraces, what ſays he, I have ſeen thy face, as though it had been the face of God; and thou waſt pleaſed with me?

So and far better is it, with a poor diſtreſſed ſinner, at the revelation of the grace of God through Jeſus Chriſt. God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes to them: O! what work will ſuch a word make upon a wounded conſcience, eſpecially when the next words follow. For he hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him.

Now the ſoul ſees qualifications able to ſet him quit in the ſight of God: qualifications prepared already. Prepared I ſay already, and that by God through Chriſt; even ſuch as can perfectly anſwer the law. What doth the law require? If obedience, here it is; if bloody ſacrifice, here it is; if infinite righteouſneſs, here it is. Now then the law condemns him that believes, before God, no more, for all its demands are anſwered, all its curſes are ſwallowed up in the death and curſe Chriſt underwent.

Object. But reaſon ſaith, ſince perſonal ſin brought the death, ſurely perſonal obedience muſt bring us life and glory.

Anſw. True, reaſon ſaith ſo, and ſo doth the law itſelf, Rom. 10. 5. but God, we know, is above them both, and he in the covenant of grace, ſaith otherwiſe: to wit, That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved.

Let reaſon then hold its tongue, yea let the law with all its wiſdom ſubject itſelf to him that made it; let it look for ſin where God hath laid it; let it approve the righteouſneſs which God approveth: yea, though it be not that of the law, but that by faith of Jeſus Chriſt.

God hath made him our righteouſneſs; God hath made him our ſin, God hath made him our curſe; God hath made him our bleſſing; methinks this word, God hath made it ſo, ſhould ſilence all the world.

The Fourth Uſe.

Fourthly, By this doctrine ſufficiency of argument is miniſtred to the tempted, to withſtand, thereby, the aſſaults of the devil.

When the ſouls begin to ſeek after the Lord Jeſus, then ſatan begins to afflict and diſtreſs, as the Canaanites did the Gibeonites, for making peace with Jehoſhuah, Joſ. 10. 1, 6.

There are three things that do uſually afflict the ſoul that is earneſtly looking after Jeſus Chriſt.

1. Dreadful accuſations from ſatan. 2. Grievous defiling and infectious thoughts. 3. A ſtrange readineſs in our nature to fall in with both. By the firſt of theſe the heart is made continually to tremble. Hence his temptations are compared to the roaring of a lion, 1 Pet. 5. 8. For as the lion by roaring killeth the heart of his prey, ſo doth ſatan kill the ſpirit of theſe that hearken to him: For when he tempteth, eſpecially by way of accuſation, he doth to us, as Rabſhakeh did to the Jews: He ſpeaks to us in our own language. He ſpeaks our ſin at every word, our guilty conſcence knows it; he ſpeaks our death at every word, our doubting conſcience feels it.

Secondly, Beſides this, there doth now ariſe even in the heart ſuch defiling, and foul infectious thoughts, as put the tempted to their wits end: For now it ſeems to the ſoul that the very flood-gates of the fleſh are opened, and that to ſin there is no ſtop at all, now the air ſeems to be covered with darkneſs, and the man is as if he was changed into the nature of a devil: Now if ignorance and unbelief prevail, he concludeth that he is reprobate, made to be taken and deſtroyed.

Thirdly, Now alſo he feeleth in him a readineſs to fall in with every temptation; a readineſs, I ſay, continually preſent, Rom. 7. 21. This throws all down, now deſpair begins to ſwallow it up; now it can neither pray, nor read, nor hear, nor meditate on God, but fire and ſmoke continually burſteth forth of the heart againſt him, now ſin and great confuſion puts forth itſelf in all: yea, the more the ſinner deſireth to do a duty ſincerely, the further off it always finds itſelf: For by how much the ſoul ſtruggleth under theſe diſtreſſes, by ſo much the more doth ſatan put forth himſelf to reſiſt, ſtill infuſing more poiſon, that if poſſible it might never ſtruggle more (for ſtrugglings are alſo as poyſon to ſatan.) The fly in the ſpider's web, is an emblem of the ſoul in ſuch a condition; the fly is entangled in the web, at this the ſpider ſhews himſelf; if the fly ſtir again, down comes the ſpider to her, and claps a foot upon her; if yet the fly makes a noiſe, then with poiſoned mouth the ſpider lays hold upon her; if the fly ſtruggle ſtill, then he poiſons her more and more; what ſhall the fly do now? why ſhe dies, if ſome body does not quickly releaſe her. This is the caſe of the tempted, they are entangled in the web, (their feet and wings are entangled) now ſatan ſhews himſelf, if the ſoul now ſtruggleth, ſatan laboureth to hold it down; if it now ſhall make a noiſe, then he bites with blaſphemous mouth, (more poiſonous than the gall of a ſerpent.) If it ſtruggle again, then he poiſeneth more and more: Inſomuch that it needs at laſt muſt die in the net, if the man, the Lord Jeſus, helps not out.

The afflicted conſcience underſtands my words.

Further, though the fly in the web, is altogether uncapable of looking for relief, yet this awakened tempted chriſtian is not; what muſt he do therefore? how ſhould he contain hopes of life? If he looks to his heart, there is blaſphemy; if he looks to his duties, there is ſin; if he ſtrives to mourn and lament, perhaps he cannot, unbelief and hardneſs hinder: Shall this man lie down and deſpair? No: Shall he truſt to his duties? No: Shall he ſtay from Chriſt till his heart is better? No; What then? Let him NOW look to Jeſus Chriſt crucified, then ſhall he ſee his ſins anſwered for, then ſhall he ſee death dying, then ſhall he ſee guilt born by another, and there ſhall he ſee the devil overcome. This ſight deſtroys the power of the firſt temptation; purifies the heart and inclines the mind to all good things.

And to encourage thee, tempted creature, to this moſt goſpel-duty: Conſider, that when Jeſus Chriſt read his commiſſion upon the entering into his miniſtry, he proclaimed: The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed, to preach the acceptable year of the Lord.

Theſe things therefore ſhould the tempted believe, but believing is now ſweating work; for ſatan will hold as long as poſſible, and only ſtedfaſt faith can make him fly: But O! the toil of a truly gracious heart in this combat, if faith be weak, he can ſcarce get higher than his knees; Lord help, Lord ſave, and then down again, till an arm from heaven takes him up; untill Jeſus Chriſt be evidently ſet forth crucified for him, and curſed for his ſin: For then (and not till then) the temptation rightly ceaſeth, at leaſtwiſe for a ſeaſon. Now the ſoul can tend to look about it, and thus conſider with itſelf: If Chriſt hath born my ſin and curſe, then it is taken away from me, and ſeeing thus to take away ſin, was the contrivance of the God of heaven, I will bleſs his name, hope in his mercy, and look upon death and hell with comfort. Thine heart ſhall meditate terror, thou ſhalt ſee the land that is very far off.

The Fifth Uſe.

Fifthly, This doctrine makes Chriſt precious to the believer. Unto you therefore which believe he is precious. This head might be greatly enlarged upon, and branched out into a thouſand particulars, and each one full of weight and glory.

1. By conſidering what ſin is. 2. By conſidering what hell is. 3. By conſidering what wrath is. 4. By conſidering what eternity is. 5. By conſidering what the loſs of a ſoul is. 6. What the loſs of God is. 7. What the loſs of heaven is. 8. And what it is to be in utter darkneſs with devils and damned ſouls for ever and ever. And after all to conclude, from all theſe miſeries the Lord Jeſus delivered me.

Further, This makes Chriſt precious, if I conſider in the next place.

1. How he did deliver me, it was with his life, his blood; it coſt him tears, groans, agony, ſeperation from God; to do it he endured his Father's wrath, bare his Father's curſe, and died thouſands of deaths at once.

2. He did this, while I was his enemy, without my deſires, without my knowledge, without my deſerts, he did it unawares to me.

3. He did it freely, chearfully, yea, he longed to die for me; yea, heaven would not hold him for the love he had to my ſalvation, which alſo he hath effectually accompliſhed for me at Jeruſalem. Honourable Jeſus! precious Jeſus! loving Jeſus! Jonathan's kindneſs captivated David, and made him precious in his eyes for ever. I am diſtreſſed for thee, my brother Jonathan (ſaid he) very pleaſant haſt thou been to me: thy love to me was wonderful, paſſing the love of women. Why, what had Jonathan done? O! He had delivered David from the wrath of Saul. But how much more ſhould he be precious to me, who hath ſaved me from death and hell! who hath delivered me from the wrath of God! The love of Chriſt conſtraineth us. Nothing will ſo edge the ſpirit of a chriſtian as, Thou waſt ſlain, and haſt redeemed us to God by thy blood: This makes the heavens themſelves ring with joy and ſhouting. Mark the words, Thou waſt ſlain, and haſt redeemed us to God with thy blood, out of every kindred, and tongue, and people, and nation, and hath made us unto our God, kings and prieſts, and we ſhall reign on the earth. What follows now? And I beheld, and heard the voice of many angels round about the throne, and the beaſts, and the elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing; and every creature which is in heaven, and on the earth, and ſuch as are in the ſea, and all that are therein heard I, ſaying, Bleſſing, honour, glory and power, be unto him that ſitteth upon the throne, and to the Lamb for ever and ever.

Thus alſo is the ſong, that new ſong, that is ſaid to be ſung by the hundred forty and four thouſand which ſtand with the Lamb upon Mount Zion, with his Father's name written in their foreheads. Theſe are alſo called harpers, harping with their harps. And they ſang as it were a new ſong before the throne, and before the four beaſts, and the elders; and none could learn that ſong but the hundred and forty and four thouſand, which were redeemed from the earth.

But why could they not learn that ſong? Becauſe they were not redeemed; none can ſing of this ſong but the redeemed:

They can give glory to the Lamb, the Lamb that was ſlain, and that redeemed them to God by his blood. It is faith in his blood on earth, that will make us ſing this ſong in heaven. Theſe ſhoutings and heavenly ſongs muſt needs come from love put into a flame by the ſufferings of Chriſt.

The laſt Uſe.

If all theſe things be true, what follows but a demonſtration of the accurſed condition of thoſe among the religious in theſe nations, whoſe notions put them far off from Jeſus, and from venturing their ſouls upon his bloody death. I have obſerved ſuch a ſpirit as this in the world, that careth not for knowing of Jeſus; the poſſeſſed therewith do think, that it is not material to ſalvation to venture upon a crucified Chriſt, neither do they trouble their heads or hearts with enquiring whether Chriſt Jeſus be riſen, and aſcended into heaven, or whether they ſee him again or no, but rather are for concluding, that there will be no ſuch thing: Theſe men ſpeak not by the Holy Ghoſt, for in the ſum, they call Jeſus accurſed; but I doubt not to ſay that many of them are anathematiſed of God, and ſhall ſtand ſo, till the coming of the Lord Jeſus, to whom be glory for ever and ever. Amen.

INSTRUCTION
FOR THE
IGNORANT:
BEING
A Salve to cure that great Want of Knowledge, which ſo much reigns both in Young and Old.

Prepared and preſented to them in a plain and eaſy Dialogue, fitted to the Capacity of the weakeſt.

My People periſh for lack of Knowledge, Hoſ. iv. 6.

To the Church of CHRIST in and about Bedford, walking in the Faith and Fellowſhip of the Goſpel, your affectionate Brother and Companion in the Kingdom and Patience of Jeſus Chriſt, wiſheth all Grace and Mercy by Jeſus Chriſt, Amen.

Holy and Beloved,

ALthough I have deſigned this little treatiſe for publick and common benefit, yet conſidering that I am to you a debtor not only in common charity, but by reaſon of ſpecial bonds which the Lord hath laid upon me to you-ward, I could do no leſs, (being driven from you in preſence, not affection) but firſt preſent you with this little book; not for that you are wanting in the things contained herein, but to put you again in remembrance of firſt things, and to give you occaſion to preſent ſomething to your carnal relations, that may be (if God will) for their awakening and converſion: accept it therefore as a token of my chriſtian remembrance of you.

Next, I preſent it to all thoſe unconverted, old and young, who have been at any time under my preaching, and yet remain in their ſins: And I intreat them alſo that they receive it as a token of my love to their immortal ſouls; yea, I charge them as they will anſwer it in the day of terrible judgment, that they read, ponder and receive this wholeſome medicine prepared for them. Now the God of bleſſing bleſs it to the awakening of many ſinners, and the ſalvation of their ſouls by faith in Jeſus Chriſt. Amen.

Yours, to ſerve you by my miniſtry (when I can) to your edification and conſolation,

JOHN BUNYAN.

Inſtruction for the Ignorant, &c.

Queſt. HOW many gods are there?

Anſ. To the chriſtians there is but one God, the Father, of whom are all things, and we of him, 1 Cor. 8. 9.

Q. Why, is not the God of the chriſtians the God of them that are no chriſtians?

A. He is their maker and preſerver; but they have not choſen him to be their God, Acts 17. 24. Pſal. 36. 6. Judg. 10. 14.

Q. Are there then other gods beſides the God of the chriſtians?

A. There is none other true God but HE: but becauſe they want the grace of chriſtians, therefore they chooſe not him, but ſuch gods as will ſuit with and countenance their luſts, John 8. 44.

Q. What gods are they that countenance the luſts of wicked men?

A. The devil, who is the god of this world; the belly, that god of gluttons, drunkards and riotous perſons; and idle pleaſures and vanities, which are for the moſt part the gods of the youth, Job 8. 44. 2 Cor. 4. 4. Phil. 3. 19. Exod. 32. 6. 1. Cor. 10. 7. 2 Tim. 2. 22. 1 John 5. 21.

Q. Who is a chriſtian?

A. One that is born again, a new creature; one that ſits at Jeſus feet to hear his word; one that hath his heart purified and ſanctified by faith which is in Chriſt, John 3. 3, 5, 7. Acts 11. 26. Acts 15. 9. chap. 26. 18. 2 Cor. 5. 17.

Q. How do you diſtinguiſh the God of the chriſtians from the gods of other people.

A. He is a Spirit, John 4. 24.

Q. Is there no other ſpirit but the true God?

A. Yes, there are many ſpirits, 1 John 4. 1.

Q. What ſpirits are they?

A. The good angels are ſpirits; the bad angels are ſpirits; and the ſouls of men are ſpirits, Heb. 1. 7, 14. 1 Kings 22. 21, 22. Rev. 16. 13, 14. Acts 7. 59. Heb. 12. 23.

Q. How then is the true God diſtinguiſhed from other ſpirits?

A. Thus: No Spirit is eternal but he, no Spirit is almighty but he, no Spirit is incomprehenſible and unſearchable but he: he is alſo moſt merciful, moſt juſt, moſt holy, Deut. 33. 27. Gen. 17. 1. Pſal. 145. 3. Mich. 7. 18. Job 34. 17. 1 Sam. 2. 2.

Q. Is this God, being a Spirit, to be known?

A. Yes, and that by his works of creation, by his providences, by the judgments that he executeth, and by his word.

Q. Do you underſtand him by the works of creation?

A. The heavens declare the glory of God, and the firmament ſheweth his handy work: ſo that the inviſible things of him from the creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead, Pſalm 19. 1, 2. Rom. 1. 20.

Q. Do his works of providence alſo declare him?

A. They muſt needs do it, ſince through his providence the whole creation is kept in ſuch harmony as it is, and that in deſpite of ſin and devils, alſo if you conſider that from an angel to a ſparrow, nothing falls to the ground without the providence of our heavenly Father, Mat. 10. 29.

Q. Is he known by his judgments?

A. God is known by his judgments which he executeth; the wicked is ſnared in the work of his own hands, Pſalm 9. 16.

Q. Is he known by his word?

A. Yes, moſt clearly: for by that he revealeth his attributes, his decrees, his promiſes, his way of worſhip, and how he is to be pleaſed by us.

Q. Of what did God make the world?

A. Things that are ſeen, were not made of things that do appear, Heb. 11. 3.

Q. How long was he in making the world?

A. In ſix days the Lord made heaven and earth, the ſea, and all that is in them, and on the ſeventh day God ended all his works which he had made, Exod. 20. 11. Gen. 2. 2.

Q. Of what did God make man?

A. The Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a living ſoul, Gen. 2. 7.

Q. Why doth it ſay, God breathed into him the breath of life, is man's ſoul of the very nature of the God-head?

A. This doth not teach that the ſoul is of the nature of the God-head, but ſheweth that it is not of the ſame matter as his body, which is duſt, Gen. 18. 27.

Q. Is not the ſoul then of the nature of the God-head?

A. No, for God cannot ſin, but the ſoul doth; God cannot be deſtroyed in hell, but the ſouls of the impenitent ſhall, Ezek. 18. 4. Mat. 10. 28.

Q. How did God make man in the day of his firſt creation?

A. God made man upright. In the image of God created he him. Eccl. 7. 29. Gen. 1. 27.

Q. Did God when he made man, leave him without a rule to walk by?

A. No: he gave him a law in his nature, and impoſed upon him a poſitive precept, but he offered violence to them, and brake them both, Gen. 3. 3, 6.

Q. What was the due deſert of that tranſgreſſion.

A. Spiritual death in the day he did it, temporal death afterwards, and everlaſting death laſt of all, Gen. 2. 17. chap. 3. 19. Matt. 25. 46.

Q. What is it to be ſpiritually dead?

A. To be alienate from God, and to live without him in the world, through the ignorance that is in man, and through the power of their ſins, Eph. 4. 18, 19.

Q. Wherein doth this alienation from God appear?

A. In the love they have to their ſins, in their being loth to come to him, in their pleading idle excuſes for their ſins, and in their ignorance of the excellent myſteries of his bleſſed goſpel, Epheſ. 2. 2, 3, 11, 12. Rom. 1. 28. Epheſ. 4. 18, 19.

Q. What is temporal death?

A. To have body and ſoul ſeparate aſunder, the body returning to the duſt as it was, and the ſpirit to God that gave it, Gen. 3. 19. Eccleſ. 12. 7.

Q. What is everlaſting death?

A. For body and ſoul to be ſeparate for ever from God, and to be caſt into hell-fire, Luke 13. 27. Mark 9. 43.

Q. Do men go body and ſoul to hell ſo ſoon as they die?

A. The body abideth in the grave till the ſound of the laſt trump; but the ſoul, if the man dies wicked, goes preſently from the face of God into hell, as into a priſon, there to be kept till the day of judgment, 1 Cor. 15. 52. Iſa. 24. 22. Luke 12. 20.

Q. Do we come into the world as upright as did our firſt parent?

A. No: he came into the world ſinleſs, being made ſo of God Almighty, but we came into the world ſinners, being made ſo by his pollution.

Q. How doth it appear that we came into the world polluted?

A. We are the fruit of an unclean thing, are defiled in our very conception, and are by nature the children of wrath, Job 14. 4. Pſal. 51. 5. Epheſ. 2. 3.

Q. Can you make further proof of this?

A. Yes, it is ſaid, That by one man came ſin, death, judgment, and condemnation upon all men, Rom. 5. 12, 15, 16, 17, 18, 19.

Q. Do we then come ſinners into the world?

A. Yes, we are trangreſſors from the womb, and go aſtray as ſoon as we are born, ſpeaking lies, Iſa. 48. 8. Pſalm 58. 3.

Q. But as Adam fell with us in him, ſo did he not by faith riſe with us in him? for he had no ſeed until he had the promiſe.

A. He fell as a publick perſon, but believed the promiſe as a ſingle perſon. Adam's faith ſaved not the world, though Adam's ſin overthrew it.

Q. But do not ſome hold that we are ſinners only by imitation?

A. Yes, being themſelves deceived. But God's word ſaith, we are children of wrath by nature, that is, by birth and generation.

Q. Can you bring further proof of this?

A. Yes: In that day that we were born, we were polluted in our own blood, and caſt out to the loathing of our perſons. Again, the children of old that were dedicated unto the Lord, a ſacrifice was offered for them at a month old, which was before they were ſinners by imitation, Ezek. 16. 4, 5, 6, 7, 8, 9. Num. 18. 14, 15, 16.

Q. Can you make this appear by experience?

A. Yes: The firſt things that bloom and put forth themſelves in children, ſhew their ignorance of God, their diſobedience to parents, and their innate enmity to holineſs of life; their inclinations naturally run to vanity. Beſides little children die, but that they could not, were they not of God counted ſinners; for death is the wages of ſin, Rom. 6. 23.

Q. What is ſin?

A. It is a trangreſſion of the law, 1 John 3. 4.

Q. A tranſgreſſion of what law?

A. Of the law of our nature, and of the law of the ten commandments as written in the holy ſcriptures, Rom. 2. 12, 14, 15. Exod. 20.

Q. When doth one ſin againſt the law of nature?

A. When you do any thing that your conſcience tells you is a tranſgreſſion againſt God or man, Rom. 2. 14, 15.

Q. When do we ſin againſt the law as written in the ten commandments?

A. When you do any thing that they forbid, although you be ignorant of it, Pſal. 19. 12.

Q. How many ways are there to ſin againſt this law?

A. Three: By ſinful thoughts, by ſinful words, and alſo by ſinful actions, Rom. 7. 7. Mat. 5. 28. chap. 12. 37. Rom. 2. 6.

Q. What if we ſin but againſt one of the ten commandments?

A. Whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all; for he that ſaid, Do not commit adultery, ſaid alſo, Do not kill; now if thou commit no adultery, yet if thou kill, thou art a tranſgreſſor of the law, Jam. 2. 10, 11.

Q. Where will God puniſh ſinners for their ſins?

A.

A. Both in this world and in that which is to come, Gen. 3. 24. chap. 4. 10, 11, 12. Job 21. 30.

Q. How are men puniſhed in this world for ſin?

A. Many ways, as with ſickneſs, loſſes, croſſes, diſappointments and the like: ſometimes alſo God giveth them up to their own hearts luſts, to blindneſs of mind alſo, and hardneſs of heart; yea, and ſometimes to ſtrong deluſions that they might believe lies, and be damned, Lev. 26. 15, 16. Amos 4. 7, 10. Rom. 1. 24, 28. Exod. 4. 21. chap. 9. 12, 13, 14. Zeph. 1. 17. Rom. 11. 7, 8. 2 Theſ. 2. 11, 12.

Q. How are ſinners puniſhed in the world to come?

A. With a worm that never dies, and with a fire that never ſhall be quenched, Mark 9. 44.

Q. Whither do ſinners go to receive this puniſhment?

A. The wicked ſhall be turned into hell, and all the nations that forget God, Pſal. 9. 27.

Q. What is hell?

A. It is a place, and a ſtate moſt fearful, Luke 16. 28. Acts 1 25. Luke 16. 21.

Q. Why do you call it a place?

A. Becauſe in hell ſhall all the damned be confined as in a priſon, in their chains of darkneſs for ever, Luke 12. 5, 58, chap. 16. 26. Jude 6.

Q. What a place is hell?

A. It is a dark bottomleſs burning lake of fire, large enough to hold all that periſh, Mat. 22. 13. Rev. 20. 1, 25. Iſa. 30. 35. Prov. 27. 20.

Q. What do you mean when you ſay it is a fearful ſtate?

A. I mean, that it is the lot of thoſe that are caſt in thither to be tormented in moſt fearful manner, to wit, with wrath and fiery indignation, Rom. 2. 9. Heb. 10. 26, 27.

Q. In what parts ſhall they be thus fearfully tormented?

A. In body and ſoul: for hell-fire ſhall kindle upon both beyond what now can be thought, Mat. 10. 28. Luke 16. 24. James 5. 3.

Q. How long ſhall they be in this condition?

A. Theſe ſhall go away into everlaſting puniſhment, and the ſmoak of their torment aſcendeth up for ever and ever, and they have no reſt day nor night; for they ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, Mat. 25. 46. Rev. 14. 11. 2 Theſ. 1. 9.

Q. But why might not the ungodly be puniſhed with this puniſhment in this world, that we might have ſeen it and believe?

A. If the ungodly ſhould with puniſhment have been rewarded in this world, it would in all probability have overthrown the whole order that God hath ſettled here among men. For who could have endured here to have ſeen the flames of fire, to have heard the groans, and to have ſeen the tears perhaps of damned relations, as parents or children? Therefore as tophet of old was without the city, and as the gallows and gibbets are built without the towns; ſo Chriſt hath ordered that they who are to be puniſhed with this kind of torment, ſhall be taken away: Take him away, ſaith he (out of this world) and caſt him into utter darkneſs, and let him have his puniſhment there, there ſhall be weeping and gnaſhing of teeth. Beſides, faith is not to be wrought by looking into hell, and ſeeing the damned tormented before our eyes, but by hearing the word of God: For he that ſhall not believe Moſes and the prophets, will not be perſwaded ſhould one come from the dead, yea ſhould one come to them in flames to perſwade them, Mat. 22. 13. Rom. 10. 17. Luke 16. 27, to 32.

Q. Are there degrees of torments in hell?

A. Yes, for God will reward ever one according to their works: Wo to the wicked, it ſhall go ill with him, for the reward of his hands ſhall be given him, Iſa. 3. 11.

Q. Who are like to be moſt puniſhed there, men or children?

A. The puniſhment in hell comes not upon ſinners according to age, but ſin; ſo that whether they be men or children, the greater ſin, the greater puniſhment; for there is no reſpect of perſons with God, Rom. 2. 11.

Q. How do you diſtinguiſh between great ſins and little ones?

A. By their nature, and by the circumſtances that attend them.

Q. What do you mean by their nature?

A. I mean when they are very groſs in themſelves, 2 Chron. 33. 2. Ezek. 16. 42.

Q. What kind of ſins are the greateſt?

A. Adultery, fornication, murder, theft, ſwearing, lying, covetouſneſs, witchcraft, ſedition, hereſies, or any the like, 1 Cor. 6. 9, 10. Eph. 5. 3, to 6. Col. 3. 5, 6. Gal. 5. 19, to 21. Rev. 21. 8.

Q. What do you mean by circumſtances that attend ſin?

A. I mean light, knowledge, the preaching of the word, godly acquaintance, timely caution, &c.

Q. Will theſe make an alteration in the ſin?

A. Theſe things attending ſinners, will make little ſins great, yea greater than greater ſins that are committed in groſſeſt ignorance

Q. How do you prove that?

A. Sodom and Gomorrha wallowed in all, or moſt of thoſe groſs tranſgreſſions above mentioned: Yea, they were ſaid to be ſinners exceedingly, they lived in ſuch ſins as may not be ſpoken of without bluſhing, and yet God ſwears that Iſrael, his church, had done worſe than they; and the Lord Jeſus alſo ſeconds it in that threatning of his, I ſay unto you, that it ſhall be more tolerable in that day for Sodom than for thee, Ezek. 16. 48. Mat. 11. 24. Luke 10. 12.

Q. And was this the reaſon, namely, becauſe they had ſuch circumſtances attending them as Sodom had not?

A. Yes, as will plainly appear, if you read the three chapters above-mentioned.

Q. When do I ſin againſt light and knowledge?

A. When you ſin againſt convictions of conſcience, when you ſin againſt a known law of God, when you ſin againſt counſels and diſſwaſion of friends, then you ſin againſt light and knowledge, Rom. 1. 32.

Q. When do I ſin againſt preaching of the word?

A. When you refuſe to hear God's miniſters, or hearing them, refuſe to follow their wholeſome doctrine, 2 Chron. 36. 16. Jer. 25. 4, 7. ch. 35. 15.

Q. When elſe do I ſin againſt preaching of the word?

A. When you mock, or deſpiſe or reproach the miniſters; alſo when you raiſe lies and ſcandals of them, or receive ſuch lies or ſcandals raiſed; you then alſo ſin againſt the preaching of the word, when you perſecute them that preach it, or are ſecretly glad to ſee them ſo uſed, 2 Chron. 30. 1, 10. Rom. 3. 8. Jer. 20. 10. 1 Theſ. 2. 15, 16.

Q. How will godly acquaintance greaten my ſin?

A. When you ſin againſt their counſels, warnings, or perſwaſions to the contrary; alſo when their lives and converſations are reproof to you, and yet againſt all you will ſin. Thus ſinned Iſhmael, Eſau, Eli's Sons, Abſalom and Judas, they had good company, good counſels, and a good life ſet before them by their godly acquaintance, but they ſinned againſt all, and their judgment was the greater. Iſhmael was caſt away, Eſau hated, Eli's Sons died ſuddenly, Abſalom and Judas were both ſtrangely hanged, Gen. 21. 10. Gal. 4. 30. Mal. 1. 2. 1 Sam. 2. 20, 25. 2 Sam. 16.

Q. Are ſins thus heightened, diſtinguiſhed from others by any ſpecial name?

A. Yes; they are called rebellion, and are compared to the ſin of witchcraft; they are called wilful ſins, they are called briars and thorns, and they that bring them forth are nigh unto curſing, whoſe end is to be burned, 1 Sam. 15. 23. Heb. 10. 26. ch. 6. 7, 8.

Q. Are there any other things that can make little ſins great ones?

A. Yes; As when you ſin againſt the judgments of God: As for example, you ſee the judgments of God come upon ſome for their tranſgreſſions, and you go on in their iniquities; as alſo when you ſin againſt the patience, long-ſuffering, and forbearance of God, this will make little ſins great ones. Dan. 5. 21, 22, 23, 24. Rom. 2. 4, 5.

Q. Did ever God puniſh little children for ſin againſt him?

A. Yes; when the flood came, he drowned all the little children that were in the old world; he alſo burned up all the little children which were in Sodom; and becauſe upon a time the little children at Bethel mocked the prophet as he was a going to worſhip God, God let looſe two ſhe-bears upon them, which tore forty and two of them to pieces, 2 Kings 2. 22, 23.

Q. Alas! what ſhall we little children do?

A. Either go on in your ſins, or remember now your creator in the days of your youth, before the evil days come, Eccleſ. 12. 1.

Q. Why do you mock us, to bid us go on in our ſins? you had need pray for us that God would ſave us.

A. I do not mock you, but as the wiſe man doth; and beſides, I pray for you and wiſh your ſalvation.

Q. How doth the wiſe man mock us?

A. Thus; rejoice, O young man in thy youth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes; but know thou that for all theſe things God will bring thee to judgment, Eccleſ. 11. 9.

Q. What a kind of mocking is this?

A. Such an one as is mixed with the greateſt ſeriouſneſs; as if he ſhould ſay, I, do, ſinners, go on in your ſins if you dare; do, live in your vanities, but God will have a time to judge you for them.

Q. Is not this juſt as when my Father bids me be naught if I will: but if I be naught, he will beat me for it?

A. Yes; or like that ſaying of Joſhua, If it ſeem evil to you to ſerve the Lord, chuſe you this day whom you will ſerve; ſerve your ſins at your peril, Joſh. 24. 15.

Q. Is it not beſt then for me to ſerve God?

A. Yes; for they that ſerve the devil muſt be where he is, and they that ſerve God and Chriſt, muſt be where they are, John 12. 16. Mat. 25. 41.

Q. But when had I beſt begin to ſerve God?

A. Juſt now: Remember now thy creator, now thou haſt the goſpel before thee, now thy heart is tender and will be ſooneſt broken.

Q. But if I follow my play and ſports a little longer, may I not come time enough?

A. I cannot promiſe thee that, for there be little graves in the church-yard; and who can tell but that thy young life is ſhort; or if thou doſt live, perhaps, thy day of grace may be as ſhort, as was Iſhmael's of old: read alſo Prov. 1. 24, to 26.

Q. But if I ſtay a little longer before I turn, I may have more wit to ſerve God than now I have, may I not?

A. If thou ſtayeſt longer, thou wilt have more ſin, and perhaps leſs wit: for the bigger ſinner, the bigger fool, Prov. 1. 22.

Q. If I ſerve God ſometimes, and my ſin ſometimes, how then?

A. No man can ſerve two maſters: Thou canſt not ſerve God and thy ſins. God ſaith, my Son, give me thy heart: Alſo thy ſoul and body are his; but the double-minded man is forbidden to think that he ſhall receive any thing of the Lord, Mat. 6. 24. Prov. 23. 26. 1 Cor. 6. 28. Jam. 1. 7, 8.

Q. Do you find many ſuch little children as I am, ſerve God?

A. Not many; yet ſome I do, Samuel ſerved him being a child; when Joſiah was young he began to ſeek after the God of his Father David: And how kindly did our Lord Jeſus take it, to ſee the little children run tripping before him, and crying Hoſannah to the Son of David! 1 Sam. 3. 1. 2 Chron. 34. 3. Mat. 21. 15, 16.

Q. Then I am not like to have many companions, if I thus young begin to ſerve God, am I?

A. Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. Yet ſome companions thou wilt have. David counted himſelf a companion of all them that love God's teſtimonies; all the godly, though grey-headed, will be thy companions; yea, and thou ſhalt have either one or more of the angels of God in heaven to attend on, and miniſter for thee, Mat. 7. 13, 14. Pſal. 119. 63. Mat. 18. 10.

Q. But I am like to be ſlighted, and deſpiſed by other little children, if I begin already to ſerve God, am I not?

A. If children be ſo rude as to mock the prophets and miniſters of God, no marvel if they alſo mock thee; but it is a poor heaven that is not worth enduring worſe things than to be mocked for the ſeeking and obtaining of, 2 Kings 2. 23, 24.

Q. But how ſhould I ſerve God? I do not know how to worſhip him.

A. The true worſhippers, worſhip God in ſpirit and truth, John 4. 24. Phil. 3. 3.

Q. What is meant by worſhipping him in the ſpirit?

A. To worſhip him in God's Spirit and in mine own; that is, to worſhip him, being wrought over in my very heart by the good Spirit of God, to an hearty compliance with his will, Rom. 1. 9. chap. 6. 17. Pſal. 101. 3.

Q. What is it to worſhip him in truth?

A. To do all that we do in his worſhip according to his word, for his word is truth, and to do it without diſſimulation, Heb. 8. 5. John 17. 17. Pſal. 26. 6. Pſal. 118. 19, 20. You may take the whole thus: Then do you worſhip God a-right, when in heart and life you walk according to his word.

Q. How muſt I do to worſhip him with my ſpirit and heart.

A. Thou muſt firſt get the good knowledge of him. And thou Solomon my ſon, ſaid David, know thou the God of thy fathers, and ſerve him with a perfect heart: Mind you, he firſt bids know him, and then ſerve him with a perfect heart, 1 Chr. 28. 9.

Q. Is it eaſy to get a true knowledge of God?

A. No; Thou muſt cry after knowledge, and lift up thy voice for underſtanding. If thou ſeekeſt for her as ſilver, and ſearcheſt for her as for hid treaſure, then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God, Prov. 2. 1, 2, 3, 4, 5.

Q. How comes it to be ſo difficult a thing to attain the true knowledge of God?

A. By reaſon of the pride and ignorance that is in us, as alſo by reaſon of our wicked ways, Pſal. 10. 4. Eph. 4. 18, 19. Tit. 1. 16.

Q. But do not every one profeſs they know God?

A. Yes; But their ſuppoſed knowledge of him varieth as much as do their faces or complexions, ſome thinking he is this, and ſome that.

Q. Will you ſhew me a little how they vary in their thoughts about him.

A. Yes; Some count him a kind of an heartleſs God, that will neither do evil nor good: ſome count him a kind of an ignorant and blind God, that can neither know nor ſee through the clouds, ſome again count him an inconſiderable God, not worth the enjoying, if it muſt not be but with the loſs of this world, and their luſts. Moreover, ſome think him to be altogether ſuch an one as themſelves, one that hath as little hatred to ſin as themſelves, and as little love to holineſs as themſelves, Zeph. 1. 12. Job 22. 12, 13. chap. 21. 9, to 16. Pſal. 50. 21.

Q. Are there any more falſe opinions of God?

A. Yes; There are three other falſe opinions of God. 1. Some think he is all mercy and no juſtice, and that therefore they may live as they liſt. 2. Others think he is all juſtice and no mercy, and that therefore they had as good go on in their ſins and be damned, as turn and be never the better. 3. Others think he is both juſtice and mercy, but yet think alſo, that his juſtice is ſuch as they can pacify with their own good works, and ſave themſelves with their own right hand, (Rom. 3. 8. Jer. 2. 25. Job 40. 14.) contrary to theſe ſcriptures, Heb. 1. 13. Iſa. 45. 21.

Q. How then ſhall I know when I have the true knowledge of God?

A. When thy knowledge of him and the holy ſcriptures agree.

Q. The ſcriptures: do not all falſe opinions of him flow from the ſcriptures?

A. No, in no wiſe; 'tis true, men father their errors upon the ſcriptures, when indeed they flow from the ignorance of their hearts, Epheſ. 4. 18.

Q. But how if I do not underſtand the holy bible, muſt I then go without the true knowledge of God?

A. His name is manifeſted by his word: the ſcriptures are they that teſtify of him, and they are able to make the man of God perfect in all things, and wiſe unto ſalvation through faith in Jeſus Chriſt, John 17. 6, 7, 8. John 5. 39. 2 Tim. 3. 15, 16.

Q. But what muſt one that knoweth not God do, to get the knowledge of God?

A. Let him apply his heart unto the ſcriptures, as unto a light that ſhineth in a dark place (even this world) until the day dawn, and the day ſtar ariſe in his heart, Pro. 22. 7. chap. 23. 12. 2 Pet. 1. 19, 20.

Q. But how ſhall I know when I have found by the ſcriptures the true knowledge of God?

A. When thou haſt alſo found the true knowledge of thy ſelf, Iſa. 6. 5. Job 42. 5.

Q. What is it for me to know my ſelf?

A. Then thou knoweſt thy ſelf, when thou art in thine own eyes, a loathſome, polluted, wretched, miſerable ſinner, and that not any thing done by thee, can pacify God unto thee, Job 42. 5. Ezek. 20. 43, 44. Rom. 7. 24.

Of Confeſſion of Sin.

Queſt. YOU have ſhewed me, if I will indeed worſhip God, I muſt firſt know him aright, now then to the queſtion in hand, pray how muſt I worſhip him?

A. In confeſſing unto him, Nehem. 9. 1, 2, 3.

Q. What muſt I confeſs?

A. Thou muſt confeſs thy tranſgreſſions unto the Lord, Pſal. 32. 5.

Q. Was this the way of the godly of old?

A. Yes; Nehemiah confeſſed his ſins, David confeſſed his ſins, Daniel confeſſed his ſins, and they that were baptized by John in Jordan confeſſed their ſins, Nehem. 1. 6. Pſal. 32. 5. Dan. 9. 4. Mat. 3. 6.

Q. What ſins muſt I confeſs to God?

A. All ſins whatſoever: for he that covereth his ſins ſhall not proſper, but whoſo confeſſeth and forſaketh them ſhall find mercy, Pro. 28. 13. 1 John 1. 9.

Q. But how if I do neither know nor remember all my ſins?

A. Thou muſt then ſearch and try thy ways by the holy word of God, Lam. 3. 40. Pſal. 77. 6.

Q. But how if I do not make this ſearch after my ſins.

A. If thou doſt not, God will, if thou doſt not ſearch them out and confeſs them, God will ſearch them out and charge them upon thee, and tear thee in pieces for them, Pſal. 50. 21, 22.

Q. Where muſt I begin to confeſs my ſins?

A. Where God beginneth to ſhew thee them: Obſerve then where God beginneth with conviction for ſin, and there begin thou with confeſſion of it. Thus David began to confeſs, thus Daniel began to confeſs, 2 Sam. 12. 7, to 14. Dan. 9. 3, to 9.

Q. What muſt I do, when God hath ſhewed me any ſin, to make right confeſſion thereof?

A. Thou muſt follow that conviction, until it ſhall bring thee to the original and fountain of that ſin, which is thine own heart, 1 Kings 8. 38. Pſal. 51. 5.

Q. Is my heart then the fountain and original of ſin?

A. Yes: For from within out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs. All theſe evil things come from within, and defile the man, Mark 7. 21, 22, 23.

Q. When a man ſees this, what will he think of himſelf?

A. Then he will not only think but conclude, that he is an unclean thing, that his heart has deceived him, that it is moſt deſperate and wicked, that it may not be truſted by any means, that every imagination and thought of his heart (naturally) is only evil, and that continually, Iſa. 64. 6. Prov. 28. 26. Iſa. 44. 20. Gen. 6. 5.

Q. You have given me a very bad character of the heart, but how ſhall I know that it is ſo bad as you count it?

A. Both by the text, and by experience.

Q. What do you mean by experience?

A. Keep thine eyes upon thy heart, and alſo upon God's word, and thou ſhalt ſee with thine own eyes, the deſperate wickedneſs that is in thine heart, for thou muſt know ſin by the law, that bidding thee do one thing, and thy heart inclining to another, Rom. 7. 7, 8, 9.

Q. May I thus then know my heart?

A. Yes, that is ſomething of it, eſpecially the carnality of thy mind, becauſe the carnal mind is enmity againſt God; for it is not ſubject to the law of God, neither indeed can be, Rom. 8. 7.

Q. Can you particulariſe ſome few things wherein the wickedneſs of the heart of man ſhews it ſelf?

A. Yes; by its ſecret hankering after ſin, although the world forbids it: by its deferring of repentance; by its being weary of holy duties; by its aptneſs to forget God; by its ſtudying to leſſen and hide ſin; by its feigning it ſelf to be better than it is, by being glad when it can ſin without being ſeen of men; by its hardening it ſelf againſt the threatnings and judgments of God; by its deſperate inclinings to unbelief, atheiſm, and the like, Prov. 1. 24, 25, 26. Iſa. 43. 22. Mal. 1. 12, 13. Judg. 3. 7. Jer. 2. 32. Pſal. 106. 21. Hoſ. 2. 13. Prov. 30. 20. Jer. 2. 25. Rom. 1. 32. chap. 2. 5. Zeph. 7. 11, 12, 13.

Q. Is there any thing elſe to be done in order to a right confeſſion of ſin?

A. Yes: Let this conviction ſink down into thy heart, that God ſees much more wickedneſs in thee than thou canſt ſee in thy ſelf. If thy heart condemn thee, God is greater than thy heart, and he knows all things; beſides, he hath ſet thy ſecret ſins in the light of his countenance, 1 Joh. 3. 20. Pſal. 90. 8.

Q. Is there any thing elſe that muſt go to a right confeſſion of ſin?

A. Yes; In thy confeſſions thou muſt greaten and aggravate thy ſin by all juſt circumſtances.

Q. How muſt I do that?

A. By conſidering againſt how much light and mercy thou haſt ſinned, againſt how much patience and forbearance thou haſt ſinned; alſo againſt what warnings and judgments thou haſt ſinned; and againſt how many of thine own vows, promiſes and engagements, thou haſt ſinned: theſe things heighten and aggravate ſin, Ezra 9. 10, to 16.

Q. But what need I confeſs my ſins to God, ſeeing he knows them already?

A. Confeſſion of ſin is neceſſary, for many reaſons.

Q. Will you ſhew me ſome of thoſe reaſons?

A. Yes; One is, by a ſincere and hearty confeſſion of ſin thou acknowledgeſt God to be thy Sovereign Lord, and that he hath right to impoſe his law upon thee, Exod. 20.

Q. Can you ſhew me another reaſon?

A. Yes; By confeſſing thy ſin, thou ſubſcribeſt to his righteous judgments that are pronounced againſt it, Pſal. 51. 3, 4.

Q. Can you ſhew me another reaſon?

A. Yes; By confeſſing of ſin, thou ſheweſt how little thou deſerveſt the leaſt mercy from God.

Q. Have you yet another reaſon why I ſhould confeſs my ſins?

A. Yes: By ſo doing thou ſheweſt whether thy heart loves it, or hates it: He that heartily confeſſeth his ſin, is like him who having a thief or a traitor in his houſe, brings him out to condign puniſhment; but he that forbears to confeſs, is like him who hideth a thief or traitor againſt the laws and peace of our Lord the King.

Q. Give me one more reaſon why I ſhould confeſs my ſins to God?

A. He that confeſſeth his ſin, caſteth himſelf at the feet of God's mercy, utterly condemns and caſts away his own righteouſneſs, concludeth there is no way to ſtand juſt and acquit before God, but by and through the righteouſneſs of another; whither God is reſolved to bring thee, if ever he ſaves thy ſoul, Pſal. 51. 1, 2, 3. 1 John 1. 9. Phil. 3. 6, 7, 8.

Q. What frame of heart ſhould I be in when I confeſs my ſins?

A. Do it heartily, and to the beſt of thy power thoroughly. For to feign, in this work, is abominable; to do it by the halves, is wickedneſs; to do it without ſenſe of ſin cannot be acceptable: And to confeſs it with the mouth, and to love it with the heart, is a lying unto God, and a provocation of the eyes of his glory.

Q. What do you mean by feigning and diſſembling in this work?

A. When men confeſs it, yet know not what it is; or if they think they know it, do not conclude it ſo bad as it is; or when men aſk pardon of God, but do not ſee their need of pardon; this man muſt needs diſſemble.

Q. What do you mean by doing it by the halves?

A. When men confeſs ſome, but not all that they are convinced of; or if they confeſs all; yet labour in their confeſſion to leſſen it. Or when in their confeſſion they turn not from all ſin to God, but from one ſin to another. They turned, but not to the moſt high, none of them did exalt him, Prov. 28. 13. Job 31. 33. Jam. 3. 12. Hoſ. 7. 16.

Q. What is it to confeſs ſin without the ſenſe of ſin?

A. To do it through cuſtom, or tradition, when there is no guilt upon the conſcience, now this cannot be acceptable.

Q. What is it to confeſs it with the mouth, and to love it with the heart?

A. When men condemn it with their mouth, but refuſe to let it go; when with their mouth they ſhew much love, but their heart goeth after their covetouſneſs, Job 20. 12, 13. Jer. 8. 5. Ezek. 33. 31.

Q. But I aſked you what frame of heart I ſhould be in, in my confeſſions?

A. I have ſhewed you how you ſhould not be. Well, I will ſhew you now what frame of heart becomes you in your confeſſions of ſin. Labour by all means for a ſenſe of the evil that is in ſin.

Q. What evil is there in ſin?

A. No man with tongue can expreſs what may by the heart be felt of the evil of ſin; but this know, it diſhonoureth God, it provoketh him to wrath, it damneth

damneth the ſoul, Rom. 2. 23. Epheſ. 5. 5, 6. 2 Theſ. 2. 12.

Q. What elſe would you adviſe me to in this great work?

A. When we confeſs ſin, tears, ſhame, and brokenneſs of heart becomes us, Jer. 50. 4. Iſa. 22. 12. Pſal. 51. 17. Jer. 31. 19.

Q. What elſe becomes me in my confeſſions of ſin?

A. Great deteſtation of ſin, with unfeigned ſighs and groans, that expreſs thou doſt it heartily, Job 42. 5, 6. Ezek. 9. 4. Jer. 31. 9.

Q. Is here all?

A. No; Tremble at the word of God; tremble at every judgment, leſt it overtake thee; tremble at every promiſe, leſt thou ſhouldeſt miſs thereof: For, ſaith God, To this man will I look, even to him that is poor, and of a contrite ſpirit, and that trembles at my word, Iſa. 66. 2. Heb. 4. 1, 2.

Q. What if I cannot thus confeſs my ſins?

A. Bewail the hardneſs of thy heart, keep cloſe to the beſt preachers, remember that thou hangeſt over hell, by the weak thread of an uncertain life. And know, God counts it a great evil, not to be aſhamed of, not to bluſh at ſin, Iſa. 63. 17. Jer. 6. 15. chap. 8. 12.

Q. Are there no thanks to be rendred to God in confeſſions?

A. O, Yes; Thank him that he hath let thee ſee thy ſins, thank him that he hath given thee time to acknowledge thy ſins; thou mighteſt now have been confeſſing in hell: thank him alſo that he hath ſo far condeſcended as to hear the ſelf-bemoaning ſinner, and that he hath promiſed, ſurely to have mercy upon ſuch, Jer. 31. 18, 19, 20.

Of Faith in CHRIST.

Queſt. I Am glad that you have inſtructed me into this part of the worſhip of God, I pray tell me alſo how elſe I ſhould worſhip him?

A. Thou muſt believe his word.

Q. Is that worſhipping of God?

A. Yes; after the way which you call hereſy, ſo worſhip I the God of my Fathers, believing all things that are written in the law and the prophets, &c. Acts 24. 14.

Q. Why ſhould believing be counted a part of God's worſhip?

A. Becauſe without faith it is impoſſible to pleaſe him, Heb. 11. 6.

Q. Why not poſſible to pleaſe him without believing?

A. Becauſe in all true worſhip, a man muſt believe that God is, and that he is a rewarder of them that diligently ſeek him. Beſides, he that worſhips God, muſt alſo of neceſſity believe his word, elſe he cannot worſhip with that reverence and fear that becomes him, but will do it in a ſuperſtitious profane manner: for whatſoever is not of faith is ſin, Rom. 14. 23.

Q. But do not all believe as you have ſaid?

A. That which is born of the fleſh is fleſh, and that which is born of the Spirit is Spirit. And again the children of the fleſh, theſe are not the children of God, but the children of the promiſe are counted for the ſeed, John 3. 6. Rom. 9. 8.

Q. What do you mean by that?

A. Thou muſt be born twice before thou canſt truly believe once, John 3. 3, 5.

Q. How do you prove that?

A. Becauſe believing is a chriſtian act, and none are true chriſtians but thoſe that are born again. But I mean by believing, believing unto ſalvation.

Q. Can you prove this?

A. Yes; they that believe in the name of Chriſt, are ſuch which are born not of blood, nor of the will of the fleſh, nor of the will of man, but of God, John 1. 12, 13.

Q. What is believing?

A. It is ſuch an act of a gracious ſoul, as layeth hold on God's mercy through Chriſt, Acts 15. 11.

Q. Why do you call it an act of a gracious ſoul?

A. Becauſe their minds are diſpoſed that way, by the power of the Holy Ghoſt, Rom. 15. 13.

Q. If ſuch a poor ſinner as I am would be ſaved from the wrath to come, how muſt I believe?

A. Thy firſt queſtion ſhould be on whom muſt I believe? John 9. 35, 36.

Q. On whom then muſt I believe?

A. On the Lord Jeſus Chriſt, Acts 16. 31, 32.

Q. Who is Jeſus Chriſt that I might believe in him?

A. He is the only begotten Son of God, John 3. 16.

Q. Why muſt I believe on him?

A. Becauſe he is the Saviour of the world, 2 Pet. 1. 1. 1 John 4. 14.

Q. How is he the Saviour of the world?

A. By the Father's deſignation and ſending: for God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved, John 3. 13.

Q. How did he come into the world?

A. In man's fleſh, in which fleſh he fulfilled the law, died for our ſins, conquered the devil and death, and obtained eternal redemption for us, Gal. 4. 4. Rom. 10. 3, 4. chap. 8. 3. Heb. 2. 14, 15. chap. 6. 20.

Q. But is there no other way to be ſaved but by believing in Jeſus Chriſt?

A. There is no other name given under heaven among men whereby we muſt be ſaved; and therefore he that believeth not, ſhall be damned, Acts 4. 12. Mar. 16. 16. John 3. 18, 36.

Q. What is believing on Jeſus Chriſt?

A. It is a receiving of him with what is in him, as the gift of God to thee a ſinner, John 1. 12.

Q. What is in Jeſus Chriſt to encourage me to receive him?

A. Infinite righteouſneſs to juſtify thee, and the Spirit without meaſure to ſanctify thee, Iſa. 45. 24, 25. Dan. 9. 24. Phil. 3. 7, 8. John 3. 24.

Q. Is this made mine if I receive Chriſt?

A. Yes; If thou receive him as God offereth him to thee, John 3. 16.

Q. How doth God offer him to me?

A. Even as a rich man freely offereth an alms to a beggar, and ſo muſt thou receive him, John 6. 32, to 36.

Q. Hath he indeed made amends for ſin? and would indeed have me accept of what he hath done?

A. That he hath made amends for ſin, 'tis evident, becauſe God for Chriſt's ſake forgiveth thee. And 'tis as evident that he would have thee accept thereof, becauſe he offereth it to thee, and hath ſworn to give thee the utmoſt benefit, to wit, eternal life, if thou doſt receive it, yea, and hath threatned thee with eternal damnation, if after all this thou ſhalt neglect ſo great ſalvation, Epheſ. 5. 1. Rom. 3. 24. Matt. 18. 19. Acts 13. 32, 33, 38, 39. Heb. 6. 17, 18. chap. 2. 3. Mar. 16. 16.

Q. But how muſt I be qualified before I ſhall dare to believe in Chriſt?

A. Come, ſenſible of thy ſins, and of the wrath of God due unto them, for thus thou art bid to come, Matt. 11. 28.

Q. Did ever any come thus to Chriſt?

A. David came thus, Paul and the jailer came thus, alſo Chriſt's murderers came thus, Pſal. 51. 1, 2, 3. Acts 9. 6. Acts 16. 30, 31. Acts 2. 37.

Q. But doth it not ſeem moſt reaſonable that we ſhould firſt mend and be good?

A. The whole have no need of the phyſician, but thoſe that are ſick; Chriſt came not to call the righteous, but ſinners to repentance, Mar. 2. 17.

Q. But is it not the beſt way, if one can, to mend firſt?

A. This is juſt as if a ſick man ſhould ſay, is it not beſt for me to be well before I go to the phyſician; or as if a wounded man ſhould ſay, when I am cured I will lay on the plaiſter.

Q. But when a poor creature ſees its vileneſs, it is afraid to come to Chriſt, is it not?

A. Yes; but without ground, for he hath ſaid, Say to them that are of a fearful heart, be ſtrong, fear not; and to this man will I look, even to him that is poor and of a contrite ſpirit, and trembles at my word, Iſa. 35. 4. chap. 66. 2.

Q. What encouragement can be given us thus to come?

A. The prodigal came thus, and his father received him, and fell upon his neck and kiſſed him. Thus he received the Coloſſians, and conſequently all that are ſaved, Luke 15. Col. 2. 13.

Q. Will you give me one more encouragement?

A. The promiſes are ſo worded, that they that are ſcarlet-ſinners, crimſon-ſinners, blaſphemous-ſinners, have encouragement to come to him with hopes of life, Iſa. 1. 18. Mar. 3. 28. John 6. 36. Luke 24. 47. Acts 13. 36.

Q. Shall any one that believeth be ſaved?

A. If they believe as the ſcriptures have ſaid, if the ſcriptures be fulfilled in their believing, John 7. 38. Jam. 2. 23.

Q. What do you mean by that?

A. When faith which a man ſaith he hath, proveth itſelf to be of the right kind by its acts and operations in the mind of a poor ſinner, Jam. 2. 19 to 23.

Q. Why, are there many kinds of faith?

A. Yes: There is a faith that will ſtand with a heart as hard as a rock; a ſhort winded faith which dureth for a while, and in time of temptation ſuch fall away, Luke 8. 13.

Q. Is there any other kind of faith?

A. Yes: There is a faith that hath no more life in it than hath the body of a dead man, Jam. 2. 26.

Q. Is there yet another of theſe unprofitable faiths?

A. Yes; there is a faith that is of our ſelves, and not of the ſpecial grace of God, Eph. 2. 8.

Q. Tell me if there be yet another?

A. There is a faith that ſtandeth in the wiſdom of men, and not in the power of God, 1 Cor. 2. 5.

Q. Is here all?

A. No; there is a faith that ſeems to be holy, but it will not do, becauſe 'tis not the moſt holy faith, 2 Pet. 2. 20. Jude 20.

Q. Alas! if there be ſo many kinds of faith, that will not profit to ſalvation, how eaſy is it for me to be deceived?

A. It is eaſy indeed, and therefore the Holy Ghoſt doth in this thing ſo often caution us, Be not deceived, Let no man deceive you, and If a man thinketh himſelf to be ſomething when he is nothing, he deceiveth himſelf, 1 Cor. 6. 9. Eph. 5. 6. Gal. 6. 3.

Q. But is there no way to diſtinguiſh the right faith from that which is wrong?

A. Yes; and that by the manner of its coming and operation.

Q. What do you mean by the manner of its coming?

A. Nay, you muſt make two queſtions of this one; that is, what is it for faith to come, and in what manner doth it come?

Q. Well then, what is it for faith to come?

A. This word, faith comes, ſuppoſeth,

thou wert once without it; it alſo ſuppoſeth that thou didſt not fetch it whence it was, it alſo ſuppoſeth it hath a way of coming, Gal. 3. 23, 25.

Q. That I was once without it you intimated before, but muſt I take it without proof for granted?

A. I will give you a proof or two: God hath concluded them all in unbelief, and again it is ſaid, faith comes. And again, the Holy Ghoſt inſinuateth our eſtate to be dreadful before faith come, Rom. 11. 32. chap. 10. 17. Gal. 3. 23.

Q. Why, how is it with men, before faith comes?

A. Without faith, or before faith comes it is impoſſible to pleaſe God, for whether their actions be civil or religious, they ſin in all they do. The ſacrifice of the wicked is an abomination, and the plowing of the wicked is ſin, Prov. 21. 4, 27.

Q. Is not this a very ſad condition?

A. Yes; but this is not all, for their preſent unbelief bindeth them over to wrath, by ſhutting them up to the law; it alſo draweth them away from God, and will drown them in everlaſting damnation, if the grace of God prevent not, Gal. 3. 23. Heb. 3. 17, 18. John 3. 36.

Q. What if a man ſaw himſelf in this condition?

A. There are many ſee themſelves in this condition.

Q. How came they to ſee it?

A. By the preaching and hearing the word of God, John 16. 8, 9.

Q. And what do ſuch think of themſelves?

A. They do not only think, but know that in this condition they are without Chriſt, without hope, and without God in the world, Eph. 2. 11, 12.

Q. Are not they happy that ſee not themſelves in this condition?

A. Yes; if they have ſeen themſelves delivered therefrom by a work of faith in their ſouls, elſe not.

Q. How do you mean?

A. I mean if they have ſeen themſelves delivered from this ſtate, by being by the word and Spirit of God implanted into the faith of Chriſt, Rom. 11. 17, 18, 19.

Q. Are not they happy that are never troubled with this ſad ſight of their condition?

A. They are juſt ſo happy as is that man, who lieth faſt aſleep in his houſe while it is on fire about his ears. Can a man be happy, that is ignorant that he is without God and Chriſt, and hope? Can a man be happy, that is ignorant that he is hanging over hell by the poor weak thread of an uncertain life? For this is the ſtate of ſuch an one.

Q. But may not faith come to a man without he ſee himſelf to be firſt in this condition?

A. It is God's ordinary way to convince men of this their ſad condition before he revealeth to them the righteouſneſs of faith, or work faith in them to lay hold of that righteouſneſs, John 16. 9, 10, 11. Gal. 3. 23, 25.

Q. How then do you conclude of them that never ſaw themſelves ſhut up by unbelief under ſin and the curſe of God?

A. I will not judge them for the future, God may convert them before they die; but at preſent their ſtate is miſerable: for becauſe they are ſhut up and held priſoners by the law, by their luſts, and by the devil, and unbelief; therefore they cannot ſo much as with their hearts deſire that God would have mercy upon them, and bring them out of their ſnares and chains.

Q. Then do you count it better for a man to ſee his condition by nature, than to be ignorant thereof?

A. Better a thouſand times to ſee it in this world, than to ſee it in hell-fire, for he muſt ſee it there or here: now if he ſees it here, this is the place of prayer, here is the preaching of the word which is God's ordinance to beget faith. Beſides, here God applieth promiſes of mercy to the deſolate, and Chriſt alſo hath proteſted that he that cometh to him, he will in no wiſe caſt out, John 6. 37.

Q. I am convinced that I was once without faith, and alſo that I cannot fetch it, but pray tell me the way of its coming?

A. Faith comes by hearing, and hearing by the word of God, Rom. 10. 17.

Q. How by hearing?

A. God mixeth it with the word, when he abſolutely intendeth the ſalvation of the ſinner, Heb. 4. 2, 3. Acts 13. 48.

Q. And how do men hear when faith is mixed with the word?

A. They hear the word not as the word of man, but as it is in truth the word of God, which worketh effectually in them that believe, 1 Theſ. 2. 13.

Q. Pray tell me now the manner of its coming?

A. It comes through difficulty, it comes gradually.

Q. What are the difficulties which oppoſe it at its coming?

A. Senſe of unworthineſs, guilt of conſcience, natural reaſon, unbelief, and arguments forged in hell, and thence ſuggeſted by the devil into the heart againſt it, Luke 5. 8. Mark 9. 24. Iſaiah 6. 5. Rom. 4. 18, to 21.

Q. How doth faith come gradually?

A. Perhaps at firſt it is but like a grain of muſtard-ſeed, ſmall, and weak, Mat. 17. 20.

Q. Will you explain it further?

A. Faith, at firſt, perhaps may have its excellency lie in view only, that is in ſeeing where juſtification and ſalvation is; after that it may ſtep a degree higher, and be able to ſay, it may be, or who can tell but I may obtain this ſalvation? again, it may perhaps go yet a ſtep higher and arrive to ſome ſhort and tranſient aſſurance, Heb. 11. 13. Joel 2. 13, 14. Zeph. 2. 3. Pſal. 30. 7.

Q. But doth faith come only by hearing?

A. It is uſually begotten by the word preached; but after it is begotten, it is increaſed ſeveral ways. It is increaſed by prayer, it is increaſed by chriſtian conference, it is increaſed by reading, it is increaſed by meditation; it is increaſed by the remembrance of former experiences, Luke 17. 5. Mar. 9. 24. Rom. 1. 12. chap. 16. 25, 26. 1 Tim. 4. 12, to 16. Matt. 16. 8, 9.

Q. What do theſe things teach us?

A. They teach us that the men of this world are very ignorant of, and as much without deſire after faith: they neither hear, nor pray, confer, nor read, nor meditate for the ſake of faith.

Q. But you ſaid even now, that this faith was diſtinguiſhed from that which profiteth not to ſalvation, as by the manner of its coming, ſo by its operation: pray what is its operation?

A. It cauſeth the ſoul to ſee in the light thereof, that there is no righteouſneſs in this world that can ſave the ſinner, Iſa. 64. 6.

Q. How doth it give the ſoul this ſight?

A. By giving him to underſtand the law, and his own inability to do it, Gal. 2. 15, 16.

Q. And doth it always ſhew the ſoul where juſtifying righteouſneſs is?

A. Yes; it ſhews that juſtifying righteouſneſs is only to be found in the Lord Jeſus Chriſt, in what he hath done and ſuffered in the fleſh, Iſa. 45. 24, 25. Phil. 3. 3, to 9.

Q. How doth faith find this righteouſneſs in Chriſt?

A. By the word, which is therefore called the word of faith, becauſe faith by that findeth ſufficient righteouſneſs in him, Rom. 10. 6, to 9.

Q. How elſe doth it operate in the ſoul?

A. It applieth this righteouſneſs to the ſinner, and alſo helps him to embrace it, Rom. 3. 21, 22. 1 Cor. 1. 30. Gal. 2. 20.

Q. How elſe doth it operate?

A. By this application of Chriſt, the ſoul is quickned to life, ſpiritualized and made heavenly. For right faith quickeneth to ſpiritual life, purifies and ſanctifies the heart; and worketh up the man that hath it, into the image of Jeſus Chriſt, Col. 2. 12, 13. Acts 15. 9. chap. 26. 18. 2 Cor. 3. 18.

Q. How elſe doth it operate?

A. It giveth the ſoul peace with God through Jeſus Chriſt, Rom. 5. 1.

Q. Surely Chriſt is of great eſteem with them that have this faith in him, is he not?

A. Yes, Yes. Unto them therefore which believe he is precious, precious in his perſon, precious in his undertakings, precious in his word, 1 Pet. 2. 7. chap. 1. 18, 19. 2 Pet. 1. 3, 4.

Q. Can theſe people then, that have this faith, endure to have this Chriſt ſpoken againſt?

A. O! No! This is a ſword in their bones, and a burden that they cannot bear, Pſal. 42. 10. Zeph. 3. 18, 19.

Q. Doth it not go near them when they ſee his ways and people diſcountenanced?

A. Yes; and they alſo chuſe rather to be deſpiſed and perſecuted with them, than to enjoy the pleaſures of ſin for a ſeaſon, Heb. 11. 24, 25.

Q. Do they not pray much for his ſecond coming?

A. Yes, yes; they would fain ſee him on this ſide the clouds of heaven, their converſation is in heaven, from whence they look for the Saviour the Lord Jeſus Chriſt, Phil. 3. 20.

Q. And do they live in this world as if he were to come preſently?

A. Yes; For his coming will be glorious and dreadful, full of mercy and judgment. The day of the Lord will come as a thief in the night, in which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat; the earth alſo and the works therein ſhall be burnt up: ſeeing then that all theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſs? 2 Pet. 3. 10, 11.

Of Prayer.

Q. WELL, I am glad that you have ſhewed me that I muſt worſhip God by confeſſion of ſin, and faith in Jeſus Chriſt: Is there any other thing a part of the true worſhip of God?

A. Yes, ſeveral; I will mention only two more at this time.

Q. What are they?

A. Prayer and ſelf-denial.

Q. Is prayer then a part of the worſhip of God?

A. Yes; a great part of it?

Q. How do you prove that?

A. O come let us worſhip and bow down, let us kneel before the Lord our maker, Pſal. 95. 6.

Q. Is there another ſcripture proves it?

A. Yes; Then ſhe came and worſhipped him, ſaying, Lord help me, Mat. 15. 25.

Q. What is prayer?

A. A ſincere ſenſible affectionate pouring out of the ſoul to God in the name of Chriſt for what God hath promiſed, Prov. 15. 8. Jer. 31. 18, 19. Pſal. 42. 2, 3, 4. John 14. 13, 14. 1 John 5. 14.

Q. Doth not every body pray?

A. No; the wicked through the pride of his countenance will not ſeek after God, God is not in all his thoughts, Pſal. 40. 4.

Q. What will become of them that do not pray?

A. They do not worſhip God, and he will deſtroy them; Pour out thy fury (ſaid the prophet) upon the heathen, and upon the families that call not upon thy name, Pſal. 79. 6. Jer. 10. 25.

Q. But ſeeing God knoweth what we want, why doth he not give us what we need, without praying?

A. His counſel and wiſdom leadeth him otherwiſe. Thus ſaith the Lord, I will yet be enquired of by the houſe of Iſrael to do it for them, Ezek. 36. 37.

Q. Why will God have us pray?

A. Becauſe he would be acknowledged by thee, that he is above thee, and therefore would have thee come to him as the mean come to the mighty. Thus Abraham came unto him, Gen. 18. 27, 30.

Q. Is there another reaſon why I ſhould pray?

A. Yes; For by prayer thou acknowledgeſt, that help is not in thine own power, 2 Chron. 20. 6, 12.

Q. What reaſon elſe have you why I ſhould pray?

A. By prayer thou confeſſeſt that help is only in him, Pſal. 62. 1.

Q. What other reaſons have you?

A. By prayer thou confeſſeſt thou canſt not live without his grace and mercy, Mat. 14. 30. Heb. 4. 16.

Q. Are all that pray heard of the Lord?

A. No; They looked, that is prayed, but there was none to ſave them; even unto the Lord, but he anſwered them not, 2 Sam. 22. 42.

Q. To what doth God compare the prayers which he refuſeth to anſwer?

A. He compareth them to the howling of a dog, Hoſ. 7. 14.

Q. Who be they whoſe prayers God will not anſwer?

A. Theirs, who think to be heard for their much ſpeaking, and vain repetition, Matth. 6. 7.

Q. Is there any other whoſe prayer God refuſeth?

A. Yes; There are that aſk and have not becauſe what they aſk, they would ſpend upon their luſts, Jam. 4. 3.

Q. Is there any other whoſe prayer God refuſeth?

A. Yes; If I regard iniquity in my heart, the Lord will not hear my prayer, Pſal. 66. 18.

Q. Is the regarding of ſin in our heart ſuch a deadly hindrance to prayer?

A. Son of man, ſaith God, theſe men have ſet up their idols in their heart, and have put the ſtumbling-block of their iniquity before their face; ſhould I be enquired of at all by them? I will ſet my face againſt that man, and will make him a ſign and a proverb. And I will cut him off from the midſt of my people, Ezek. 14. 3, 8.

Q. Whoſe prayers be they that God will hear?

A. The prayers of the poor and needy, Pſal. 34. 6. Iſa. 41. 17.

Q. What do you mean by the poor?

A. Such as have poverty in ſpirit, Mat. 5. 3.

Q. Who are they that are poor in ſpirit?

A. They that are ſenſible of the want and neceſſity of all thoſe things of God, that prepare a man to the kingdom of heaven.

Q. What things are they?

A. Faith, hope, love, joy, peace, a new heart, the Holy Ghoſt, ſanctification, ſee Jam. 2. 5. 2 Theſ. 2. 16. Ezek. 36. 26, 27.

Q. What do you mean by the needy?

A. Thoſe whoſe ſouls long and cannot be ſatisfied without the enjoyment of theſe bleſſed things, Pſal. 63. 1. Pſal. 119. 20.

Q. Will God hear the prayers of ſuch?

A. Yes; For he ſatisfyeth the longing ſoul, and filleth the hungry ſoul with good things, Pſal. 107. 9.

Q. How ſhall I know that I am one of thoſe, to whom God will give theſe things?

A. If thou ſeeſt a beauty in them beyond the beauty of all other things, Pſal. 110. 3.

Q. How elſe ſhall I know he heareth me?

A. If thou deſireſt them for their beauties ſake, Pſal. 90. 14, 17.

Q. How elſe ſhould I know I ſhall have them?

A. When thy groanings after them are beyond expreſſion, Rom. 8. 26.

Q. How elſe ſhould I know, and ſo be encouraged to pray?

A. When thou followeſt hard after God in all his ordinances for the obtaining of them, Iſa. 4. 31. Ch. 64. 5.

Q. How elſe ſhould I know?

A. When thou makeſt good uſe of that little thou haſt already, Rev. 3. 8.

Q. Are here all the good ſigns that my prayers ſhall be heard?

A. No; there is one more without which thou ſhalt never obtain.

Q. Pray what is that?

A. Thou muſt plead with God, the name and merits of Jeſus Chriſt, for whoſe ſake only God giveth thee theſe things. If we aſk any thing in his name, he heareth us, and whatſoever you aſk the Father in my name, ſaith Chriſt, I will do it, John 14. 13, 14.

Q. Doth God always anſwer preſently?

A. Sometimes he doth, and ſometimes he doth not, Iſa. 30. 19. Dan. 10. 12.

Q. Is not God's deferring, a ſign of his anger?

A. Sometimes it is not, and ſometimes it is.

Q. When is it no ſign of his anger?

A. When we have not wickedly departed from him by our ſins, Luke 18. 7.

Q. When is it a ſign of his anger?

A. When we have backſlidden, when we have not repented ſome former miſcarriages, Hoſ. 5. 14, 15.

Q. Why doth God defer to hear their prayers that have not wickedly departed from him?

A. He loves to hear their voice, to try their faith, to ſee their importunity, and to obſerve how they can wreſtle with him for a bleſſing, Song 2. 14. Mat. 15. 22, to 29. Luke 11. 5, 6, 7, 8. Gen. 32. 25, 26, 27.

Q. But is not deferring to anſwer prayer a great diſcouragement to praying?

A. Though it is, becauſe of our unbelief, yet it ought not becauſe God is faithful. Therefore men ought always to pray, and not to faint, Luke 10. 1, to 7.

Of Self-Denial.

Q. I Am glad you have thus far granted my requeſt: But you told me that there was another part of God's worſhip; pray repeat that again?

A. It is ſelf-denial.

Q. Now I remember it well; pray how do you prove that ſelf-denial is called a part of God's worſhip?

A. It is ſaid of Abraham, that when he went to offer up his Son Iſaac upon the altar for a burnt-offering, which was to him a very great part of ſelf-denial, that he counted that act of his, worſhipping God.

Q. Will you be pleaſed to read the text?

A. Yes; And Abraham ſaid unto his young men, Abide ye here with the aſs, and I and the lad will go yonder and worſhip, &c. This now was when he was going to ſlay his Son Iſaac, Gen. 22. 5.

Q. What is ſelf-denial?

A. It is for a man to forſake his all, for the ſake of Jeſus Chriſt.

Q. Will you prove this by a ſcripture or two?

A. Yes; whoſoever he be of you that forſaketh not all that he hath, he cannot be my diſciple, Luke 14. 33.

Q. Indeed this is a full place, can you give me one more?

A. Yes; what things were gain to me, thoſe I count loſs for Chriſt; yea doubtleſs and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, &c. Phil. 3. 7, 8.

Q. Theſe two are indeed a ſufficient anſwer to my queſtion; but pray will you now give me ſome particular inſtances of the ſelf-denial of them that have heretofore been the followers of Chriſt?

A. Yes; Abel denied himſelf, to the loſing of his blood; Abraham denied himſelf, to the loſing of his country and his father's houſe; Moſes denied himſelf of a crown and a kingdom, and of eaſe and tranquillity; Joſeph denied himſelf of fleſhly luſts, Gen. 4. 8. chap. 12. 1, to 4. Heb. 11. 24, to 27. Gen. 39. 7, 8, 9.

Q. But theſe men each of them denied themſelves but of ſome things, did they?

A. You ſee Abel loſt all, his blood and all; Abraham loſt his country to the hazard of his life, ſo did Moſes in leaving the crown and kingdom, and Joſeph in denying his miſtreſs, Gen. 12. 13. Heb. 11. 27. Gen. 39. 10, to 15.

Q. Will you diſcourſe a little particularly of ſelf-denial?

A. With all my heart.

Q. Firſt then, pray in what Spirit muſt this ſelf-denial be performed?

A. It muſt be done in the ſpirit of faith, of love, and of a ſound mind. Otherwiſe, if a man ſhould ſell all that he hath and give to the poor, and his body to be burnt beſides, it would profit him nothing, 1 Cor. 13. 1, 2, 3.

Q. Who are like to miſcarry here?

A. They whoſe ends in ſelf-denial are not according to the propoſals of the goſpel.

Q. Who are they?

A. They that ſuffer through ſtrife and vain-glory; or thus, they who ſeek in their ſufferings the praiſe of men more than the glory of Chriſt, and profit of their neighbour.

Q. Who elſe are like to miſcarry here?

A. They that have deſigns like Ziba to ingratiate themſelves by their pretended ſelf-denial into the affections of the godly, and to enrich themſelves by this means, 2 Sam. 16. 1, to 4.

Q. Are there any other like to miſcarry here?

A. Yes; they that by denying themſelves think with the Phariſee, to make themſelves ſtand more righteous in God's eyes than others, Luke 18. 11, 12.

Q. Who elſe are in danger of miſcarrying here?

A. They who have fainted in their works, they whoſe ſelf-denial hath at laſt been overcome by ſelf-love, Gal. 3. 4. chap 6. 9.

Q. Shall I propound a few more queſtions?

A. If you pleaſe.

Q. What then if a man promiſeth to deny himſelf hereafter and not now, is not this one ſtep to this kind of worſhip?

A. No, by no means; for the reaſon why this man refuſeth to deny himſelf now, is becauſe his heart at preſent ſticks cloſer to his luſts and the world, than to God and Chriſt.

Q. Can you give me a ſcripture inſtance to make this out?

A. Yes; Eſau never intended for ever to part with the bleſſing, he intended to have it hereafter; but God counted his not chooſing of it at preſent, a deſpiſing of it, and a preferring of his luſts before it: and therefore when he would, God would not, but reject both him and his tears, Gen. 25. 30, to 34. Heb. 12. 14, 15, 16.

Q. How and if a man ſhall ſay thus, I am willing to deny myſelf in many things, tho' he cannot deny himſelf in all, is not this one ſtep in this part of this worſhip of God?

A. No, in no wiſe; for this man doth juſt like Saul, he will ſlay a part, and will keep a part alive; the kingdom muſt be taken from him alſo, 1 Sam. 15.

Q. How if a man be willing to loſe all but his life?

A. He that will ſave his life ſhall loſe it, but he that will loſe his life for my ſake, ſaith Chriſt, ſhall ſave it unto life eternal, Matt. 16. 25. John 12. 25.

Q. How if a man has been willing to loſe all that he hath, but is not now, will not God accept of his willingneſs in time paſt, though he be otherwiſe now?

A. No; for the true diſciple muſt deny himſelf daily, take up his croſs daily, and go after Jeſus Chriſt, Luke 9. 23.

Q. But how if a man carrieth it well outwardly, ſo that he doth not diſhonour the goſpel before men, may not this be counted ſelf-denial?

A. No, if he be not right at heart; for though man looketh on the outward appearance, God looketh at the heart, 1 Sam. 16. 7.

Q. But if I be afraid my heart may deceive me in this great work, if hard things come upon me hereafter, is there no way to find out whether it will deceive me then or no?

A. I will give you a few anſwers to this queſtion, and will ſhew you firſt whoſe heart is like to deceive him in this work.

Q. Will you befriend me ſo much?

A. Yes; 1. He that makes not daily conſcience of ſelf-denial, is very unlike to abide a diſciple for times to come, if difficult. Judas did not deny himſelf daily, and therefore fell when the temptation came, John 12. 6.

Q. Will you give me another ſign?

A. Yes; he that indulgeth any one ſecret luſt under a profeſſion, is not like to deny himſelf in all things for Chriſt.

Q. Who are they that indulge their luſts?

A. They that make proviſion for them, either in apparel, or diet, or otherwiſe, Rom. 13. 12, 13, 14. Iſa. 3. 6, to 21. Amos 6. 3, to 6.

Q. Who elſe do ſo?

A. They that excuſe their ſins, and keep them diſguiſed that they may not be reprehended, as Saul did, &c. 1 Sam. 15. 18, to 22.

Q. Who elſe are they that indulge their luſts?

A. They that heap up to themſelves ſuch teachers as favour their luſts, 2 Tim. 4. 3, 4. Iſa. 30. 10.

Q. Who elſe do indulge their ſins?

A. They that chuſe rather to walk by the imperfect lives of profeſſors than by the holy word of God: or thus, they that make the miſcarriages of ſome good men an encouragement unto themſelves to forbear to be exact in ſelf-denial, theſe eat up the ſins of God's people as men eat bread, Hoſ. 4. 7, 8, 9.

Q. Will you now ſhew me who are like to do this part of God's worſhip acceptably?

A. Yes; he whoſe heart is ſet againſt ſin as ſin, is like to deny himſelf acceptably, Rom. 7. 13, 14.

Q. Who elſe?

A. He that hath the ſenſe and ſavour of forgiveneſs of ſins upon his heart, 2 Cor. 5. 14.

Q. Who elſe is like to deny himſelf well?

A. He that hath his affections ſet upon things above, where Chriſt ſitteth at the right hand of God, Col. 3. 1, to 5.

Q. Who elſe is like to deny himſelf well for Chriſt?

A. He that ſeeth a greater treaſure in ſelf-denial, than in ſelf-ſeeking, 2 Cor. 12. 9, 10, 11. Heb. 11. 24, 25, 26.

Q. Are there none other ſigns of one that is like to do this part of God's worſhip acceptably?

A. Yes; He that takes up his croſs daily, and makes Chriſt's doctrine his example, Luke 6. 47, 48. John 12. 25, 26.

Q. But how do you diſcover a man to be ſuch a one?

A. He keepeth his heart with all diligence, he had rather die than ſin; ill carriages of profeſſors break his heart, nothing is ſo dear to him as the glory of Chriſt, Prov. 4. 23. Numb. 11. 15. Phil. 3. 18. Acts 20. 24.

Q. Pray can you give me ſome motive to ſelf-denial?

A. Yes; the Lord Jeſus denied himſelf for thee; what ſayeſt thou to that?

Q. Wherein did Chriſt deny himſelf for me?

A. He left his heaven for thee, he denied for thy ſake to have ſo much of this world as hath a fox or a bird, and he ſpilt his moſt precious blood for thee, John 6. 38. Luke 9. 58. 2 Cor. 8, 9. Rev. 1. 5.

Q. Can you give another motive to ſelf-denial?

A. Yes; what ſhall it profit a man if he ſhall gain the whole world and loſe his own ſoul? Luke 8. 36.

Q. But why doth God require ſelf-denial of them that will be ſaved?

A. God doth not require ſelf-denial as the means to obtain ſalvation, but hath laid it down as a proof of the truth of a man's affections to God and Chriſt.

Q. How is ſelf-denial a proof of the truth of a man's affections to God?

A. In that for the ſake of his ſervice, he leaveth all his enjoyments in this world. Thus he proved Abraham's affections, thus he proved Peter's affections, and thus he proved their affection that you read of in the goſpel, Gen. 22. 12. Matt. 4. 18, 19, 20, 21, 22. Luke 9. 57, to 63.

Q. What reaſon elſe can you produce why God requireth ſelf-denial?

A. Self-denial is one of the diſtinguiſhing characters by which true chriſtians are manifeſted from the feigned ones: for thoſe that are feigned, flatter God with their mouth, but their hearts ſeek themſelves; but the ſincere, for the love that he hath to Chriſt, forſaketh all that he hath for his ſake, Pſalm 78. 36, 37. Ezek. 33. 31, 32.

Q. Is there yet another reaſon why God requireth ſelf-denial of them that profeſs his name?

A. Yes; becauſe by ſelf-denial the power and goodneſs of the truths of God are made manifeſt to the incredulous world. For they cannot ſee but by the ſelf-denial of God's people, that there is ſuch power, glory, goodneſs, and deſireableneſs in God's truth as indeed there is, Dan. 3. 16, 28. Phil. 1. 12, 13.

Q. Have you another reaſon why God requireth ſelf-denial?

A. Yes; becauſe ſelf-denial prepareth a man, tho' not for the pardon of his ſin, yet for that far more exceeding and eternal weight of glory, that is laid up only for them that deny all that they have for the Lord Jeſus his name and cauſe in this world, 2 Cor. 4. 8, 9, 10, 17. 2 Theſſ. 1. 5, 6.

Q. Before you conclude, will you give me a few inſtances of the ſeverity of God's hand upon ſome profeſſors, that have not denied themſelves when called thereto by him?

A. Yes, willingly; Lot's wife for but looking behind her towards Sodom, when God called her from it, was ſtricken from heaven, and turned into a pillar of ſalt; therefore remember Lot's wife, Gen. 19. 17, 26. Luke 17. 31, 32.

Q. Can you give me another inſtance?

A. Yes; Eſau for not denying himſelf of one morſel of meat was denied a ſhare in the bleſſing, and could never obtain it after, though he ſought it carefully with tears, Gen. 25. 32, 33, 34. Heb. 12. 14, 15.

Q. Have you at hand another inſtance?

A. Yes; Judas for not denying himſelf, loſt Chriſt, his ſoul, and heaven: and is continued the great object of God's wrath among all damned ſouls, John 12. 5, 6. Luke 22. 3, 4, 5, 6. Mat. 26. 14, 15, 16. Acts 1. 25.

Q. Will you give me one more inſtance, and ſo conclude?

A. Yes; Ananias and Saphira his wife, did for the want of ſelf-denial, pull upon themſelves ſuch wrath of God, that he ſlew them, while they ſtood in the midſt before the apoſtles, Acts 5. 1, to 15.

The Concluſion.

BEFORE I wind up this diſcourſe, I would lay down theſe few things for you to conſider of, and meditate upon.

I. Conſider, that ſeeing every one by nature are accounted ſinners; 'Tis no matter whether thy actual ſins be little or great, few or many, thy ſinful nature hath already lain thee under the curſe of the law.

II. Conſider, That therefore thou haſt already ground for humiliation, ſins to repent of, wrath to fly from, or a ſoul to be damned.

III. Conſider, That time ſtays not for thee; and alſo that as time goes, ſin encreaſeth; ſo that at laſt the end of thy time, and the compleating of thy ſin, are like to come upon thee in one moment.

IV. Bring thy laſt day often to thy bedſide, and aſk thy heart, if this morning thou waſt to die, if thou be ready to die or no.

V. Know 'tis a ſad thing to lie a dying, and to be afraid to die; to lie a dying and not to know whither thou art going; to lie a dying, and not to know whether good angels or bad muſt conduct thee out of this miſerable world.

VI. Be often remembring what a bleſſed thing it is to be ſaved, to go to heaven, to be made like angels, and to dwell with God and Chriſt to all eternity.

VII. Conſider how ſweet the thought of ſalvation will be to thee when thou ſeeſt thy ſelf in heaven, whilſt others are roaring in hell.

The Lord Jeſus Chriſt be with thy Spirit.

THE
HOLY CITY:
OR, THE
NEW JERUSALEM.

WHEREIN
Its goodly Light, Walls, Gates, Angels, and the Manner of their Standing, are Expounded:
Alſo her Length and Breadth; together with the Golden-Meaſuring-Reed, Explained:
AND
The GLORY of ALL unfolded.
AS ALSO,
The Numerouſneſs of its Inhabitants: And what the Tree and Water of Life are, by which they are ſuſtained.

Glorious Things are ſpoken of thee, O City of God, Pſal. 87. 3.
And the Name of the City from that Day ſhall be called, THE LORD IS THERE, Ezek. 48. 35.

The EPISTLE to four Sorts of READERS.

I. To the Godly Reader.

FRIEND,

THOUGH the men of this world, at the ſight of this book, will not only deride, but laugh in conceit, to conſider that one ſo low, contemptible, and inconſiderable as I, ſhould buſy my ſelf in ſuch ſort, as to meddle with the expoſition of ſo hard and knotty a ſcripture, as here they find the ſubject matter of this little book; yet do thou remember, that God hath choſen the fooliſh things of this world to confound the wiſe, and things that are not, to bring to nought things that are: Conſider alſo, that even of old it hath been his pleaſure to hide theſe things from the wiſe and prudent, and to reveal them unto babes.

I tell you, that the operation of the word and Spirit of God (without depending upon that idol, ſo much adored) is ſufficient of itſelf to ſearch out all things, even the deep things of God.

The occaſion of my firſt medling with this matter, was as followeth.

Upon a certain firſt-day, I being together with my brethren, in our priſon-chamber, they expected that, according to our cuſtom, ſomething ſhould be ſpoken out of the word, for our mutual edification; but at that time I felt my ſelf (it being my turn to ſpeak) ſo empty, ſpiritleſs, and barren, that I thought I ſhould not have been able to ſpeak among them ſo much as five words of truth, with life and evidence; but at laſt, it ſo fell out, that providentially I caſt mine eye upon the eleventh verſe of the one and twentieth chapter of this propheſy; upon which, when I had conſidered a while, methought I perceived ſomething of that JASPER, in whoſe light you there find this HOLY CITY is ſaid to come or deſcend; wherefore having got in my eye ſome dim glimmerings thereof, and finding alſo in my heart a deſire to ſee further thereinto; I with a few groans did carry my meditations to the Lord JESUS for a bleſſing, which he did forthwith grant according to his grace; and helping me to ſet before my brethren, we did all eat, and were all refreſhed; and behold alſo, that while I was in the diſtributing of it, it ſo encreaſed in my hand, that of the fragments that we left, after we had well dined, I gather up this baſketfull. Methought the more I caſt mine eye upon the whole diſcourſe, the more I ſaw lye in it:

wherefore ſetting myſelf to a more narrow ſearch, through frequent prayer to God (what firſt with doing, and then with undoing, and after that with doing again) I thus did finiſh it.

But yet, notwithſtanding all my labour and travel in this matter, I do not, neither can I expect that every godly heart ſhould in every thing ſee the truth and excellency of what is here diſcourſed; neither would I have them imagine that I have ſo thoroughly viewed this holy city, but that much more than I do here cruſh out, is yet left in the cluſter: Alas! I ſhall only ſay thus, I have cruſh'd out a little juice to ſweeten their lips withal; not doubting but in a little time more large meaſures of the excellency of this city, and of its ſweetneſs and glory, will by others be opened and unfolded; yea, if not by the ſervants of the Lord Jeſus, yet by the Lord himſelf, who will have this city builded and ſet in its own place.

But, I ſay, for this diſcourſe, if any of the ſaints that read herein, think they find nought at all but words (as many times it falleth out, even in their reading the ſcriptures of God themſelves) I beg, I ſay, of ſuch, that they read charitably, judge modeſtly, and alſo that they would take heed of concluding, that becauſe they for the preſent ſee nothing in this or that paſſage, that therefore there is nothing in it: poſſibly from that which thou mayeſt caſt away as an empty bone, others may pick both good and wholeſome bits; yea, and alſo out of that, ſuck much nouriſhing marrow. You find by experience, that that very bit that will not down with one, may yet not only down, but be healthful and nouriſhing to another. Babes are more for milk than ſtrong meat, though meat will well digeſt with thoſe that are of riper years.

Wherefore that which thy weakneſs will not ſuffer thee to feed on, leave; and go to the milk and nouriſhment that in other places thou ſhalt find.

II. To the Learned Reader.

My Second Word is to my Wiſe and Learned Reader.

SIR,

I ſuppoſe in your reading of this diſcourſe, you will be apt to blame me for two things: Firſt, Becauſe I have not ſo beautified my matter with acuteneſs of language as you could wiſh or deſire. Secondly, Becauſe alſo I have not given you, either in the line, or in the margent, a cloud of ſentences from the learned Fathers, that have according to their wiſdom (poſſibly) handled theſe matters long before me.

To the firſt, I ſay, The matter indeed is excellent and high; but for my part, I am weak and low; it alſo deſerveth a more full and profound diſcourſe than my ſmall parts will help me to make upon the matter: But yet ſeeing the Lord looketh not at the outward appearance, but on the heart: neither regardeth high ſwelling words of vanity, but pure and naked truth; and ſeeing alſo that a widow's mite being all, even heart as well as ſubſtance, is counted more, and better, than to caſt in little out of much, and that little too perhaps the worſt. I hope, my little, being all, my farthing (ſeeing I have no more) may be accepted and counted for a great deal in the Lord's treaſury. Beſides, Sir, words eaſy to be underſtood do often hit the mark, when high and learned ones do only pierce the air. He alſo that ſpeaks to the weakeſt, may make the learned underſtand him; when he that ſtriveth to be high, is not only for the moſt part underſtood but of a ſort, but alſo many times is neither underſtood by them, nor by himſelf.

Secondly, The reaſon why you find me empty of the language of the learned, I mean their ſentences and words which others uſe, is, becauſe I have them not, nor have not read them: had it not been for the bible, I had not only not thus done it, but not at all.

Laſtly, I do find in moſt ſuch a ſpirit of whoredom and idolatry concerning the learning of this world, and wiſdom of the fleſh, and God's glory ſo much ſtained and diminiſhed thereby; that had I all their aid and aſſiſtance at command, I durſt not make uſe of ought thereof, and that for fear leſt that grace, and thoſe gifts that the Lord hath given me, ſhould be attributed to their wits, rather than the light of the word and Spirit of God: Wherefore I will not take of them from a thread to a ſhoe-latchet, leſt they ſhould ſay, we have made Abraham rich.

Sir, What you find ſuiting with the ſcriptures, take, though it ſhould not ſuit with authors; but that which you find againſt the ſcriptures, ſlight, though it ſhould be confirmed by multitudes of them. Yea, further, where you find the ſcriptures and your authors jump, yet believe it for the ſake of ſcriptures authority. I honour the godly, as chriſtians, but I prefer the bible before them; and having that ſtill with me, I count my ſelf far better furniſhed than if I had (without it) all the libraries of the two univerſities: Beſides, I am for drinking water out of my own ciſtern; what God makes mine by the evidence of his word and Spirit, that I dare make bold with: Wherefore ſeeing, though I am without their learned lines, yet well furniſhed with the words of God, I mean the bible, I have contented my ſelf with what I there have found, and having ſet it before your eyes,

I pray read and take, Sir, what you like beſt;
And that which you like not, leave for the reſt.

III. To the Captious Reader.

My Third Word is to the Captious and Wrangling Reader.

Friend,

HOWEVER thou cameſt by this book, I will aſſure thee, thou waſt leaſt in my thoughts when I writ it; I tell thee, I intended this book as little for thee, as the goldſmith intendeth his jewels and rings for the ſnout of a ſow. Wherefore put on reaſon, and lay aſide thy frenzy; Be ſober, or lay by the book.

IV. To the Mother of Harlots, &c.

My Fourth Word is to the Lady of Kingdoms, the Well-favoured Harlot, the Miſtreſs of Witchcrafts, and the Abominations of the Earth.

Miſtreſs,

I SUPPOSE I have nothing here that will either pleaſe your wanton eye, or go down with your voluptuous palate: Here is bread indeed, as alſo milk and meat; but here is neither paint to adorn thy wrinkled face, nor crutch to uphold or underſhore thy ſhaking, tottering, ſtaggering kingdom of Rome; but rather a certain preſage of thy ſudden and fearful final downfall, and of the exaltation of that holy matron, whoſe chaſtity thou doſt abhor, becauſe by it ſhe reproveth and condemneth thy leud and ſtubborn life. Wherefore, Lady, ſmell thou may'ſt of this, but taſte thou wilt not: I know that both thy wanton eye, with all thy mincing brats that are intoxicated with thy cup, and inchanted with thy fornications, will at the ſight of ſo homely and plain a diſh as this, cry foh! ſnuff, put the branch to the noſe, and ſay, contemptible! But wiſdom is juſtified of all her children. The virgin daughter of Zion hath deſpiſed thee, and laughed thee to ſcorn; Jeruſalem hath ſhaked her head at thee; yea, her God hath ſmitten his hands at thy diſhoneſt gain and freaks. Rejoice ye with Jeruſalem, and be glad for her, all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may ſuck and be ſatisfied with the breaſts of her conſolations, that ye may milk out and be delighted with the abundance of her glory.

JOHN BUNYAN.

THE
HOLY CITY:
OR, THE
NEW JERUSALEM.

REVELATIONS XXI. 10, to 28.

And he carried me away in the Spirit to a great high mountain, and ſhewed me that great city the holy Jeruſalem, deſcending out of heaven from God,

Having the glory of God: and her light was like unto a ſtone moſt precious, even like a jaſper ſtone, clear, as cryſtal:

And had a wall great and high, and had twelve gates, and at the gates twelve angels and names written thereon, which are the names of the twelve tribes of the children of Iſrael.

On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates.

And the wall of the city had twelve foundations, and in them the names of the twelve apoſtles of the Lamb.

And he that talked with me had a golden reed to meaſure the city, and the gates thereof and the wall thereof.

And the city lieth four-ſquare, and the length is as large as the breadth: and he meaſured the city with the reed, twelve thouſand furlongs: the length and the breadth, and the heighth of it are equal.

And he meaſured the wall thereof, an hundred and forty and four cubits, according to the meaſure of a man, that is of the angel.

And the building of the wall of it was of jaſper, and the city was of pure gold, like unto clear glaſs.

And the foundations of the wall of the city were garniſhed with all manner of precious ſtones. The firſt foundation was jaſper; the ſecond ſapphire; the third, a chalcedony; the fourth, an emerald;

The fifth, Sardonyx; the ſixth, Sardius; the ſeventh, Chryſolite; the eighth, Beryl; the ninth, a Topaz; the tenth, a Chryſopraſus; the eleventh, a Jacinth; the twelfth, an Amethyſt.

And the twelve gates were twelve pearls, every ſeveral gate was of one pearl; and the ſtreet of the city was pure gold, as it were tranſparent glaſs.

And I ſaw no temple therein: for the Lord God Almighty, and the Lamb are the temple of it.

And the city had no need of the ſun, neither of the moon to ſhine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

And the nations of them which are ſaved, ſhall walk in the light of it: and the kings of the earth do bring their glory and honour unto it.

And the gates of it ſhall not be ſhut at all by day: for there ſhall be no night there.

And they ſhall bring the glory and honour of the nations into it.

And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

CHAP. XXII. 1, 2, 3, 4.

And he ſhewed me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God, and of the Lamb.

In the midſt of the ſtreet of it, and of either ſide of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there ſhall be no more curſe: but the throne of God, and of the Lamb ſhall be in it; and his ſervants ſhall ſerve him.

And they ſhall ſee his face, and his name ſhall be in their foreheads.

IN my dealing with this myſtery, I ſhall not meddle where I ſee nothing, neither ſhall I hide from you that which at preſent I conceive to be wrapt up therein: only you muſt not from me look for much enlargement, though I ſhall endeavour to ſpeak as much in few words, as my underſtanding and capacity will enable me, through the help of Chriſt.

In the deſcription of this holy city, you have theſe five general heads:

Firſt, The viſion of this city in general.

Secondly, A diſcovery of its defence, entrances, and faſhion, in particular.

Thirdly, A relation of the glory of each.

Fourthly, A diſcovery of its inhabitants, their quality and numerouſneſs.

Fifthly, A relation of its maintenance, by which it continueth in life, eaſe, peace, tranquility, and ſweetneſs for ever.

To all which I ſhall ſpeak ſomething in their proper places, and ſhall open them before you.

But before I begin with any of them, I muſt ſpeak a word or two concerning John's qualification, whereby he was enabled to behold and take a view of this city; which qualification he relateth in theſe words following.

Verſe 10. And he carried me away in the Spirit to a great and high mountain, and ſhewed me that great city, the holy Jeruſalem, deſcending out of heaven from God.

The angel being to ſhew this holy man this great and glorious viſion, he firſt (by qualifying of him) puts him into a ſuitable capacity to behold and take the view thereof; He carried me away in the Spirit: When he ſaith, He carried me away in the Spirit, he means he was taken up into the Spirit, his ſoul was greatly ſpiritualized: Whence take notice, that an ordinary frame of Spirit is not able to comprehend, nor yet to apprehend extraordinary things: Much of the Spirit diſcerns much of God's matters; but little of the Spirit diſcerneth but little of them: I could not ſpeak to you as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt; I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, nor yet are ye able.

And he carried me away in the Spirit, &c. Thus it was with the ſaints of old, when God had either ſpecial work for them to do, or great things for them to ſee. Ezekiel, when he had the viſion of this city in the old law, in the captivity at Babylon, he muſt be firſt forefitted with a competent meaſure of the Spirit, Ezek. 40. 2. John alſo, when he had the whole matter of this prophecy revealed unto him, he muſt be in the Spirit; I was (ſaith he) in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet talking with me, &c. Whence note again, That when God calls a man to this or that work for him, he firſt fits him with a ſuitable Spirit: Ezekiel ſaith, when God bid him ſtand upon his feet, That the Spirit entered into him, and ſet him upon his feet.

And he carried me away, &c. Mark, And he carried me [away] &c. As a man muſt have much of the Spirit that ſees much of God, and his goodly matters; ſo he muſt be alſo carried away with it; he muſt by it be taken off from things carnal and earthly, and taken up into the glory of things that are ſpiritual and heavenly: The Spirit loveth to do what it doth in private;

that man to whom God intendeth to reveal great things, he takes him aſide from the lumber and cumber of this world, and carrieth him away in the ſolace and contemplation of the things of another world; And when they were alone, he expounded all things to his diſciples; mark, And when they were alone; according to that of the prophet, Whom ſhall he teach wiſdom, and whom ſhall he make to underſtand doctrine? they that are weaned from the milk, and drawn from the breaſts. Whence obſerve alſo, He is the man that is like to know moſt of God, that is ofteneſt in private with him: He that obeyeth, when God ſaith, Come up hither, he ſhall ſee the bride, the Lamb's wife: For a man through deſire having ſeparated himſelf, ſeeketh and intermeddleth with all wiſdom.

And he carried me away in the Spirit to a great and high mountain. Thus having ſhewed his frame, and inward diſpoſition of Spirit; he now comes to tell us alſo of the place or ſtage on which he was ſet; to the end that now being fitted by illumination, he might not be hindered of his viſion by ought that might intercept: He carried me away in the Spirit to a great and high mountain. Thus did God of old alſo; for when he ſhewed to Moſes the patterns of the heavenly things, he muſt aſcend to the Mount Sinai: he muſt into the Mount alſo, when he hath the view of the Holy Land, and of that goodly mountain Lebanon. Whence we may learn, That the things of God are far from man, as he is natural; and alſo that there are very great things between us and the ſight of them: none can ſee them but ſuch as are carried away in the Spirit, and ſet on high.

----To a great and high mountain. This mountain therefore ſignifieth the Lord Chriſt, on which the ſoul muſt be placed, as on a mighty hill, whereby he may be able (his eyes being anointed with ſpiritual eye-ſalve) to ſee over the tops of thoſe mighty corruptions, temptations, and ſpiritual enemies, that like high and mighty towers are built by the wicked one, to keep the view of God's things from the ſight of our ſouls: wherefore Chriſt is called, The Mountain of the Lord's houſe, or that on which the houſe of God is placed; he is alſo called, The rock of ages, and, The rock that is higher than we: The hill of God is an high hill, as Boſhan; an high hill, as the hill of Baſhan. This is the hill from whence the prophet Ezekiel had the viſion of this city; And upon this rock (ſaith Chriſt) will I build my church, and the gates of hell ſhall not prevail againſt it.

And he carried me away in the Spirit to a great and high mountain, and ſhewed me that great city, the holy Jeruſalem. Having thus told us how, and with what he was qualified, he next makes relation of what he ſaw, which was, that great city, the holy Jeruſalem.

Jeruſalem, in the language of the ſcripture, is to be acknowledged for the church and ſpouſe of the Lord Jeſus; and is to be conſidered either generally, or more particularly. Now as ſhe is to be taken generally, ſo ſhe is to be underſtood as being the whole family in heaven and earth; and as ſhe is thus looked upon, ſo ſhe is not conſidered with reſpect to this or that ſtate and condition of the church here in the world, but ſimply, as ſhe is the church: therefore it is ſaid, when at any time any are converted from ſatan to God, That they are come to Mount Zion, the city of the living God, the heavenly Jeruſalem; to an innumerable company of angels; to the general aſſembly and church of the firſt-born that are written in heaven; to God the judge of all, and to the ſpirits of juſt men made perfect; to Jeſus, and to the blood of ſprinkling.

But again, As Jeruſalem is thus generally to be underſtood, ſo alſo ſhe is to be conſidered more particularly: 1. Either as ſhe relates to her firſt and pureſt ſtate; or, 2. As ſhe relates to her declined and captivated ſtate; or, 3. With reference to her being recovered again from her apoſtatized and captivated condition: Thus it was with Jeruſalem in the letter; which three-fold ſtate of this city ſhall be moſt exactly anſwered by our goſpel Jeruſalem, by our New-Teſtament church. Her firſt ſtate was in the days of Chriſt and his apoſtles, and anſwereth to Jeruſalem in the days of Solomon; her ſecond ſtate is in the days of antichriſt, and anſwereth to the carrying away of the Jews from their city into Babylon; and her third ſtate is this in the text, and anſwereth to their return from captivity, and rebuilding their city and walls again: All which will be fully manifeſt in this diſcourſe following.

Beſides, That this holy city that here you read of, is the church, the goſpel-church, returning out of her long and antichriſtian captivity; conſider,

Firſt, She is here called a city, the very name that our primitive church went under; which name ſhe loſeth all the while of her apoſtatizing and captivity under antichriſt: for obſerve, I ſay, all the while ſhe is under the ſcourge of the dragon, beaſt, and the woman in ſcarlet, &c. ſhe goeth under the name of a woman, a woman in travail, a woman flying before the dragon, a woman flying into the wilderneſs, there to continue in an afflicted and tempted condition, and to be glad of wilderneſs nouriſhment, until the time of her enemies were come to an end, Rev. 12.

Now the reaſon why ſhe loſt the title of City, at her going into captivity, is, becauſe then ſhe loſt her ſituation and ſtrength; ſhe followed others than Chriſt, wherefore he

he ſuffered her enemies to ſcale her walls, to break down her battlements; he ſuffered, as you ſee here, the great red dragon, and beaſt with ſeven heads and ten horns, to get into her vineyard, who made moſt fearful work both with her and all her friends; her gates alſo were now either broken down, or ſhut up, ſo that none could, according to her laws and ſtatutes enter into her; her charter alſo, even the Bible itſelf, was moſt groſly abuſed and corrupted, yea, ſometimes burned and deſtroyed almoſt utterly, wherefore the Spirit of God doth take away from her the title of City, and leaveth her to be termed a Wandering Woman, as aforeſaid: The court that is without the temple (ſaith the angel) leave out, and meaſure it not, for it is given to the Gentiles; and the holy city ſhall they tread under foot forty and two months. The holy city ſhall they tread under foot; that is, all the city-conſtitutions, her forts and ſtrength, her laws and privileges for a long time ſhall be laid aſide and ſlighted, ſhall become a hiſſing, a taunt, and a by-word among the nations. And truly thus it was in the letter, in the deſtruction of Jeruſalem by the king of Babylon and his wicked inſtruments, by whoſe hands the city was broken up, the walls pulled down, the gates burned, the houſes rifled, the virgins raviſhed, and the children laid dead in the top of every ſtreet, 2 Chron. 36. 17, to 22. Jer. 52. Lam. Ch. 1, 2, 3, 4. Now was Zion become a ploughed field, and Jeruſalem turned to heaps; a place of briars and thorns, and of waſtneſs and deſolation, Mic. 3. 12. Iſa. 7. 23, 24.

Secondly, The phraſe alſo that is joined with this of City, doth much concern the point; ſhe is here called, The new and holy City, which words are explained by theſe, As a bride adorned and prepared for her huſband: The meaning is, That ſhe is now got into her form, faſhion, order and privileges again; ſhe is now ready, adorned, prepared, and put into her primitive ſtate; mark, though ſhe was in her ſtate of affliction called a woman, yet ſhe was not then either called a city, or a woman adorned: but rather a woman robbed and ſpoiled; rent and torn among the briars and thorns of the wilderneſs, Iſa. 5. 6. and 42. 22. and 32. 13, 14. Wherefore this city is nothing elſe but the church returned out of captivity from under the reign of Antichriſt; As is yet further manifeſt, becauſe,

Thirdly, We find no city to anſwer that which was built after the Jews return from captivity, but this; for this, and only this is the city that you find in this prophecy, that is nominated as the antitype of that ſecond of the Jews: wherefore John hath no relation of her while towards the doom of antichriſt, and no deſcription of her in particular until antichriſt is utterly overthrown: as all may ſee that wiſely read the 17th, 18th, 19th, and 20th chapters of this prophecy.

——And ſhewed me that great city. The Holy Ghoſt is pleaſed at this time to give the church the name of a City, rather than any other name, rather than the name of Spouſe, Woman, Temple, and the like: (though he giveth us her under the name of a woman alſo, to help us to underſtand what he means) but I ſay, the name of a City is now the name in ſpecial, under which the church muſt go, and that for ſpecial reaſons:

Firſt, To ſhew us how great and numerous a people will then be in the church; the church may be a woman, a temple, a ſpouſe, when ſhe is but few, an handful, but two or three; but to be a city, and that in her glory, it beſpeaks great ſtore of members, inhabitants, and citizens; eſpecially when ſhe goeth under the name of a great city, as here ſhe does: He ſhewed me that great city.

Secondly, She goeth rather under the name of a city, than temple or ſpouſe; to ſhew us alſo how plentifully the nations and kingdoms of men ſhall at that day traffick with her, and in her, for her goodly merchandize of grace and life; to ſhew us, I ſay, what wonderful cuſtom the church of God at this day ſhall have among all ſorts of people, for her heavenly treaſures. It is ſaid of Tyrus and Babylon, That their merchandize went into all the world, and men from all quarters under heaven came to trade and to deal with them for their wares; why thus it will be in the latter day with the church of God, the nations ſhall come from far; from Tarſhiſh, Pul, Lud, Tubal, Javan, and the iſles afar off. They ſhall come, ſaith God, out of all nations upon horſes and mules, and upon ſwift beaſts, to my holy mountain Jeruſalem: And it ſhall come to paſs, that from one new moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord. Alas, the church at that day when ſhe is a woman only, or a temple either, may be without that beauty, treaſure, amiableneſs, and affecting glory that ſhe will be endowed with when ſhe is a proſperous city: His marvellous kindneſs is ſeen in a ſtrong city. In cities, you know are the treaſures, beauty, and glory of kingdoms, and it is thither men go, that are deſirous to ſolace themſelves therewith: Out of Zion, the perfection of beauty, God hath ſhined.

Thirdly, It is called a city, rather than a woman, or temple, to ſhew us how ſtrong and ſecurely it will keep its inhabitants at that day: In that day ſhall this ſong be ſung, We have a ſtrong city, ſalvation will God appoint for walls and bulwarks: And verily if the cities of the Gentiles, and the ſtrength of their bars, and gates, and walls, did ſo ſhake the hearts, yea, the very faith of the children of God themſelves, how ſecure and ſafe will the inhabitants of this city be, even the inhabitants of that city which God himſelf will build, &c.

But laſtly, and more eſpecially, The church is called here a City, chiefly to ſhew us that now ſhe ſhall be undermoſt no longer: Babylon reigned, and ſo ſhall Jeruſalem at this day: And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion, the kingdom ſhall come to the daughter of Jeruſalem. Now ſhall ſhe, when ſhe is built and compleat, have a compleat conqueſt and victory over all her enemies; ſhe ſhall reign over them; the law ſhall go forth of her that rules them, and the governors of all the world at that day ſhall be Jeruſalem-men: And the captivity of this hoſt of the children of Iſrael ſhall poſſeſs that of the Canaanites, even unto Zarephath; and the captivity of Jeruſalem which is in Sepharad, ſhall poſſeſs the cities of the ſouth: And ſaviours ſhall come out of mount Zion to judge the mount of Eſau, and the kingdom ſhall be the Lord's. For the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem: And ye ſhall judge among many people, and rebuke ſtrong nations afar off, and they ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks: Nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more. There brake he the ſhips of Tarſhiſh with an eaſt-wind: As we have heard, ſo have we ſeen in the city of the Lord of Hoſts, in the city of our God; God will eſtabliſh it for ever. For obſerve it, Chriſt hath not only obtained the kingdom of heaven for thoſe that are his, when this world is ended, but hath alſo as a reward for his ſufferings, the whole world given into his hand; wherefore as all the kings and princes and powers of this world have had their time to reign, and have glory in this world in the face of all; ſo Chriſt will have his time at this day, to ſhew who is the only Potentate and Lord of lords. At which day he will not only ſet up his kingdom in the midſt of their kingdoms, as he doth now, but will ſet it up even upon the top of their kingdoms; at which day there will not be a nation in the world but muſt bend to Jeruſalem or periſh: For the kingdom and dominion, and greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him. And his dominion ſhall be from ſea to ſea, and from the river, to the ends of the earth. O holineſs! how ſhall it ſhine in kings and nations, when God doth this!

He ſhewed me that great city, the holy Jeruſalem, deſcending out of heaven from God. In theſe words we are to enquire into three things:

Firſt, What he here ſhould mean by heaven.

Secondly, What it is for this city to deſcend out of it.

Thirdly, And why ſhe is ſaid to deſcend out of it from God.

Firſt, For the word heaven, in ſcripture it is variouſly to be underſtood, but generally either materially or metaphorically: Now not materially here, but metaphorically; and ſo is generally, if not always taken in this book.

Now that it is not to be taken for the material heavens where Chriſt in perſon is: Conſider,

That the deſcending of this city is not the coming of glorified ſaints with their Lord; becauſe that even after the deſcending, yea and building of this city, there ſhall be ſinners converted to God; but at the coming of the Lord Jeſus from heaven with his ſaints, the door ſhall be ſhut; that is, the door of grace, againſt all unbelievers, Luke 13. 25. Matt. 25. 10.

Therefore heaven here is to be taken metaphorically, for the church; which, as I ſaid before, is frequently ſo taken in this prophecy, as alſo in many others of the holy ſcriptures, Rev. 11. 15. and 12, 1, 2, 3, 7, 8, 10, 13. and 13. 6. and 19. 1, 14. Jer. 51. 48. Matt. 25. 1, &c. And obſerve it, though the church of Chriſt under the tyranny of antichriſt, loſeth the title of a ſtanding city, yet in the worſt of times ſhe loſeth not the title of heaven: ſhe is heaven when the great red dragon is in her, and heaven when the third part of her ſtars are caſt unto the earth; ſhe is heaven alſo when the beaſt doth open his throat againſt her, to blaſpheme her God, his tabernacle, and thoſe that dwell in her.

Secondly, Now then to ſhew you what we are to underſtand by this, that ſhe is ſaid to deſcend out of heaven; for indeed to ſpeak properly, Jeruſalem is always in the ſcriptures ſet in the higheſt ground, and men are ſaid to deſcend, when they go down from her, but to aſcend, or go up when they are going thitherwards: But yet though this be true, there muſt alſo be ſomething ſignificant in this word Deſcending; wherefore when he ſaith, he ſaw this city to deſcend out of heaven, he would have us underſtand,

1. That though the church under antichriſt be never ſo low, yet out of her loins ſhall they come, that yet ſhall be a reigning city: Generation is a deſcending from the loins of our friends; he therefore ſpeaks of the generation of the church: Wherefore the meaning is, That out of the church that is now in captivity, there ſhall come a compleat city, ſo exact in all things, according to the laws and liberties, priviledges and riches of a city, that ſhe ſhall lie level with the great charter of heaven.

thus it was in the type, the city after the captivity was builded, even by thoſe that once were in captivity, eſpecially by their ſeed and off-ſpring; and thus it ſhall be in our New-Teſtament New Jeruſalem; They that ſhall be of thee, ſaith the prophet, (that is, of the church of affliction) they ſhall build the old waſte places; thou ſhalt raiſe up the foundations of many generations; and thou ſhalt be called, the repairer of breaches, and the reſtorer of paths to dwell in; and again, They that ſometimes had aſhes for gladneſs, and the ſpirit of heavineſs inſtead of the garment of praiſe, they ſhall build the old waſtes, they ſhall raiſe up the former deſolations, and they ſhall repair the waſte cities, the deſolations of many generations; for your ſhame you ſhall have double, and for confuſion they ſhall rejoice in their portion, &c. Thus therefore by deſcending, we may underſtand that the churches generation ſhall be this holy city, and ſhall build up themſelves the tower of the flock.

2. When he ſaith, This holy city deſcended out of heaven, he would have us underſtand alſo what a bleſſing and happineſs this city at her rebuilding will be to the whole world: Never were kind and ſeaſonable ſhowers more profitable to the tender new-mown-graſs, than will this city at this day be, to the inhabitants of the world; they will come as a bleſſing from heaven upon them: As the prophet ſaith, The remnant of Jacob ſhall be in the midſt of many people, as a dew from the Lord; as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men. O the grace, the light and glory that will ſtrike with ſpangling beams from this city, as from a ſun, into the furtheſt parts of the world! Thus ſaith the Lord, as the new wine is found in the cluſter, and one ſaith, deſtroy it not, for a bleſſing is in it: ſo will I do for my ſervants ſake, that I may not deſtroy them all: I will bring forth a ſeed out of Jacob, and out of Judah an inheritor of my holy mountain: and my elect ſhall inherit it, and my ſervants ſhall dwell there: And Sharon (where the ſweet roſes grew, Song 2. 1.) ſhall be a fold for flocks, and the valley of Achor a place for the herds to lie down in, for my people that have ſought me. In that day Iſrael ſhall be the third with Egypt and Aſſyria, even a bleſſing in the midſt of the land. And it ſhall come to paſs, that as you were a curſe among the heathen, O houſe of Judah, and houſe of Iſrael; ſo will I ſave you, and you ſhall be a bleſſing: Fear not, but let your hands be ſtrong. As the dew of Hermon that deſcended upon the mountains of Zion, for there the Lord commanded the bleſſing, even life for evermore.

And now for the third particular, namely, What it is to deſcend out of heaven from God.

1. To deſcend out of heaven (that is out of the church in captivity) from God, is this: The church is the place in which, God doth beget all thoſe that are the children of him; wherefore in that they are ſaid to deſcend out of heaven from God, it is as if he had ſaid, The children of the church are heaven-born, begotten of God, and brought forth in the church of Chriſt: For Jeruſalem which is above, is the mother of us all: The Lord ſhall count when he writeth up the people, that this man was born there.

2. When he ſaith he ſaw this Jeruſalem come out of heaven from God, he means, That thoſe of the church in captivity that ſhall build this city, they ſhall be a people peculiarly fitted and qualified for this work of God. It was not all the children of Iſrael that had their hand in building Jeruſalem after the captivity of old; their nobles put not their hands to the work of the Lord; alſo there were many of Judah that were ſworn to Tobiah the arch oppoſer of the building of the city, becauſe of ſome kindred and relation that then was between them and him. And as it was then, ſo we do expect it will be now; ſome will be even at the beginning of this work, in Babylon, at that time alſo ſome will be cowardly and fearful, yea, and even men hired to hinder the work. Wherefore I ſay, thoſe of the church that at that day builded the city, they were men of a particular and peculiar ſpirit, which alſo will ſo be at the building of the New Jeruſalem: They whoſe light breaks forth as the morning they that are mighty for a ſpirit of prayer, they that take away the yoke, and ſpeaking vanity, and that draw out their ſoul to the hungry; they that the Lord ſhall guide continually, that ſhall have fat bones, and that ſhall be as a watered garden, whoſe waters fail not; &c. of them ſhall they be that build the old waſtes, and that raiſe up the foundations of many generations, &c. It was thus in all ages, in every work of God, ſome of his people, ſome of his ſaints in ſpecial in all ages, have been uſed to promote, and advance, and perfect the work of their generations.

3. This city deſcends or comes out of heaven from God, that is, by his ſpecial working and bringing to paſs; 'twas God that gave them the pattern even when they were in Babylon; 'twas God that put it into their hearts while there, to pray for deliverance; 'twas God that put it into the hearts of the kings of the Medes and Perſians to give them liberty to return and build; and 'twas God that quailed the hearts of thoſe that by oppoſing did endeavour to hinder the bringing the work to perfection; yea, it was God that did indeed bring the work to perfection; wherefore ſhe may well be ſaid to deſcend out of heaven from God: as he alſo ſaith himſelf by the prophet, [I] will cauſe the captivity of Judah, and the

captivity of Iſrael to return, and [I] will build them as at the firſt, Ezek. 4. 1. to 5. Neh. 2. 8. and 3. 16. Ezra 7. 27. Neh. 4. 15 and 6. 15, 16. Jer. 33. 7. and 32. 44. Ezek. 36. 33, to 37. and 37. 11, to 15. Amos 9. 11.

Laſtly, When he ſaith he ſaw her deſcend from God out of heaven, he may refer to her glory, which at her declining departed from her, and aſcended to God; as the ſap returns into the root at the fall of the leaf; which glory doth again at her return deſcend, or come into the church, and branches of the ſame, as the ſap doth ariſe at the ſpring of the year, for indeed the churches beauty is from heaven, and it either goeth up thither from her or elſe comes from thence to her, according to the nature of both fall and ſpring, Cant. 2.

Thus you ſee what this HEAVEN is, and what it is for this city to deſcend out of it; alſo what it is for this city to deſcend out of it from God.

Ver. 11. Having the glory of God. Theſe laſt words do put the whole matter out of doubt, and do moſt clearly ſhew unto us, that the deſcending of this city is the perfect return of the church out of captivity: The church when ſhe began at firſt to go into captivity, her glory began to depart from her; and now ſhe is returning again, ſhe receiveth therewith her former glory, having the glory of God. Thus it was in the type, when Jeruſalem went into captivity under the king of Babylon (which was a figure of the captivity of our New Teſtament-church under antichriſt) it is ſaid that then the glory of God departed from them, and went by degrees, firſt out of the temple to the threſhold of the houſe, and from thence with the cherubims of glory, for that time quite away from the city.

Again, As the glory of God departed from this city at her going into captivity; ſo when ſhe returned again, ſhe had alſo then returned to her the glory of God; whereupon this very prophet that ſaw the glory of God go from her at her going into captivity, did ſee it, the very ſame; and that according as it departed, ſo return at her deliverance: He brought me to the gate, ſaith he, (that is, when by a viſion he ſaw all the frame and patterns of the city and temple, in the ſtate in which it was to be after the captivity) He brought me to the gate that looketh towards the eaſt, and behold the glory of the God of Iſrael came from the way of the eaſt (the very ſame way that it went, when it departed from the city, Ezek. 11. 23.) his voice was like the voice of many waters, and the earth ſhined with his glory; It was according to the appearance of the viſion which I ſaw, even according to the viſion that I ſaw when I came to deſtroy the city, and the viſion was like the viſion that I ſaw by the river Chebar; and I fell on my face, and the glory of the Lord came into the houſe by the way of the gate whoſe proſpect is towards the eaſt: ſo the Spirit took me up, and brought me into the inner court, and behold, the glory of the Lord filled the houſe.

Thus you ſee it was in the deſtruction and reſtoration of the Jews Jeruſalem, by which God doth plainly ſhew us how things will be in our goſpel-church; ſhe was to decline and loſe her glory, ſhe was to be trampled (as ſhe was a city) for a long time under the feet of the unconverted and wicked world: Again, ſhe was after this to be builded, and to be put into her former glory; at which time ſhe was to have her glory, her former glory, even the glory of God returned to her again: He ſhewed me, ſaith John, that great city the holy Jeruſalem, deſcending out of heaven from God, having the glory of God: As he ſaith by the prophet, I am returned to Jeruſalem with mercies, and my houſe ſhall be built in it: and again, I am returned to Zion, and will dwell in the midſt of Jeruſalem.

Having the glory of God: There is the grace of God, and the glory of that grace; there is the power of God, and the glory of that power; and there is the majeſty of God, and the glory of that majeſty; Epheſ. 1. 6. 2 Theſſ. 2. 9. Iſa. 2. 19.

'Tis true, God doth not leave his people in ſome ſenſe, even in the worſt of times, and in their moſt forlorn condition; as he ſheweth by his being with them in their ſad ſtate in Egypt and Babylon, and other of their ſtates of calamity: as he ſaith, Though I caſt them far off among the heathen, and although I have ſcattered them among the countries; yet will I be to them a little ſanctuary in the countries where they ſhall come. God is with his church even in her greateſt adverſity, both to limit, bound, meaſure, and appoint out to her, her quantity and quality, her beginning and duration of diſtreſs and temptation: but yet I ſay the glory of God, in the notion of Ezekiel and John (when they ſpeak of the reſtoration of this city) that is not always upon his people, though always they are beloved and counted for his peculiar treaſure. She may then have his grace, but not at the ſame time the glory of his grace; his power, but not the glory of his power; ſhe may alſo have his majeſty, when not the glory thereof: God may be with his church, even then when the glory is departed from Iſrael.

The difference that is between her having his grace, power and majeſty, and the glory of each, is manifeſt in theſe following particulars; grace, power, and majeſty, when they are in the church in their own proper acts, only as we are conſidered ſaints before God, ſo they are inviſible, and that not only altogether to the world, but often to the very children of God themſelves; but now when the glory of theſe do reſt upon the church, according to Ezekiel and John; why then it will be viſible and apparent to all beholders: When the Lord ſhall build up Zion, he ſhall appear in his glory; as he ſaith alſo in another place, The Lord ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee.

Now then to ſpeak a word or two in particular, to the glory of God that at this day will be found to ſettle upon this city.

Firſt therefore at her returning, ſhe ſhall not only have his grace upon her, but the very glory of his grace ſhall be ſeen upon her; the glory of pardoning grace ſhall now ſhine in her own ſoul; and grace in the glory of it ſhall appear in all her doings: now ſhall both our inward and outward man be moſt famouſly adorned and beautified with ſalvation; the golden pipes that are on the head of the golden candleſtick, ſhall at this day convey with all freeneſs the golden oyl thereout, into our golden hearts and lamps: Our wine ſhall be mixed with gall no longer, we ſhall now drink the pure blood of the grape: the glory of pardoning and forgiving mercy ſhall ſo ſhew itſelf at this day in this city, and ſhall ſo viſibly abide there in the eyes of all ſpectators, that all ſhall be enflamed with it: For Zions ſake I will not hold my peace, and for Jeruſalems ſake I will not reſt, until the righteouſneſs thereof go forth as brightneſs, and the ſalvation thereof as a lamp that burneth: and the Gentiles ſhall ſee thy righteouſneſs, and all kings thy glory; and thou ſhalt be called by a new name, which the mouth of the Lord ſhall name. And again, the Lord ſhall make bare his holy name in the eyes of all the nations, and all the ends of the earth ſhall ſee the ſalvation of God. At that day the prophet tells us that there ſhall be holineſs upon the very horſes bridles; and that the pots in the Lord's houſe ſhall be like the bowls before the altar; and every pot in Jeruſalem ſhall be holineſs unto the Lord. The meaning of all theſe places is, That in the day that the Lord doth turn his church and people into the frame and faſhion of a city, and when he ſhall build them up to anſwer the firſt ſtate of the church, there will ſuch grace and plenty of mercy be extended unto her, begetting ſuch faith and holineſs and grace in her ſoul, and all her actions, that ſhe ſhall convince all that are about her, that ſhe is the city, the beloved city, the city that the Lord hath choſen; for after that he had ſaid before, He would return to Zion, and dwell in the midſt of Jeruſalem, he ſaith moreover, That Jeruſalem ſhall be called, a city of truth, and the mountain of the Lord of hoſts, the holy mountain: And all the people of the earth ſhall ſee that thou art called by the name of the Lord, and they ſhall be afraid of thee.

Secondly, As the glory of the grace of God will at this day be wonderful manifeſt in and over his city; ſo alſo at that day will be ſeen the glory of his power: O my people, ſaid God, that dwelleſt in Zion, be not afraid of the Aſſyrian; he ſhall ſmite thee with a rod, and ſhall lift up his ſtaff againſt thee after the manner of Egypt, that is, ſhall perſecute and afflict thee, as Pharaoh ſerved thy friends of old, but be not afraid: for yet a little while, and the indignation ſhall ceaſe, and mine anger in their deſtruction: and the Lord of hoſts ſhall ſtir up a ſcourge for him, according to the ſlaughter of Midian at the rock Oreb: and as his rod was upon the ſea, ſo ſhall he lift it up after the manner of Egypt: The ſum is, God will at the day of his re-building the New Jeruſalem, ſo viſibly make bare his arm, and be ſo exalted before all by his power towards his people, that no people ſhall dare to oppoſe (or ſtand, if they do make the leaſt attempt to hinder) the ſtability of this city. I will ſurely (gather, or) aſſemble, O Jacob, all of thee, ſaith God: I will ſurely gather the remnant of Iſrael--- as the ſheep of Bozrah, as the flocks in the midſt of the fold; they ſhall make a noiſe by reaſon of the multitude of men: The breaker-up is come up before them, they have broken up (the antichriſtian ſiege that hath been laid againſt them) they are gone through the gate, they are gone out of it, and their king ſhall paſs before them, and the Lord in the head of them: Like as a lion and a young lion roaring on the prey, when a multitude of ſhepherds are called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the noiſe of them: ſo ſhall the Lord come down to fight for Mount Zion, and for the hills thereof: The Lord ſhall go forth like a mighty man, and ſhall ſtir up jealouſy like a man of war; he ſhall cry, yea roar; he ſhall prevail againſt his enemies; but not by might, nor yet by power, that is, the power and arm of fleſh, but by the power of the word and Spirit of God, which will prevail, and muſt prevail, to quaſh and overturn all oppoſition.

Thirdly, when God hath thus appeared in the glory of his grace, and the glory of his power, to deliver his choſen; then ſhall the implacable enemies of God ſhrink and creep into holes like the locuſts and frogs of the hedges, at the appearance of the glory of the majeſty of God: now the high ones, lofty ones, haughty ones, and the proud, ſhall ſee ſo evidently the hand of the Lord towards his ſervants, and his indignation towards his enemies, that they ſhall go into the rocks and holes of the earth, and into the tops of the ragged rocks, for the fear of the Lord, and for the glory of his Majeſty, when he ſhall ariſe to ſhake terribly the earth.

Where the preſence of the Lord doth ſo

appear upon a people, that thoſe that are ſpectators perceive and underſtand it, it muſt needs work on thoſe ſpectators one of theſe two things; either firſt a trembling and aſtoniſhment, and quailing of heart, as it doth among the implacable enemies; or elſe a buckling and bending of heart, and ſubmiſſion to his people and ways; as ſaith the prophet, The ſons of them that afflicted thee ſhall come bending to thee, all they that deſpiſed thee ſhall fall down at the ſoles of thy feet; they ſhall call thee, The city of the Lord, the Zion of the Holy One of Iſrael: as Moſes ſaid to the children of Iſrael, The Lord ſhall put the fear of you, and the dread of you upon all the land that you ſhall tread upon, as he ſaid unto you.

At this day the foot-ſteps of the Lord will be ſo apparent and viſible in all his actions and diſpenſations in and towards his people, this holy city, that all ſhall ſee, as I have ſaid, how gracious, loving, kind and good the Lord is now towards his own children: ſuch glory, I ſay, will be over them, and upon them, that they all will ſhine before the world; and ſuch tender bowels in God towards them, that no ſooner can an adverſary peep, or lift up his head againſt his ſervants, but his hand will be in the neck of them: ſo that in ſhort time he will have brought his church into that ſafety, and her neighbours into that fear and ſubmiſſion, that they ſhall not again ſo much as dare to hold up a hand againſt her, no, not for a thouſand years. Thus ſaith the Lord, Behold I will bring again the captivity of Jacob's tents, and have mercy upon his dwelling places; and the city ſhall be builded upon her own heap, and the palace ſhall remain after the manner thereof: and out of them ſhall proceed a thankſgiving, and the voice of them that make merry: and I will multiply them, and they ſhall not be few; and I will alſo glorify them, and they ſhall not be ſmall: Their children alſo ſhall be as aforetime, and their congregation ſhall be eſtabliſhed before me; and I will puniſh all that oppreſs them.

Having the glory of God: And her light was like unto a ſtone moſt precious, even like a jaſper ſtone, clear as cryſtal.— Having thus told us of her glory, even of the glory of God, how it at this day will reſt upon this city; he now comes to touch a ſecond thing, to wit, her light, and that in which ſhe deſcends, and by which, as with the light of the ſun, ſhe ſeeth before her, and behind her, and on every ſide: This therefore is another branch of her beauty; ſhe in her deſcending hath the glory of God, and alſo the light of a ſtone moſt precious.

Ezekiel tells us, That in the viſion which he ſaw when he came to deſtroy the city (which viſion was the very ſame that he ſaw again at the reſtoring of it) he ſaith, I ſay that in this viſion among many other wonders, he ſaw a fire infolding itſelf, and brightneſs about it; and that the fire alſo was bright, and that out of it went forth lightning; that the likeneſs of the firmament upon the living creatures, was the colour of the terrible cryſtal; that the throne alſo, upon which was placed the likeneſs of a man, was like, or as the appearance of a ſaphire-ſtone: all which words, with the nature of their light and colour, the Holy Ghoſt doth in the viſion of John comprize, and placeth within the colour of the jaſper and the cryſtal-ſtone. And indeed, though the viſion of John and Ezekiel, touching the end of the matter, be but one and the ſame, yet they do very much vary and differ in terms and manner of language; Ezekiel tells us, That the man that he ſaw come to meaſure the city and temple, had in his hand a line of flax, which line John calls a golden reed: Ezekiel tells us, that the river came out of, or from under the threſhold of the houſe; but John ſaith, it came out of the throne of God, and of the Lamb: Ezekiel tells us, that on either ſide of this river: grew ALL trees for food; John calls theſe ALL trees, but ONE tree, and tells us that it ſtood on both ſides of this river: The like might alſo be ſhewed you in many other particulars; as here you ſee they differ as touching the terms of the light and brightneſs that appears upon this city at her re-building, which the Holy Ghoſt repreſents to John under the light and glory of the jaſper and cryſtal ſtone; for indeed the end of Ezekiel's viſion was to ſhew us, That as when the glory of God departed from the city, it ſignified that he would take away from them the light of his word, and their clearneſs of worſhip; ſuffering them to mourn for the loſs of the one, and to grope for the want of the other: ſo at his return again, he would give them both their former light of truth, and alſo the clearneſs of Spirit to underſtand it; which alſo John doth ſhew us ſhall laſt for ever.

---- And her light was like unto a ſtone moſt precious---- This ſtone it is to repreſent unto us the Lord Jeſus Chriſt, in whoſe light and clearneſs this city comes out of Babylon: for, as he ſaith, ſhe hath the glory of God, that is, his viſible hand of grace, power and majeſty, to bring her forth; ſo ſhe comes in the light of this precious ſtone: which terms, I ſay, both the prophet Iſaiah, and the apoſtle Peter, do apply to the Lord Jeſus, and none elſe: the one calling him, a precious corner-ſtone, the other calling him, The chief corner ſtone, elect and precious. Now then when he ſaith this city hath the light of this ſtone to deſcend in; he means, That ſhe comes in the ſhining wiſdom, knowledge, underſtanding, and influences of Chriſt, out of her afflicted and captivated ſtate: and obſerve it, ſhe is rather ſaid to aſcend in the light of this ſtone, than in the light of

God (though both be true) becauſe it is the man Chriſt, the ſtone which the builders rejected, in whom are hid all the treaſures of wiſdom and knowledge, of whoſe fulneſs we do all receive, and grace for grace: for it hath pleaſed the Father that in him ſhould all fulneſs dwell.

This ſheweth us then theſe two things: firſt, That the time of the return of the ſaints to build the ruinous city, is near, yea, very near, when the light of the Lord Jeſus begins to ſhine unto perfect day in her: God will not bring forth his people out of Babylon, eſpecially thoſe that are to be the chief in the building of this city, without their own judgments: They ſhall ſee eye to eye, when the Lord ſhall bring again Zion: as he ſaith alſo in another place, the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſevenfold, as the light of ſeven days, in the day that the Lord bindeth up the breach of his people, and healeth the ſtroke of their wound. And the eyes of them that ſee, ſhall not be dim, and the ears of them that hear, ſhall hearken: The heart alſo of the raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak plainly: The Lord ſhall be now exalted, and be very high, for he will fill Zion with judgment and righteouſneſs, and wiſdom and knowledge ſhall be the ſtability of thy times: When Iſrael went out of Egypt, they wanted much of this, they went out blindfold as it were, they went they knew not whither; wherefore they went not in the glory of that which this city deſcendeth in; as Moſes ſaid, the Lord hath not given you an heart to perceive, nor eyes to ſee, nor ears to hear unto this day. But theſe ſhall ſee every ſtep they take; they ſhall be like the beaſts that had eyes both before and behind: they ſhall ſee how far they are come out of antichriſt, and ſhall ſee alſo how far yet they have to go, to the compleat re-builing and finiſhing of this city.

Secondly, This ſheweth us how ſweet and pleaſant the way of this church will be at this day before them: Light, knowledge and judgment in GOD's matters, doth not only give men to ſee and behold all the things with which they are concerned, but the things themſelves being good, they do alſo by this means convey very great ſweetneſs and pleaſantneſs into the hearts of thoſe that have the knowledge of them: Every ſtep, I ſay, that now they take, it ſhall be as it were in honey and butter: The ranſomed of the Lord ſhall return, and come to Zion with ſongs, and everlaſting joy ſhall be upon their heads; they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away. As he ſaith, Again I will build thee, and thou ſhalt be built; O virgin of Iſrael, thou ſhalt again be adorned with tabrets, and ſhall go forth in the dances of them that make merry.— For thus ſaith the Lord, ſing with gladneſs for Jacob, and ſhout among the chief of the nations: publiſh ye, praiſe ye, and ſay, O Lord ſave thy people, the remnant of Iſrael: Behold I will bring them from the north country, and gather them from the coaſts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together; a very great company ſhall return thither.

By theſe words, the blind and the lame, the woman with child, and her that travaileth, he would have us underſtand thus much:

Firſt, That the way of God ſhall by the illuminating grace of Chriſt be made ſo pleaſant, ſo ſweet, and ſo beautiful in the ſouls of all at that day, that even the blindeſt ſhall not ſtumble therein, neither ſhall the lame refuſe it for fear of hurt; yea, the blind, the lame, the woman with child, and her that travaileth, ſhall (tho' they be of all in moſt evil caſe to travel, and go the journey, yet) at this day, by reaſon of the glorious light and ſweetneſs that now will poſſeſs them, even forget their impediments, and dance, as after muſical tabrets.

Secondly, This city, upon the time of her re-building, ſhall have her blind men ſee, her halt and lame made ſtrong; ſhe alſo that is with child, and her that travaileth, ſhall jointly ſee the city-work that at this day will be on foot, and put into form and order; yet before the end: Behold, at that time I will undo all that afflict thee, ſaith the Lord to his people, and I will ſave her that halteth, and gather her that was driven out, and I will get them praiſe and fame in every land where they have been put to ſhame; at that time I will bring you again, even in the time that I gather you for I will make you a name and a praiſe, among all the people of the earth, when I turn back your captivity before your eyes, ſaith the Lord God.

And her light was like unto a ſtone moſt precious. In that he ſaith, Her light is like unto A STONE MOST PRECIOUS, he ſheweth us how welcome, and with what eagerneſs of ſpirit this light will at this day be embraced by the Lord's people: Truly the light is good, ſaith Solomon, and a pleaſant thing it is for the eyes to behold the ſun; and if ſo, then how beautiful, deſirable, and precious will that light be, that is not only heavenly, and from Chriſt, but that will be univerſal among all ſaints, to ſhew them the ſame thing, and to direct them to, and in the ſame work: the want of this, hath to this day been one great reaſon of that croſsneſs of judgment and perſwaſion that hath been found among the ſaints, and that hath cauſed that lingering and diſputing about the glorious ſtate of the church in the latter days: Some being for its excellency to conſiſt chiefly in outward glory; and others ſwerving on the other ſide, conclude ſhe ſhall not have any of this; ſome conceiving that this city will not be built until the Lord comes from heaven in perſon; others again concluding, that when he comes, then there ſhall be no longer tarrying here, but that all ſhall forthwith, even all the godly, be taken up into heaven; with divers other opinions in theſe matters: And thus many run to and fro, but yet, God be thanked, knowledge does increaſe, though the viſion will be ſealed, even to the time of the end. But now, I ſay, at the time of the end, the Spirit ſhall be poured down upon us from on high; now alſo they that erred in Spirit ſhall come to underſtanding; the city ſhall deſcend in the light of a ſtone moſt precious: the ſun will be riſen upon the earth, when Lot goeth from Sodom into Zoar.

Now there ſhall be an oneneſs of judgment and underſtanding in the hearts of all ſaints; they ſhall be now no more two, but one in the Lord's hand: Alas! the ſaints are yet but as an army routed, and are apt ſometimes through fear, and ſometimes through forgetfulneſs, to miſtake the word of their captain general, the Son of God, and are alſo too too prone to ſhoot and kill even their very right hand man; but at that day all ſuch doing ſhall be laid aſide, for the knowledge of the glory of the Lord ſhall cover the earth, as the waters cover the ſea; which knowledge ſhall then ſtrike thorow the heart and liver of all ſwerving and unſound opinions in Chriſt's matters; for then ſhall every one of the chriſtians call upon the name of the Lord, and that with one pure lip, or language, to ſerve him with one conſent. 'Tis darkneſs, and not light, that keepeth God's people from knowing one another, both in their faith and language; and 'tis darkneſs that makes them ſtand at ſo great a diſtance both in judgment and affections, as in theſe and other days they have done: But then, ſaith God, I will plant in the wilderneſs (that is, in the church that is now bewildered) the cedar, the ſhittah tree, the myrtle tree, and the oyl tree; I will ſet in the deſart the fir tree, the pine, and the box tree together; that they may ſee and know, conſider and underſtand together, that the hand of the Lord hath done this, and the holy one of Iſrael hath created it: And again, the glory of Lebanon ſhall come unto thee, the fir-tree and the pine-tree, and the box-tree together, to beautify the houſe of my glory, and to make the place of my feet glorious.

Never was fair weather after foul, nor warm weather after cold, nor a ſweet and beautiful ſpring after a heavy, and nipping and terrible winter, ſo comfortable, ſweet, deſirable and welcome to the poor birds and beaſts of the field, as this day will be to the church of God: Darkneſs! it was the plague of Egypt: it is an empty, forlorn, deſolate, ſolitary, and diſcomforting ſtate; wherefore light, even the illuminating grace of God, eſpecially in the meaſure that it ſhall be communicated unto us at this day, it muſt needs be precious: In light there is warmth and pleaſure; it is by the light of the ſun that the whole univerſe appears unto us diſtinctly, and it is by the heat thereof that every thing groweth and flouriſheth; all which will now be glorioufly and ſpiritually anſwered in this holy and New Jeruſalem: O how clearly will all the ſpiders, and dragons, and owls, and foul ſpirits of antichriſt at that day be diſcovered by the light hereof! Now alſo will all the pretty and little birds in the Lord's field, moſt ſweetly ſend forth their pleaſant notes, and all the flowers and herbs of his garden ſpring: Then will it be ſaid to the church by her huſband and ſaviour, ariſe, my love, my fair one, and come away; for lo, the winter is paſt, the rain is over and gone, the flowers appear in the earth, and the time of the ſinging of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vine with her tender grapes give a good ſmell. You know how pleaſant this is, even to be fulfilled in the letter of it, not only to birds and beaſts, but men; eſpecially it is pleaſant to ſuch men that have for ſeveral years been held in the chains of affliction: It muſt needs therefore be moſt pleaſant and deſireable to the afflicted church of Chriſt, who hath lain now in the dungeon of antichriſt for above a thouſand years: But Lord, how will this lady, when ſhe gets her liberty, and when ſhe is returned to her own city, how will ſhe then take pleaſure in the warmth and ſpangling beams of thy ſhining grace! and ſolace her ſelf with thee in the garden, among the nuts and the pomegranates, among the lillies and flowers, and all the chief ſpices.

Even like a jaſper ſtone, clear as cryſtal. Theſe words are the metaphor by which the Holy Ghoſt is pleaſed to illuſtrate the whole buſineſs. Indeed ſimilitudes, if fitly ſpoke and applied, do much ſet off, and out any point, that either in the doctrines of faith and manners, is handled in the churches. Wherefore, becauſe he would illuſtrate, as well as affirm, the glory of this Jeruſalem to the life; therefore he concludes his general deſcription of this city with theſe compariſons: I ſaw, ſaith he, the holy city, the lamb's wife: I ſaw her in her ſpangles, and in all her adorning, but verily ſhe was moſt excellent: She was ſhining as the jaſper, and as pure and clear as cryſtal. The jaſper, it ſeems, is a very beautiful and coſtly ſtone, in as much as that, above all the precious ſtones, is made uſe of by the Holy Ghoſt to ſhew us the glory and ſhining virtues of the Lord Jeſus in this New Jeruſalem: and yet, behold! the jaſper is too ſhort and ſlender to do the buſineſs; there muſt another ſtone be added, even like a jaſper ſtone, clear as cryſtal. Yea, ſaith the Lord Jeſus, Her cheeks are like rows of jewels, and ſo are the joints of her thighs: even like the jewels that are the work of the hands of a cunning workman.

The cryſtal is a ſtone ſo clear and ſpotleſs, that even her greateſt adverſaries in the midſt of all their rage, are not able juſtly to charge her with the leaſt mote or ſpot imaginable: wherefore when he ſaith, that this city in her deſcending is even like the jaſper for light, and like the cryſtal for clearneſs; he would have us further learn, that at the day of the deſcending of this Jeruſalem, ſhe ſhall be every way ſo accompliſhed with innocency, ſincerity and clearneſs in all her actions, that none ſhall have from her, or her ways, any juſt occaſion given unto them to ſlight, contemn, or oppoſe her. For,

Firſt, As ſhe deſcends, ſhe meddleth not with any man's matters but her own; ſhe comes all along by the king's highway: that is, alone by the rules that her Lord hath preſcribed for her in his teſtament. The governors of this world need not at all to fear a diſturbance from her, or a diminiſhing of ought they have: She will not meddle with their fields nor vineyards, neither will ſhe drink of the water of their wells: only let her go by the king's highway, and ſhe will not turn to the right hand or to the left, until ſhe hath paſſed all their borders. It is a falſe report then that the governors of the nations have received againſt the city, this New Jeruſalem, if they believe, that according to the tale that is told them, ſhe is and hath been of old a rebellious city, and deſtructive to kings, and a diminiſher of their revenues. I ſay, theſe things are lying words, and forged even in the heart of Biſhlam, Mithredath, Tabeel, and the reſt of their companions: For verily this city, in her deſcending, is clear from ſuch things, even as clear as cryſtal. She is not for meddling with any thing that is theirs, from a thread even to a ſhoe-latchet. Her glory is ſpiritual and heavenly, and ſhe is ſatisfied with what is her own. 'Tis true, the kings and nations of this world ſhall (one day) bring their glory and honour to this city; but yet not by outward force or compulſion: none ſhall conſtrain them, but the love of Chriſt, and the beauty of this city. The Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing. The light and beauty of this city, that only ſhall engage their hearts, and overcome them. Indeed if any ſhall out of miſtruſt or enmity againſt this city and her proſperity, bend themſelves to diſappoint the deſigns of the eternal God concerning her building and glory, then they muſt take what followeth: Her God in the midſt of her is mighty, he will reſt in his love, and rejoice over her with ſinging, and will UNDO all that afflict her. Wherefore, aſſociate yourſelves, O ye people, and ye ſhall be broken to pieces; and give ear all ye of far countries: Gird yourſelves, and ye ſhall be broken to pieces; gird your ſelves, and ye ſhall be broken to pieces. Take counſel together, and it ſhall come to naught? ſpeak the word, and it ſhall not ſtand; for God is with us.

What work did he make with Og the king of Baſhan, and with Sihon king of the Amorites, for refuſing to let his people go peaceably by them, when they were going to their own inheritance? God is harmleſs, gentle and pitiful; but wo be to that people that ſhall oppoſe or gainſay him. He is gentle, yet a lion: he is loth to hurt, yet he will not be croſſed: Fury is not in me, ſaith he; yet if you ſet the briars and thorns againſt him, He will go thorough them, and burn them together. Jeruſalem alſo, this beloved city, it will be beautiful and profitable to them that love her; but a cup of trembling, and a burthenſome ſtone to all that burden themſelves with her; all that burthen themſelves with it, ſhall be cut in pieces, though all the people of the earth be gathered together againſt her.

Again, She will be clear as cryſtal in the obſervation of all her turns and ſtops, in her journeying from Egypt to Canaan, from Babylon to this Jeruſalem ſtate. She will, I ſay, obſerve both time and order, and will go only as her God doth go before her; now one ſtep in this truth, and then another in that, according to the diſpenſation of God, and the light of the day ſhe lives in: As the cloud goes, ſo will ſhe; and when the cloud ſtays, ſo will ſhe. She comes in perfect rank and file, terrible as an army with banners. No Balaam can inchant her; ſhe comes out of the wilderneſs like pillars of ſmoke, perfumed with myrrh and frankincenſe, with all ſpices of the merchants, ſtill leaning upon her beloved. The return of Zion from under the tyranny of her afflictors, and her recovery to her primitive purity, is no head-ſtrong brain-ſick raſhneſs of her own, but the gracious and merciful hand and goodneſs of God unto her, therefrom to give her deliverance: For thus ſaith the Lord, That after ſeventy years be accompliſhed at Babylon, (that is the time of the reign of antichriſt, and his tyranny over his church) I will viſit you, and perform my good word towards you, in cauſing you to return to this place. Therefore they ſhall come and ſing in the heighth of

Zion, and ſhall flow together to the goodneſs of the Lord, for (ſpiritual) wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their ſoul ſhall be as a watered garden, and they ſhall ſorrow no more at all.

Verſe 12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Iſrael. Theſe words do give us to underſtand, that this holy city is now built, and in all her parts compleat, they give us alſo to underſtand the manner of her ſtrength, &c.

And had a wall. —Having thus, I ſay, given us deſcription of this city in general, he now deſcends to her ſtrength and frame in particular; her frame and ſtrength, I ſay, as ſhe is a city compact together: as alſo of her ſplendor and beauty.

And obſerve it, that of all the particulars that you read of, touching the fence, faſhion, or frame of this city, and of all her glory, the firſt thing that he preſenteth to our view is, her ſafety and ſecurity; She had a wall. A wall, you know, is for the ſafety, ſecurity, defence and preſervation of a place, city or town; therefore it is much to the purpoſe that in the firſt place after this general deſcription, he ſhould fall upon a diſcovery of her ſecurity and fortification; for what of all this glory and goodneſs, if there be no way to defend and preſerve it in its high and glorious ſtate? If a man had in his poſſeſſion even mountains of pearl and golden mines, yet if he had not wherewith to ſecure and preſerve them to himſelf, from thoſe that with all their might endeavour to get them from him, he might not only quickly loſe his treaſure, and become a beggar, but alſo through the very fear of loſing them, even loſe the comfort of them, while yet in his poſſeſſion. To ſpeak nothing of the angels that fell, and of the glory that they then did loſe, I may inſtance to you the ſtate of Adam in his excellency; Adam, you know, was once ſo rich and wealthy, that he had the garden of Eden, the paradiſe of pleaſure, yea, and alſo the whole world to boot, for his inheritance; but mark, in all his glory he was without a wall; wherefore preſently, even at the very firſt aſſault of the adverſary, he was not only worſted as touching his perſon and ſtanding, but even ſtript of all his treaſure, his paradiſe taken from him, and he in a manner left ſo poor, that forthwith he was glad of an apron of fig-leaves to cover his nakedneſs, and to hide his ſhame from the face of the ſun: wherefore, I ſay, John ſpeaks to the purpoſe in ſaying ſhe had a wall; a wall for defence and ſafety, for ſecurity and preſervation: Now then ſhe ſhall lie no longer like blaſted bones in an open field, or valley; that was her portion in the days of her affliction.

And had a wall—It is ſaid of old Jeruſalem, that ſhe had a wall and a wall, two walls for her defence and ſafety: which two, in my judgment, did hold forth theſe two things: The one, their eternal preſervation and ſecurity from the wrath of God, through the benefits of Chriſt; and the other, that ſpecial protection and ſafeguard that the church hath always had from and by the ſpecial providence of her God in the midſt of her enemies: Wherefore one of theſe is called by the proper name of ſalvation, which ſalvation I take in ſpecial to ſignify our fortification and ſafety from the wrath of God, and the curſe and power of the law and ſin: The other is called, A wall of fire round about her: and alludeth to the viſion that the prophet's ſervant was made to ſee for his comfort, when he was put in fear, by reaſon of the great company of the enemies that were bending their force againſt the life of his maſter.

But now in thoſe days, though there were for the defence of the city thoſe two walls, yet they ſtood a little diſtance each from other, and had a ditch between them, which was to ſignify, that though then they had the wall of ſalvation about them, with reference to their eternal ſtate; yet the wall of God's providence and ſpecial protection was not yet ſo nearly joined thereto, but that they might for their fooliſhneſs have that broken down, and they ſuffered to fall into the ditch that was between them both; and ſo he ſaith by the prophet, I will tell you what I will do to my vineyard, (that is, to this city for the wickedneſs thereof) I will take away the hedge thereof, and it ſhall be eaten up; and will break down the wall thereof, and it ſhall be trodden down. Which hedge and wall could not be that of eternal ſalvation, for that ſtood ſure, though they ſhould be ſcattered among the nations as wheat is ſifted in a ſieve; it muſt therefore be the wall of her ſpecial preſervation in her outward peace and happineſs, which wall was often in thoſe days broken down, and they made havock of, of all that dwelt about them.

But now touching the ſafety of New Jeruſalem, the city of which I here diſcourſe, ſhe is ſeen in the viſion by John to have but one only wall; to ſignify, That at this day the wall of her eternal ſalvation, and of God's ſpecial providence to protect and defend her, in her preſent, viſible and goſpel-glory, ſhall be ſo effectually joined together, that now they ſhall be no more two, that is, at a diſtance, with a ditch between, but one ſound and incloſing wall; to ſhew us, That now the ſtate of this Jeruſalem, even touching her outward glory, peace and tranquility, will be ſo ſtable, invincible and laſting, that unleſs that part of the wall which is eternal ſalvation, can be broken down, the glory of this city ſhall never be vailed more: Wherefore the prophet, when he ſpeaks with reference to the happy ſtate and condition of this city, he ſaith, Violence ſhall be heard no more within thy land, nor waſting and deſtruction within thy borders; but thou ſhalt call thy walls, ſalvation, and thy gates, praiſe: as he ſaith alſo in another place, Thine eye ſhall ſee Jeruſalem a quiet habitation, a tabernacle that ſhall not be taken down, nor one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken. The walls are now conjoined, both joined into one; the Father hath delivered up the great red dragon into the hand of Chriſt, who hath ſhut him up and ſealed him down, even down for a thouſand years. Wherefore from the Lord ſhall there be upon every dwelling-place of Mount Zion, and upon all her aſſemblies a cloud and ſmoke by day, and the ſhining of a flaming fire by night; for upon all her glory ſhall be a defence: And in that day ſhall this ſong be ſung, We have a ſtrong city, ſalvation will God appoint for walls and bulwarks. The ſame in effect hath our prophet John, ſaying I ſaw the holy city, the New Jeruſalem, deſcending out of heaven from God, prepared as a bride adorned for her huſband; and I heard a great voice out of heaven, ſaying, The tabernacle of God is with men, and he ſhall dwell with them: and God himſelf ſhall be with them, and be their God; and God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying; neither ſhall there be any more pain, for the former things are paſſed away.

And had a wall great and high— Theſe words, great and high are added for illuſtration, to ſet out the matter to the height; and indeed the glory of a wall lyeth in this, that it is great and high; the walls of the Canaanites were terrible upon this account, and did even ſink the hearts of thoſe that beheld them: Wherefore this city ſhall be moſt certainly in ſafety, ſhe hath a wall about her, a great wall: a wall about her, an high wall: It is great for compaſs, it incloſeth every ſaint; it is great for thickneſs, it is compacted of all the grace and goodneſs of God, both ſpiritual and temporal; and for height, if you count from the utmoſt ſide to the utmoſt, then it is higher than heaven, who can ſtorm it? and for depth, it is lower than hell, who can undermine it?

Great mercies, high mercies, great preſervation, and a high arm to defend, ſhall continually at this day incamp this city: God himſelf will be a continual life-guard to this city; I will encamp, ſaith he, about mine houſe, becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth; and no oppreſſor ſhall paſs thorough them any more, for now have I ſeen with mine eyes.

---- And had twelve gates---- Having thus ſhewed us her wall, he now comes to her gates; it had gates, it had twelve gates: By gates in this place we are to underſtand the way of entrance; gates, you know are for coming in, and for going out; and do in this place ſignify two things:

Firſt, An entrance into communion with the God and Saviour of this city.

Secondly, Entrance into communion with the inhabitants and privileges of this city; in both which the gates do ſignify Chriſt: for as no man can come to the knowledge and enjoyment of the God, and glorious Saviour, but by and thorough the Lord Chriſt; ſo no man can come into true and ſpiritual communion with theſe inhabitants, but by him alſo: I am the way, ſaith he, the truth and the life; and no man comes to the Father but by Me: and again, I am the door, By me if any man enter, he ſhall be ſaved, and ſhall go in and out, and find paſture.

--- And had twelve gates--- In that he ſaith twelve gates, he alludeth to the city Jeruſalem that was of old, which had juſt ſo many; and are on purpoſe put into the number of twelve, to anſwer to the whole number of the elect of God, which are comprehended within the number of the twelve tribes, whether they are natural Jews or Gentiles; for as all the godly Jews are the ſeed of Abraham after the fleſh, though not godly, becauſe they are the children of the fleſh of Abraham; ſo all the godly Gentiles are the children of Abraham after the ſpirit, tho' not by that means made the children of the fleſh of Abraham: they both meet then in the ſpirit and faith of the goſpel, as God ſaith to the Jews, When the ſtranger ſhall ſojourn with thee, and will keep the paſſover (that is, become godly, and receive the faith of Chriſt) let all his males be circumciſed, and then let them come near, and keep it, &c. For they that are of faith, are the children of faithful Abraham, who is called, The very father of us all. Thus you ſee all the godly come under the title of the children of Abraham, and of the Jews; and ſo under the denomination alſo of being perſons belonging to the tribes, the twelve tribes, who anſwer to thoſe twelve gates. Wherefore the Pſalmiſt minding this, ſpeaking indefinitely of all the godly, under the name of the tribes of Iſrael; ſaying, Our feet ſhall ſtand within thy gates, O Jeruſalem: Jeruſalem is builded, a city that is compact together, whither the tribes go up, the tribes of the Lord, unto the teſtimony of Iſrael, to give thanks to the name of the Lord.

But again, Though I am certain that all the Gentiles that are at any time converted, are reckoned within the compaſs of ſome of the tribes of Iſrael, to which the gates of this city may truly be ſaid to anſwer: Yet the gates are here in a ſpecial manner called by the name of twelve, to anſwer to the happy return and reſtoration of thoſe poor diſtreſſed creatures the twelve tribes of the Jews that are ſcattered abroad, and that are, and for a long time have been to our aſtoniſhment and their ſhame, as vagabonds and ſtragglers among the nations, there to continue many days, without a king, without a prince, and without a ſacrifice, and without an ephod; that is, without the true God, the true Saviour, and the true word and ordinances; after which, ſaith the ſame prophet, they ſhall even in the latter days (that is, when this city is builded) return and ſeek the Lord their God, and David their king, and ſhall then fear the Lord and his goodneſs. This the Apoſtle alſo affirmeth, when he telleth the believing Gentiles, That blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in: which Iſrael in this place cannot by any means be taken for the Gentiles that are converted, for this Iſrael muſt be rejected until the bulk of the elect Gentiles be converted; beſides he calleth this Iſrael by the name of Iſrael, even while unconverted; but the converted Gentiles ſtill Gentiles, even when converted: he calls this Iſrael the natural branches, but the Gentiles wild branches; and tells us further, That when they are converted, they ſhall be grafted into their own olive tree; but when the Gentiles are converted, they muſt be cut off of their own ſtock and tree: read Rom. 11. throughout. Wherefore, I ſay, the gates are called twelve, to anſwer theſe poor creatures, who at this day ſhall be awakened, and enlightned, and converted to the faith of Jeſus. Theſe gates in another place are called, a way, and theſe Jews, the kings of the eaſt; and it is there ſaid alſo, that at preſent this way doth want preparing; which is as much as to ſay This city wants ſetting up, and the gates wants ſetting in their proper places: Wherefore ſaith John, The ſixth angel poured out his vial upon the great river Euphrates, that is, deſtroyed the ſtrength and force of the Roman antichriſt, (for the river Euphrates was the fence of literal Babylon, the type of our ſpiritual one) which force and fence, when it is deſtroyed or dryed up, then the way of the kings of the eaſt will be prepared, or made ready for their journey to this Jeruſalem. Of this the prophets are full, crying caſt ye up, caſt ye up, prepare the way, take up the ſtumbling block out of the way of my people: and again, Go thorough, go thorough the gates, prepare ye the way of my people: caſt ye up, caſt ye up the high way, gather out the ſtones, lift up a ſtandard for the people: Behold, the Lord hath proclaimed unto the end of the world, ſay to the daughter of Zion, thy ſalvation cometh; behold his reward is with him, and his work before him: and they ſhall call them, The holy people, the redeemed of the Lord: and thou ſhalt be called, Sought out; A city not forſaken. All which doth moſt eſpecially relate to the converſion of the Jews in the latter day, who in great abundance ſhall, when all things are made ready, come flocking in to the Son of God, and find favour, as in the days of old.

— And at the gates twelve angels— By angels in this place, we are to underſtand the meſſengers and miniſters of the Lord Jeſus, by whom the myſtery of eternal life and felicity is held forth and diſcovered before the ſons of men; and thus this word angel is frequently taken in this prophecy, Rev. 1. 20. and 2. 1, 8, 12, 18. and 3. 1, 7. and 14. 6.

— And at the gates twelve angels—

In theſe words then, there are two things to be conſidered:

Firſt, Why they ſhould be called twelve. And,

Secondly, Why they are ſaid to ſtand at the twelve gates of this new and holy city.

For the firſt, They are called twelve, to ſignify two things. 1. The truth of their doctrine. And 2. The ſufficiency of their doctrine and miniſtry for the converting of the twelve tribes to the faith of Chriſt, and privileges of this city.

Firſt, For the truth of their doctrine: For by twelve here, he would have us to underſtand that he hath his eye upon the twelve apoſtles, or upon the doctrine of the twelve, the apoſtolical doctrine: as if he ſhould ſay, This city, the New Jeruſalem, ſhall be every way accompliſhed with beauty and glory; ſhe ſhall have a wall for her ſecurity, and twelve gates to anſwer the twelve tribes; yea, and alſo at theſe gates the twelve apoſtles, in their own pure, primitive, and unſpotted doctrine. The Romiſh beaſts have corrupted this doctrine by treading it down with their feet, and have muddied this water with their own dirt and filthineſs; but at this day, this ſhall be recovered from under the feet of theſe beaſts, and cleanſed alſo from their dirt, and be again in the ſame glory, ſplendor, and purity, as in the primitive times. It is ſaid, that when Iſrael was paſſed out of Egypt, beyond the ſea, they preſently came to Elim, where were twelve wells of water, &c. and that they incamped by the waters: which twelve wells did figure forth the doctrine of the twelve apoſtles, out of which the church at her return from captivity, ſhall draw and drink, as out of the wells of ſalvation. Now ſhall the wells of our father Abraham, which the Philiſtines have for a great while ſtopped; now, I ſay, ſhall they again be opened by our Iſaac, his ſon; and ſhall be alſo called after their own names. This is generally held forth by the prophets, That yet again the church ſhall be fed upon the mountains of Iſrael, and that they ſhall lie down in a good field, and a fat paſture; yea, I will feed my flock, and I will cauſe them to lie down, ſaith the Lord God.

Secondly, As by theſe twelve, we are to underſtand the truth and purity of the doctrine of the twelve; ſo again by this word twelve, we are to underſtand the ſufficiency of that doctrine and miniſtry to bring in the twelve tribes to the privileges of this city: Mark, for the twelve tribes there are twelve gates, for every tribe a gate, and at the twelve gates, twelve angels, at every gate an angel: O Judah, ſaith God, I have ſet an harveſt for thee, when he ſhall turn again the captivity of his people; and ſo for the reſt of the tribes: before Ephraim and Benjamin, and Manaſſeh, he will ſtir up his ſtrength to ſave them: I will hiſs for them, ſaith God, and gather them, for I have redeemed them; and they ſhall increaſe as they have increaſed: and I will ſow them among the nations, and they ſhall remember me in far countries, and they ſhall live with their children, and ſhall return; and I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria, and I will bring them into the land of Gilead and Lebanon, and place ſhall not be found for them.

But to come to the ſecond queſtion, that is, Why theſe twelve angels are ſaid to ſtand at the twelve gates? which may be for divers reaſons.

Firſt, To ſhew us that the doctrine of the twelve, is the doctrine that letteth in at theſe gates, and that alſo that ſhutteth out: Whoſe ſins ye remit, they are remitted, ſaith Chriſt; and whoſe ſins ye retain, they are retained: And hence it is that the true miniſters in their right adminiſtration, are called porters; becauſe as porters ſtand at the gate, and there open to, or ſhut upon thoſe that make an attempt to enter in; ſo the miniſters of Chriſt by the doctrine of the twelve, do both open to, and ſhut the gates againſt the perſons that will be attempting to enter in at the gates of this city.

Secondly, But again, They are ſaid to ſtand at the gates for the encouraging and perſuading of the tempted and doubting Jews, who at the beginning of their return will be much afflicted under the ſight and ſenſe of their own wretchedneſs: Alas! were it not for ſome to ſtand at the gates of this city for inſtruction, and the incouragement of thoſe that will at that day in earneſt be looking after life, they might labour as in other things for very vanity; and might alſo be ſo grievouſly beat out of heart and ſpirit, that they might die in deſpair: But now to prevent this for thoſe that are in the way to Zion with watry eyes, and wetted cheeks, here ſtand the angels, continually ſounding with their golden goſpel-trumpets; enter ye into his gates with thanſgiving, and into his courts with praiſe; be thankful unto him, and bleſs his name; for the Lord is good, and his mercy is everlaſting, and his truth indureth for ever, even to all generations: as he ſaith again, And it ſhall come to paſs in that day, that the great trumpet ſhall be blown, and they ſhall come which were ready to periſh in the land of Aſſyria, and the out-caſts of the land of Egypt, and ſhall worſhip the Lord in the holy mount at Jeruſalem.

—And at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Iſrael. Thus it was in the viſion of the prophet, when he was taking a view of the pattern of this city; And the gates of the city, ſaith the angel to him, ſhall be after the names of the tribes of Iſrael; which ſaying John doth here expound, ſaying, the names of the twelve tribes of the children of Iſrael, were writ or ſet upon them.

This being thus, it cleareth to you what I ſaid but now, to wit, That the gates are called twelve, to anſwer the twelve tribes, for their names are written thereon: This muſt therefore without all doubt, be a very great encouragement to this deſpiſed people; I ſay great encouragement, that notwithſtanding all their rebellion, blaſphemy, and contempt of the glorious goſpel, their names ſhould be yet found recorded and ingraved upon the very gates of New Jeruſalem. Thus then ſhall the Jews be comforted in the latter days; and truly they will have but need hereof; for doubtleſs at their return, when they are throughly ſenſible of the murder they have committed, not only upon the bodies of the prophets and apoſtles, but of the Son of God himſelf: I ſay this muſt needs, together with the remembrance of the reſt of their villainous actions, exceedingly afflict and diſtreſs their bleeding ſouls: for the children of Iſrael ſhall come, they and the children of Judah together, going and weeping; they ſhall go and ſeek the Lord their God, and ſhall aſk the way to Zion, with their faces thitherward. Mark, going and weeping; there will not be a ſtep that theſe poor people will take in the day of their returning, but will be watered with the tears of repentantance and contrition, under the conſideration of the wickedneſs that in the days of their rebellion they have committed againſt the Lord of glory: as he ſaith alſo by another prophet, I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the Spirit of grace and ſupplication, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him as a man mourns for his only ſon; and they ſhall be in bitterneſs for him, as him that is in bitterneſs for his firſt born: at that day there ſhall be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon, and the land ſhall mourn.

Wherefore, I ſay, they both have and alſo will have need of twelve gates, and on them the names of their twelve tribes, with an angel at each, to encourage them to enter this holy and goodly city; and to tell them that yet he counts them his friends in whoſe houſe he received the wonnds in his hands.

But again, As by the names of the twelve tribes written on the gates, we may ſee what encouragement the Jews will have, at their return, to enter in at them: ſo we may alſo underſtand that by the names of the twelve tribes here written, God would have us perceive how all muſt be qualified, that from among the Gentiles at this day do enter in at theſe gates; namely, thoſe, and thoſe only, that be cut out of their own wild olive-tree, and tranſplanted among the children of Iſrael, into their good olive-tree: Such as are Jews inwardly, the Iſrael of God, according to the New Creature, they ſhall enter, (for the holy Gentiles alſo by virtue of their converſion, are ſtiled the children of Abraham, Jews, the choſen generation, the peculiar people, the holy nation; and ſo are ſpiritually though not naturally by carnal generation, of the twelve tribes, whoſe names are written upon the gates of the city) And it ſhall come to paſs, ſaith the prophet, that in what tribe the ſtranger (that is the Gentile) ſojourneth, there ſhall ye give him his inheritance, ſaith the Lord God. Thus the Jews and Gentiles ſhall meet together in the ſpirit of the goſpel, and ſo both become a righteous nation; to both which, the gates of this city ſhall ſtand continually open; at which alſo, they may with boldneſs demand, by the faith of the Lord Jesus, their entrance, both for communion with the God, grace and privileges of this city; according to that which is written, Open ye the gates, that the righteous nation which keepeth the truth may enter in.

Thus much of the number of the gates, and now to proceed to the order of them.

Verſ. 13. On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates. I ſhall not ſpeak any thing to the manner of his repeating of the quarters towards which the gates do look; why he ſhould begin at the eaſt, then to the north, afterwards croſſing to the ſouth, and laſt to the weſt; though I do verily think that the Holy Ghoſt hath ſomething to ſhew us, wherefore he doth thus ſet them forth: and poſſibly he may ſet them thus, and the weſt laſt, not only becauſe the weſt part of the world is that which always cloſeth the day, but to ſignify that the weſt, when Jeruſalem is rebuilded, will be the laſt part of the world that will be converted, or the gate that will be laſt, becauſe longeſt occupied with the travels of the paſſengers and wayfaring-men in their journey to this Jeruſalem. But I paſs that.

From the order of their ſtanding, I ſhall enquire into two things:

Firſt, Why the gates ſhould look in this manner every way, both eaſt, weſt, north, and ſouth?

Secondly, Why there ſhould be three, juſt three, on every ſide of this city: On the eaſt three, on the north three, on the ſouth three, and on the weſt three?

For the firſt, The gates by looking every way, into all quarters, may ſignify to us thus much, That God hath a people in every corner of the world: and alſo, That grace is to be carried out of theſe gates by the angels in their miniſtry, into every place, to gather them home to him: as it is ſaid of the living creatures, Whither the head looked they followed it, and turned not as they went; ſo whitherſoever the gates look, thither the miniſters go, and carry the word, to gather together the elect: He ſent them two and two before his face, into every city and place whither he himſelf would come.

Again, The gates by their thus looking every way, do ſignify to us, That from what quarter or part of the world ſoever men come for life, for thoſe men there are the gates of life, even right before their doors come they from the eaſt, why thither look the gates: and ſo if they come from north, or weſt, or ſouth: No man needs at all to go about, to come at life, and peace, and reſt: Let him come directly from ſin to grace, from ſatan to Jeſus Chriſt, and from this world to New Jeruſalem. The twelve brazen oxen that Solomon made to bear the molten ſea, they ſtood juſt as theſe gates ſtand, and ſignify, as I ſaid before, that the doctrine of the twelve apoſtles ſhould be carried into all the world, to convert, (as in the primitive times, ſo now at the building of New Jeruſalem) and to bring in God's ſheep to the fold of his church: Now I ſay, as the word is carried every way, ſo the gates, the open gates, look alſo into all corners after them, to ſignify that loving reception that ſhall be given to every ſoul that from any corner of the whole world ſhall unfeignedly cloſe in with grace, through the Lord Jeſus

ſus Chriſt. Thus therefore men ſhall come from the eaſt, and from the weſt, from the north, and from the ſouth, and ſit down in the kingdom of God.

On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates. Having thus ſhewed you in a word, why they ſtand thus looking into every corner or quarter of the world: I now come to ſhew you why there muſt be juſt three looking in this manner every way.

Firſt then, There may be three looking every way, to ſignify that it is both by the conſent of the three perſons in the Trinity, that the goſpel ſhould thus every way go forth to call men: and alſo to ſhew you, that both the Father, Son and Spirit are willing to receive and embrace the ſinner from whatſoever part or corner of the earth he cometh hither for life and ſafety: Come they from whence they will, the Father is willing to give them the Son, and ſo is the Son to give them himſelf, and ſo is the Spirit to give them its help againſt whatever may labour to hinder them while they are here.

Secondly, In that three of the gates look every way, it may be alſo to ſhew us, that there is none can enter into this city, but by the three offices of the Lord Jeſus; Chriſt by his prieſtly office muſt waſh away their ſins; and by his prophetical office he muſt illuminate, teach, guide and refreſh them; and by his kingly office, rule over them, and govern them with his word.

Thirdly, Or, by three gates, may be ſignified the three ſtates of the ſaints in this life; an entrance into childhood, an entrance into a manly ſtate, and an entrance into the ſtate of a father in the church.

Or laſtly, The three gates may ſignify the three-fold ſtate we paſs thorough from nature to glory; the ſtate of grace in this life, the ſtate of felicity in paradiſe, and our ſtate in glory after the reſurrection: Or thus, The ſtate of grace that poſſeſſeth body and ſoul in this life, the ſtate of glory that poſſeſſeth the ſoul at death, and the ſtate of glory that both body and ſoul ſhall be poſſeſſed with at the coming of the Lord and Saviour: This was figured forth by the order of the ſtairs in the temple at Jeruſalem, which was firſt, ſecond, and third, by which men aſcended from the loweſt to the uppermoſt room in the houſe of God; as he tells us, They went up with winding ſtairs from the firſt into the ſecond ſtory, and from thence by them into the third.

Thus much for the wall and gates of New Jeruſalem.

Ver. 14. And the wall of this city had twelve foundations, and in them the names of the twelve apoſtles of the Lamb. In theſe words we have two things conſiderable: 1. That the city-wall hath twelve foundations. 2. That in theſe twelve, are the names of the twelve apoſtles of the Lamb.

Firſt, It hath twelve foundations: This argueth invincible ſtrength and ſupport. That wall that hath but one foundation, how ſtrongly doth it ſtand, if it be but ſafely laid upon a rock, even ſo ſtrongly, that neither wind nor weather in their greateſt vehemency, are able to ſhake or ſtir it, to make it fall: but I ſay, how much more when a city hath foundations, twelve foundations, and thoſe alſo laid by God himſelf; as it is ſaid concerning the worthies of old, They looked for a city that had foundations, whoſe builder and maker is God.

And the wall of the city had twelve foundations, and in them the names of the twelve apoſtles of the Lamb. The wall, you know, I told you, is the wall of ſalvation, or the ſafety of the church by Jeſus Chriſt; to which is adjoined, as the effect of that the ſpecial providence and protection of God. Now this wall, ſaith the Holy Ghoſt, hath twelve foundations, to wit, to bear it up for the continuation of the ſafety, and ſecurity of thoſe that are the inhabitants of this city; a foundation is that which beareth up all, and that upon which the ſtreſs of all muſt lie and abide: Now to ſpeak properly, the foundation of our happineſs is but one, and that one none but the Lord Jeſus; for other foundation can no man lay, than that is laid, which is Jeſus Chriſt. So then when he ſaith the wall of the city had twelve foundations, and that in them alſo are written the names of the twelves apoſtles of the Lamb; he doth not mean that this wall had twelve Chriſt's for its ſupport, but That the doctrine of the twelve apoſtles is that doctrine upon which both Chriſt, and grace, and all happineſs ſtandeth firm and ſure for ever: and to ſignify alſo, that neither Chriſt nor any of his benefits can be profitable unto thee, unleſs thou receive him alone upon the terms that they do hold him forth and offer him to ſinners in their word and doctrine: If we or an angel from heaven, preach unto you any other goſpel, ſaith Paul, than that which we have preached unto you, let him be accurſed: As I ſaid before, ſo I ſay now again, If any man preach any other goſpel unto you, than that ye have received, let him be accurſed.

And in them the names of the twelve apoſtles of the Lamb. And in them their names:] This makes it manifeſt that by the foundations of this wall, we are to underſtand the doctrine of the twelve apoſtles of the Lord Chriſt, for their names are to it, or found engraved in the foundations. Thus it was with the doctrine which was the foundation of the Jewiſh church: the firſt pattern being delivered by the man Moſes; his name was always ſo entailed to that doctrine, that at laſt it became common, and that by divine allowance, to call that doctrine by the name of Moſes himſelf: There is one that accuſeth you, ſaith Chriſt, even Moſes in whom you truſt: and again, For Moſes of old hath in every city them that preach him. The ſame liberty of ſpeech doth the Holy Ghoſt here uſe in ſpeaking of the foundations of this wall, which is the doctrine of the twelve. And in that he calleth the doctrine by the name of foundations, and leaveth it only with telling us the names of the twelve apoſtles are engraven in it; he expects that men ſhould be wiſe that read him, and that they ſhould be ſkilful in the word of righteouſneſs, if they come up clearly to the underſtanding of him.

And in them the names of the twelve apoſtles of the Lamb.

Thus you ſee that the twelve apoſtles, above all the ſervants of Chriſt, are here owned to be the foundations of this wall; and good reaſon, for they above all other are moſt clear and full in the doctrine of grace, and all doctrines pertaining to life and holineſs: In other ages, ſaith Paul, it was not made known to the ſons of men, as it is now revealed to his holy apoſtles and prophets by the Spirit. Moſes was not fit for this, for his was a more dark and vailed adminiſtration; While Moſes is read, the vail is over the heart, ſaid Paul: Neither was any of the prophets fit for this, for they were all inferior to Moſes, and were as it were his ſcholars: Nay, John the Baptiſt is here ſhut out: for the leaſt in the kingdom of heaven is greater than he.

The apoſtles above all other were the men that were with the Lord Jeſus all the time, from the baptiſm of John, even until the time he was taken up into heaven; they ſaw him, heard him, and diſcourſed with him, and were beholders of all the wondrous works that he did; they did eat and drink with him after his paſſion, and ſaw, after he was riſen, the print of the nails, and the ſpear with which he was pierced, when he died for our ſins: And becauſe they had ſeen, felt, and at ſuch a rate experienced all things from the very firſt, both touching his doctrine, miracles, and life; therefore he ſaid unto them in chief, Ye ſhall be witneſſes unto me both in Jeruſalem and all Judea, and in Samaria, and unto the utmoſt parts of the earth.

Further, The apoſtles were in that marvellous manner endued with the Holy Ghoſt, that they out-ſtript all the prophets that ever went before them; neither can I believe that in the beſt of times there ſhould be any beyond them; yet if it ſhould ſo fall out, that a diſpenſation ſhould come, in which they ſhould have, as to the pouring forth of the Spirit, their equals; yet it could not follow, that therefore the goſpel ſhould be offered in other terms than they at firſt have offered it; eſpecially beſides what hath been ſaid of them, if you conſider, to them it was ſaid, Whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven; and whatſoever ye ſhall bind on earth, ſhall be bound in heaven. They, as to their doctrine, were infallible, it was impoſſible they ſhould err; he that deſpiſed their doctrine, deſpiſed God himſelf: Beſides, they have given in commandment, that all ſhould write after their copy, and that we ſhould judge both men and angels that did, or would do otherwiſe.

Timothy muſt have his rule from Paul, and ſo muſt holy Titus: All which, if we conſider it, the Holy Ghoſt ſpeaks to the purpoſe, in ſaying, That in the twelve foundations are found the names of the twelve apoſtles of the Lamb: they are called the chief, and ſuch as have laid the foundation, and others build thereon, and that as no men have laid the foundation but they, ſo none can lay even that foundation otherwiſe than they afore have laid it.

----And in them the names of the twelve apoſtles of the Lamb. Theſe words then, teach us two things worthy of our chriſtian conſideration.

Firſt, That God hath given to every man a certain and viſible mark to aim at for his ſalvation, or to build his ſoul upon, namely, The doctrine of the twelve apoſtles of the Lamb: for in that he ſaith their names are in the foundations, it is better for us (all things conſidered) than if he had ſaid, in them was the name of God himſelf; that is, it is more eaſy to ſee (this way) through the miſt of our carnality what the myſtery of his will ſhould be, which is, that we receive Chriſt according to their doctrine, words, writings, epiſtles, letters, &c. their names, I ſay, being there, God counts it as the broad ſeal of heaven, which giveth authority to all that doctrine whereunto by themſelves they are prefixed and ſubſcribed; not where they are writ by others, but by themſelves. I ſay, as the token of every epiſtle, and of their doctrine for truth, the which Paul inſinuates, when he ſaith, that his hand is the token of every epiſtle: as he ſaith again, Am not I an apoſtle? And again, Behold, I Paul have written unto you; I Paul, I an apoſtle, I a wiſe maſter builder, I who am in my doctrine one of the foundations of the wall of ſalvation, I have written unto you. And, as I ſaid before, there is reaſon it ſhould be thus: for as he who was the foundation of the Jewiſh church, even Moſes, received the pattern of all his order from the mouth of the angel in Mount Sinai, ſo the twelve received their doctrine of faith and manners, the doctrine of the New Teſtament, from the mouth of the Son of God himſelf, as from the mouth of the angel of the everlaſting covenant, on the mountain of Zion.

Secondly, In that he ſaith, The names

of the twelve are in the foundations; this ſhews us the reaſon of the continual ſtanding of this Jeruſalem; it is built upon the doctrine of the twelve apoſtles of the Lamb, and ſtandeth there: for obſerve ſo long as he ſees this holy city, he ſees her ſtanding upon theſe foundations; but he ſaw the city till ſhe was taken up, therefore ſhe continued as being ſettled for ever upon them. Indeed the primitive city, or firſt churches, was built upon theſe foundations, and had alſo ſo long as they there continued, ſufficient ſupportation and upholding by that means; but then, as I have ſhewed you, the wall of her ſalvation, and the wall of God's ſpecial protection, ſtood at a diſtance each from other, and were not ſo conjoined as now they will be: wherefore they then, to anſwer the type, did fall into the ditch that was between, and through their fooliſhneſs provoked God to remove the wall of his outward protection and ſafeguard from them; whereupon the wild beaſt, antichriſt, got into his vineyard, making havock of all their dainties: But mark, this city is not ſo, the walls are now conjoined, and for ever faſtened upon the foundations, therefore it abides for ever, and aſcends higher and higher; yet not from the foundations, but by them into heaven: Behold, ſaith God, I have graven thee upon the palms of my hands, thy walls are continually before me.

And in them the names of the twelve apoſtles of the Lamb. This world twelve, muſt be warily underſtood or elſe the weak, will be ready to ſtumble and take offence; wherefore to prevent this, conſider,

Firſt, The twelve muſt be them twelve that were with the Lord Jeſus from the baptiſm of John, until the day in which our Lord was taken up.

Secondly, Theſe twelve are not neither to be conſidered ſimply as twelve chriſtians, or twelve diſciples; but as their witneſs of the Lord Jeſus (they being with him from firſt to laſt) was a twelve-fold witneſs of him in all his things; a twelve-fold ſeeing with their eyes; a twelve-fold hearing with their ears; a twelve-fold handling alſo with their hands, and feeling of the Son of God: As one of them ſaid, That which was from the beginning, which we have ſeen with our eyes, and our hands have handled of the word of life; that which we have ſeen and heard, declare we unto you, that ye might have fellowſhip with us, &c. Now this being thus, it followeth that the doctrine of the other apoſtles, as of Paul and Barnabas, was ſtill but the doctrine of the twelve; their doctrine, I ſay, and no other: Wherefore as Ephraim and Manaſſeh were diſſolved into the twelve tribes, ſo theſe two, with all other the apoſtles of Chriſt, are diſſolved into the number of the twelve, becauſe their doctrine is only the doctrine of the twelve; for they center in their doctrine; their length, and breadth, and depth and heighth being the doctrine of the twelve. So then the names of the twelve being found in the foundations of this wall, it argueth that that doctrine is only true, that is the doctrine of the twelve eye-witneſſes of the Lord Jeſus: And again, that at the day of antichriſt's fall, this doctrine ſhall be in its former purity, and bear the ſway, and for ever hold up the wall of ſafety for the inhabitants of New Jeruſalem: And indeed this doctrine, That the doctrine of the twelve is that upon which eternal ſafety is built and ſtands, is ſo true, that it muſt not be varied from upon pain of eternal damnation. Here centred Luke the Evangeliſt, here centred Jude, here centred the author to the Hebrews, yea, here centred Paul himſelf, with all the Old and New Teſtament. The doctrine of the twelve muſt be the opener, expounder, and limiter of all doctrines; there alſo muſt all men center, and ground, and ſtay. A man may talk of, yea, enjoy much of the Spirit of God, but yet the twelve will have the ſtart of him: for they both had the Spirit as he, and more than he: Beſides, they together with this, did feel, ſee, handle and receive conviction, even by their very carnal ſenſes, which others did not; beſides, their names alſo are found in the foundations of this ſaving wall, as being there engraved by God himſelf: which putteth all out of doubt, and giveth us infallible ground that their doctrine is only true, and all mens falſe that do not keep within the bounds and limits of that.

To conclude: Here are yet two things worthy of noting:

The firſt is, that by the names of the twelve apoſtles being in the foundations of this wall, and the names of the twelve tribes being upon the gates of this city, it giveth us to conſider, that at the time of the building of this city, the Jews and Gentiles ſhall be united together, and become one body: which very conſideration muſt needs be to the Jews a great encouragement to have in mind their converſion: for it plainly ſignifieth that our New-Teſtament preachers ſhall carry in their mouths, ſalvation to the Jews; by which means they ſhall be again reconciled and made one with the Lord Jeſus.

The ſecond conſideration is, That at the day of New Jeruſalem, there ſhall be no doctrine accepted, nor no preachers regarded, but the doctrine, and the preachers of the doctrine of the twelve: for in that he ſaith, That in them are found the names of the twelve apoſtles of the Lamb, he doth implicitly exclude all other, of whatever tribe they pretend themſelves: It ſhall not be then as now, a popiſh doctrine,

trine, a Quakers's doctrine, a prelatical doctrine, and the Preſbyter, Independent, and Anabaptiſt, thus diſtinguiſhed, and thus confounding and deſtroying: But the doctrine ſhall be one, and that one the doctrine where you find the names of the twelve apoſtles of the Lamb. If any man teach otherwiſe, and conſenteth not to wholeſome words, even the words of our Lord Jeſus Chriſt, and the doctrine that is according to godlineſs, he is proud, and knoweth nothing.

Thus you ſee the doctrine of the twelve is that which letteth ſouls into this city; and that the ſame doctrine is the doctrine that keepeth up the wall of their ſalvation about them, when they are entered in within the gates.

Ver. 15. And he that talked with me had a golden reed to meaſure the city, and the gates thereof, and the wall thereof.

Now having paſſed the relation of the wall, gates, and foundations, he comes to the meaſuring-line, to ſee how all things lie and agree with that.

Under the law, I find that all things pertaining to the worſhip of God were to be by number, rule, and meaſure, even to the very tacks and loops of the curtains of the tabernacle. Now the rule or line by which all things were then ſquared, it was the laws, ſtatutes and ordinances which were given to Moſes by the Lord in the Mount Sinai; for thither he went to receive his orders; and according to the pattern there ſhewed him, ſo he committed all things by writing to them that were to be employed in the workmanſhip of the holy things pertaining to the riſe and compleating of the tabernacle, and all its inſtruments.

Now when this rule was thus received, then whoſoever obſerved not to do it, he wa to fall under the penalty that by the ſame law alſo was preſcribed againſt the offenders and tranſgreſſors.

I find alſo, that when the temple was built in the days of Solomon, all things were then done according to the writing that David made, when the hand of God was upon him, when he made him underſtand all the work of this pattern.

Thus again, When Joſiah went about to bring to paſs the reformation of the church of the Jews, and their inſtruments of worſhip, after their revolting; he goeth to the law of God, and by that underſtanding what was out of order, and how to put all things into order, he ſo did reduce them to their former manner. The ſame way alſo went Ezra, and Nehemiah, at the rebuilding of the temple and city after the captivity. From all which, I conclude, that the reed, the golden reed, that here you read of, it is nothing elſe but the pure and unſpotted word of God; by which, both the city, gates and wall of this Jeruſalem are regulated: Which word by the holy prophet, is alſo compared to gold, and is ſaid to be above much fine gold.

I find in the viſion of the prophet Ezekiel, that the angel that there is ſaid to meaſure the city, which was a type of our Jeruſalem, he appeared with a line of flax in his hand, to meaſure the pattern withal; which very phraſe doth ſhew us that this was but the type, and an Old-Teſtament-buſineſs; but John hath his in a New-Teſtament-ſtile, and that in the moſt excellent manner of language, to ſignify that his city, or the city that he hath the viſion of, is to be the end of all types and ſhadows, and the very perfection of them all: Wherefore he tells us alſo, that the line or reed by which this city is builded and ſquared, it is not now a line of flax, but a reed of gold, a golden reed: to ſignify not a word of the law and letter that had to do with ſhadows, but the New-Teſtament, and miniſtration of the Spirit, which hath to do with ſubſtance, and the heavenly things themſelves.

A golden reed to meaſure the city, &c. I told you at the firſt that this city was the church of God that ſhould be in the latter days; but yet not the church diſorderly, and confuſedly ſcattered here and there, without all viſible order and diſcipline, but the church brought into exact form and order, lying every way level and ſquare with the rule, and golden reed of the New-Teſtament of Chriſt; wherefore he calleth it a city, a city under rule. Thus it was in the type; for when Solomon's temple was to be builded, and the city in after times, it was not enough that they had ſtones and timber, but every one of them muſt be ſuch ſtones, and ſuch timber, and muſt alſo come under the rule and ſquare of the workman; and ſo being fitted by hewers, ſaws, axes and ſquares, they were fitly put into the building. By this then we may ſee, with what a holy, exact line, rule, and order, this church and city at this day, will be compact and built; the members muſt be all ſuch as ſhall be made fit for the city of God, by the hewing words of the prophets: they muſt join in chriſtian communion alſo according to the golden reed of the New-Teſtament, and miniſtration of the Spirit. Indeed all the time of the reign of antichriſt, the church, as ſhe was a holy temple in the Lord, ſo ſhe was meaſured with reference to the truth of her grace, and inviſible condition: but as ſhe is to be a city, ſo ſhe then is to be trodden down, and to lie without all form and order: but when antichriſt is dead, ſhe ſhall again come into mind, be conſidered, reared, built by meaſure, and inhabited: and obſerve it, as the rule of the carpenter is of uſe in building, from the firſt appearance of the laying of a ſtone in order, even till it be in every point and part compleat; ſo the golden reed with which the angel is here ſaid to meaſure the city, &c. is to be of uſe from the firſt foundation, even to the laying of the laſt ſtone thereof: As was alſo fore-ſhewed by the man that is ſaid to meaſure the pattern of this, in Ezekiel, Ezek. 30. to chapter 48.

And he meaſured the city. That is, he meaſured the church in her conſtitution and fellowſhip. Now when God is ſaid to meaſure, he is ſaid to meaſure ſometimes in judgment, and ſometimes in mercy; ſometimes to throw down, and ſometimes to build up and eſtabliſh: Sometimes, I ſay, he is ſaid to meaſure in judgment, with intention to throw down and deſtroy: Thus he meaſured the city before ſhe went into captivity, and the ten tribes before they were carried away beyond Babylon, becauſe they lay croſs to his word, and had perverted that which was right, &c. but when he is ſaid to meaſure the city in this place, it is that we might be built and ſet up: wherefore, as I ſaid, the line or golden reed that is now ſtretched forth to meaſure this city, it is to the end, that all things may be in right form and order, fitly joined and knit together, by that which every joint ſupplieth according to the effectual working of the meaſure of every part, making increaſe of the body, to the edifying of itſelf in love.

Again, By meaſuring the city, he would have us to underſtand, that all her limits and bounds were now apparent, that all things, even the church and all the world, were made to ſee their own compaſs; for as God in the days when temple-worſhip (only) was on foot, would not loſe a form or ordinance of all the forms and ordinances of his temple; ſo when city-work comes up, he will not loſe an inch of the limits, and bounds, and compaſs of his city, ſhe ſhall be full as large, and of as great a compaſs every way, as is determined of her, as he ſaith by the prophet, All the land, ſaith he, ſhall be turned into a plain: that is, there ſhall be a ſmooth face upon the whole earth, all ſnugs, and hubs, and hills, and holes, ſhall now be taken away, even from Geba to Rimmon, ſouth of Jeruſalem: and it (the city) ſhall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the firſt gate, unto the corner gate, and from the tower of Hananiel, unto the king's wine preſſes. The four places here mentioned in this verſe, they do ſeem to be the four corners of the city of old; at which places the city bounds were ſet; and in which very circle the prophet tells us, but with goſpel-language, ſhe ſhall be ſettled again.

And he meaſured the city, and the gates thereof. This was figured forth by the viſion in Ezekiel, for in it he ſaw the angel go from gate to gate, and ſaw him take the exact and diſtinct meaſure of every one thereof; nay, not only of them in a general way, but of the threſholds, the porch, the poſts, and the faces of their entrances; he meaſured alſo every little chamber that was above upon the gates, with all the ſpaces that were between, Ezek. 40.

Now by gates, I told you, we are to underſtand the Son of God, as he is the way to the Father, and to the privileges of this city: Wherefore when he ſaith he meaſured the gates, it is as if he had ſaid, he meaſured the entrance, ſtrength and goodly countenance of him, with the manſions of glory that are to be enjoyed by every one that entereth in hereby; for the porch, poſts, face, entrance and chambers of the gate in Ezekiel, they ſignify the entrance, ſtrength, ſhining countenance, and reſting places that every one ſhall find in the Lord Jeſus that entreth in by him; and to meaſure all theſe, it is in ſubſtance but this, to ſet them forth, and out, in their full force, glory, largeneſs, beauty and profitableneſs, in the view of all; for I told you at the firſt, the golden reed is the word of God: Now the city and the gates thereof, are ſaid to be meaſured by this golden reed: which I ſay, can be nothing elſe, but an opening of all the excellencies of Chriſt, as he is the gate of the ſheep, even by the full ſway, power, majeſty, and clearneſs of the word. The Lord help us! Chriſt, as he is the door to God, and to all goſpel-privileges, is now ſtrangely handled, and ſo hath been of a long time among the ſons of men; ſome of them making him the very in-let to all the vile and abominable crew in the world, counting all that are pliant to their ungodly humours, the ſaints of the moſt high, and Chriſt the door and gate through whom they have right to enter; and to whom belong the delicates of the precious things of God, even thoſe which he hath moſt choicely laid up and reſerveth for none but thoſe that unfeignedly turn from iniquity, and walk with him in the newneſs of the Spirit. Others again do ſhut up the gates againſt the godly, labouring with might and main to hinder thoſe that labour to enter, that fain would do it unfeignedly. Others again do labour all that in them lies to deface the gates, to take away their beauty: like him that took the gold from off the doors and gates of the temple; rendering Chriſt a low and carnal buſineſs, &c. But at the meaſuring-day, at the day when the golden reed ſhall be the alone rule: then you ſhall ſee this city, and her gates diſcovered in their own glory, holineſs and beauty;

beauty: for though in our affliction under antichriſt, our temple and inſtruments of worſhip, with the city, wall, gates, and the like, have been much defaced, (even our doctrine of faith and worſhip) and have been much trod and trampled under the foot of the uncircumciſed: Yet all ſhall be recovered and brought into order again by the golden reed of the word of God: which thing was figured forth to us by the good man Ezra the Scribe, who at the reſtoring of Jeruſalem took review of all the things pertaining to the city, both touching its breaches and deformity, and alſo how to ſet all things in order, and that by the law of God which was in his hand, even according to the writing thereof. And whoſoever doth but read the hiſtory of Ezra and Nehemiah throughout, they ſhall find that by the word of God they brought all things to paſs; all the ordinances of the houſe and city of God into their right and holy order: And indeed the meaſuring of the city and of the gates thereof, which is Chriſt the way, it can be nothing elſe but a bringing of them by the right underſtanding and opening of the word into their proper places and excellencies, both for comers in, and goers out, according to the commandment: for to ſpeak properly, Chriſt in his love, grace, merits and largeneſs of heart, to let ſouls into communion with God and all happineſs, is in all theſe things unſearchable, and paſſing knowledge, being filled with theſe things beyond thought, and without meaſure.

And he meaſured the city, the gates thereof, and the wall thereof. In that he ſaith, he meaſured the wall alſo, it is to ſhew us that all things now are according to the rule of the word: The inhabitants are according to the word, the entrance is according to the word, yea, and ſo is the ſafety of it alſo, even a fence to fence them from their enemies; even a fence on every ſide, that they may be at eaſe and reſt, and be no more a toſſing to and fro: O thou afflicted, and toſſed with tempeſt, ſaith he, and not comforted, (I will do many good things for thee) in righteouſneſs ſhalt thou be eſtabliſhed: thou ſhalt be far from oppreſſion, for thou ſhalt not fear: and from terror, for it ſhall not come nigh unto thee.

Touching the wall, what it is, I have ſpoken already; therefore here I ſpeak only to the meaſure of it, which meaſure is only the fulfilling all thoſe promiſes and engagements of God, that are made to New Jeruſalem, for her ſafety and continual defence, and that not only in her own eyes, but in the eyes of all her beholders: Then ſhall that ſaying be with gladneſs in the mouths of all the inhabitants of this Jeruſalem, we were bond-men, and yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving to ſet up the houſe of our God, to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem. Which wall, I ſay, ſhall be ſo conſpicuous to all the adverſaries of this holy and beloved city, that the greateſt of them ſhall not once dare to peep or mutter againſt her any more: God is known in her palaces for a refuge: For lo, the kings were aſſembled, they paſſed by, they ſaw it, and ſo they marvelled; they were troubled, and haſted away, fear took hold upon them, and pain, as of a woman in travail: As it is ſaid of the building of the wall after the captivity: when the enemies and all the heathen ſaw it was finiſhed, they were much caſt down in their own eyes.

The regulating of this city by this golden reed, and this meaſuring the gates and wall by this word, when finiſhed, will then cauſe all that have ſkill in ſinging the Lord's ſongs, and of lifting up the praiſes of God in this city, to gather themſelves together to ſing, and to praiſe, and to ſay, bleſs ye the name of the Lord, for his mercies endure for ever: for then will they purify the people (this city) with the gates and wall thereof.

Wherefore in the mean time, between this and the building of the city, let Jeruſalem come into your mind, and walk about her, go ye round about her (enquire by the word what God hath ſaid of her ſtate, ſtrength, ſafety, eaſe, peace, and bleſſed tranquillity in the latter days) tell the towers thereof, mark ye well her bulwarks, conſider her palaces, that ye might tell it to the generations following.

Ver. 16. And the city lieth four ſquare, and the length is as large as the breadth: and he meaſured the city with the reed, twelve thouſand furlongs, the length, and the breadth, and heighth of it are equal.

And the city lieth four ſquare.] Theſe words do open unto you the matter yet more, to wit, That now both the city, gates and wall, were exactly in their viſibility according to the word, lying even every way with that golden reed: for by four ſquare, you are to underſtand perfection, or an anſwering the figures that of old did figure to us the compleatneſs and perfection of the New-teſtament-order.

For if you ſearch the ſcriptures, you will find that eſpecially the great and principle inſtruments of God's worſhip in and under the law, their perfection was what here you read to be the perfection of this city, even a four ſquare. As for inſtance, The breaſt-plate of judgment, on which were engraved the names of the children of Iſrael, its exact point of perfection was, to be a right four ſquare. The ten baſes alſo, that were to be for bearers to the lavers in the temple, they were to be four ſquare: The altar of burnt-offerings likewiſe, with the altar of incenſe, their perfect pattern was, that they ſhould be four ſquare: the inward court, and outward court, with the poſts of the temple, and tables on which they were to ſlay the ſacrifices, they were all four ſquare. Yea, the city in the type, in the viſion of Ezekiel, was ſeen to be of the ſame frame and faſhion every way, having juſt twelves gates, and on each of the four ſides three gates. Wherefore, when he ſaith, The city lyeth four ſquare, it is as if he had ſaid, She lyeth even with the pattern, or golden reed of the word; even I ſay, both in her members, doctrine, worſhip and manners: For the things afore hinted unto you, do hold forth all theſe particulars.

——And the length is as large as the breadth——This explaineth the matter yet more fully and diſtinctly, for as to the things that I made mention of before, though they were to be made four ſquare, and that their perfection lay exactly in that form; yet theſe ſquares did not lie in their heighth and depth, but in their length and breadth, juſt as you read here of the ſquare of this city. As to inſtance: The altars, though they were five cubits long, and five cubits broad, yet but three high; ſo the baſes, they were a cubit and an half broad, and a cubit and an half long, yet but half a cubit high; the tables alſo on which they ſlew the ſacrifices, they were a cubit and a half long, and a cubit and a half broad, yet but one cubit high: Which things being thus, you ſee the reaſon of his ſaying the length is as large as the breadth.

Now by length and breadth here, we may yet obſerve another myſtery held forth unto us; for by the breadth is held forth the perfection of the rule, or law to which all chriſtians ought to yield their hearty obedience: his commandment is exceeding broad: The breadth of which is ſignified, I ſay, by the breadth of thoſe things that before you ſee to be the inſtruments of the worſhip of God: Now, as by breadth, we are to underſtand the perfect latitude and compaſs of the commandment; ſo by length, we are to underſtand the anſwerableneſs of the obedience of the inhabitants of this city: for indeed the perfection of chriſtian obedience lieth in an anſwerableneſs to the will of God; as it is ſaid of the father and mother of John the Baptiſt: They walked in all the commandments of the Lord blameleſs; and of Anna, that ſhe continued without ceaſing in the ſervice of God in the temple day and night: This is to be as long in our obedience, as the law is broad in commanding: the law commands right obedience, and the chriſtian giveth it; the law commands continual obedience, and the chriſtian giveth it; the law commands univerſal obedience, and the chriſtian giveth it: He giveth it all theſe ſorts of obedience, 1. By the perſon of Chriſt, for he is his righteouſneſs; he giveth it all theſe, 2. With the conſent of the mind; and 3. He giveth it all theſe obediences in the love of the Spirit, which the apoſtle calleth the fulfilling of the law, that is, an anſwering the breadth of its command, by the length of obedience: wherefore when he ſaith, the length is as large as the breadth, he would have us underſtand how perfect in holineſs theſe bleſſed ſouls will be at this day: and indeed, this is it that is by God expected to be in this city at this day: As the angel with his meaſuring-line ſaid to Zachariah, I am going to meaſure Jeruſalem, and to ſee what is the breadth thereof, and what is the length thereof: To ſee whether their doctrine be pure, and whether their obedience be anſwerable.

— And he meaſured the city with the reed, twelve thouſand furlongs — Theſe latter words do refer us to a diſtinct meaſure from that which went before; the former meaſure pointing at the breadth of her commandment, and the length of her obedience; but this at the glory and fulneſs of her manſions and portions: For after he had ſaid, The city lieth four ſquare and that the length is as large as the breadth, (which is the full and compleat effect of that firſt meaſure) he comes over again with another meaſuring, ſaying, And he meaſured the city twelve thouſand furlongs; as who ſhould ſay, he meaſured the city, gates and wall firſt, and found them all exact, and according to the golden reed; and after he had ſo done, he meaſured the city with the reed twelve thouſand furlongs.

He meaſured the city with the reed] That is, he meaſured out to the city, he meaſured for the city, for its lot and portion, twelve thouſand furlongs: Which very thing you find in the viſion of the prophet Ezekiel: for after he had meaſured the city, the veſſels, with the inſtruments of worſhip, I ſay, when he had done this, he comes again with an afterwards, to meaſure the city her portions and manſions, Ezek. 47. 1, &c.

Wherefore I ſay, theſe words do refer to her portion that ſhe is to enjoy of her God, as the former referreth to her duty and obedience.

Now that which maketh me conclude that this latter meaſure is a meaſure diſtinct from the former, and that it relateth neither to the exactneſs of rule, nor the compleatneſs of obedience, but only to the largeneſs of the portions that God will allot for thy ſons and daughters, thou city of God; it is,

Firſt, Becauſe this is the biggeſt meaſure. For I find, by conſidering the ſcripture, that as the perſons and things pertaining to the worſhip of God, were to go according to the rule of this golded reed: ſo alſo the portions that pertained to the perſons worſhipping, were to go by rule and meaſure alſo, (as here he ſaith he meaſured alſo the city, or to it, with the reed, twelve thouſand furlongs.) And hence it is that our grace is called the meaſure of grace, and that our glory is called a weight of glory.

Now I ſay, I find that our portions do go always under the biggeſt meaſure; the ſpoons, cups, flaggons, ſnuffers, baſons, candleſticks and pans, which were the inſtruments of worſhip, were not ſo large as the chambers in the temple, and the compaſs of the holy land, which were the manſions and the portions of the church.

Secondly, I take the twelve thouſand furlongs to ſignify portions, rather than worſhip or worſhippers; becauſe, as to the nature of it, it moſt exactly agrees with the portions that are meaſured out to this city by the angel before Ezekiel, which is a meaſuring forth ſo much land for the portion of the prince, ſo much for the portion of the prieſt, and ſo much for the portion of the twelve tribes: Yea, the very phraſe, twelve thouſand furlongs, alſo implieth ſuch a compaſs of ground, by which we find the holy land hath been meaſured.

Laſtly, I take it to be thus alſo; becauſe I find not in all this deſcription of this holy city, that any place doth give us that ground to ſpeak to her meaſure of portion as this; and it would ſeem ſtrange to me, that the deſcription of this city given by Ezekiel, ſhould be more compleat than this that is given by our prophet John; for Ezekiel doth moſt amply ſet forth her portions, even diſtinctly, for prince, prieſt, and the tribes in particular. This therefore is to be underſtood of the portions of the city, which John did ſee were meaſured out unto her, immediately after he ſaw the breadth of her rule, and the length of her obedience: Only conſider that Ezekiel meaſureth by reeds, not counting by furlongs; but John, though he meaſureth by reeds, yet counteth by furlongs.

But now, though the Holy Ghoſt is thus pleaſed to ſpeak of the portions of the ſaints in the New Jeruſulem, as if he intended chiefly that their portion ſhould conſiſt in outward happineſs, and in the enjoyment of ſuch and ſuch a portion, or compaſs of ground: Yet conſider that theſe are but metaphorical and borrowed expreſſions, ſpoken to our capacities, under which is indeed included the nature of our bleſſed and ſpiritual food and nouriſhment: You know it is uſual for the Holy Ghoſt in ſcripture to call the ſaints ſheep, lambs, heifers, cows, rams, doves, ſwallows, pelicans, and the like; and alſo to call their food, their ſpiritual and heavenly food, graſs, provender, wheat, wine, oyl, grapes, apples, figs, nuts, and the like alſo; all which are but ſhadowiſh and figurative expreſſions, even as this of the meaſure of the twelve thouſand furlongs: and obſerve it, that which John ſaith here is twelve thouſand furlongs, Ezekiel tells us, it lieth on this ſide, and on that ſide of the bank of the river of the water of life: Now I think there is none ſo much void of underſtanding, as to think this water of life is any thing elſe but the precious grace of God, in and thorough the Lord Jeſus: Wherefore the ground or meaſure for portions, it is nothing elſe but our ſpiritual and heavenly food, even ſpiritual grace, and gifts, and comforts, that the holy ones of this city ſhall moſt plentifully partake of, and enjoy: And ſo indeed the prophet alſo ſaith, ſpeaking of the portions of the holy land for this city: The increaſe thereof, ſaith he, ſhall be for food unto them that ſerve the city, and they that ſerve it, ſhall ſerve it out of the twelve tribes of Iſrael: Out of the twelve tribes, that is out of the twelve thouſand furlongs, which is the portion of the tribes. This is according to the ſaying of the prophet David, He maketh me to lie down in green paſtures, he leadeth me beſides the ſtill waters: And again, For the Lamb that is in the midſt of the throne ſhall feed them, and ſhall lead them into living fountains of water: for their ſhame, they ſhall have double; and for confuſion, they ſhall rejoice in their portion: Therefore in their land they ſhall poſſeſs the double; everlaſting joy ſhall be upon them.

Thus you ſee the meaſure of the city, gates, and wall, and the effect of that; and thus you ſee alſo the meaſure of the portion for the city, with what it is: Wherefore it remaineth that we ſee what is to be the effect of that alſo.

And he meaſured the city with a reed, twelve thouſand furlongs, and the length and the breadth, and the heighth of it are equal. Before he told us, that the length was as large as the breadth; which I then told you, did ſignify the nature of her rule, and the meaſure of her obedience: But now he adds, and ſaith, That both in length and breadth, and in heighth, ſhe is equal. Wherefore in that he adds at laſt a ſquareneſs of heighth, to her ſquareneſs of length and breadth; and alſo in that he adds it not before he had told us of the meaſure of her portions, he would have us to underſtand, that as the rule in which this city ſhall walk, ſhall be compleat, and as her obedience to that rule ſhall be compleat, ſo her enjoyment of God and his grace at that day ſhall be proportionable alſo: She is ſquare in her rule, ſquare in her obedience, and ſquare in her enjoyment of God and his goodneſs: the length, and the breadth and the heigth of it are equal. Indeed the ſcripture ſaith, That in keeping his commandments there is great reward: And again, This man ſhall be bleſſed in his deed. This ſheweth unto us then, what glorious days theſe will be to the houſe and city of God; even days in which ſaints ſhall ſee the mind of God clearly, have hearts to do it compleatly, and have continually the anſwerable enjoyment of God, and ſpiritual happineſs: Now will his paths drop fatneſs with a witneſs! And now will he meet him that rejoyceth and worketh righteouſneſs, thoſe that remember him in his ways: And the length, and the breadth, and the heigth of it are equal. Wherefore the prophet in the viſion of the meaſures of the portions, doth obſerve that there was a ſquareneſs in them, as well as in their ordinances and obedience: and hence it is that he tells us that every little chamber was one reed broad, and one reed long: And again, the oblation, that is the portion for the tribes, ſhall be five and twenty thouſand: By five and twenty thouſand ye ſhall offer the holy oblation FOUR SQUARE, with the portion of the city.

Again, In that he ſaith, The length and breadth, and the height of it are equal; he ſheweth us how fit this city at this day will be, even for the kingdom of heaven and glory: for obſerve, that as the rule, obedience, and comforts of God, do make this city a ſquare city, both in height, and length, and breadth; ſo the holieſt of all, which was a type of heaven, was of the ſame faſhion alſo; It was twenty cubits high, and twenty cubits long, and twenty cubits broad; the length, and the breadth, and the heigth of it were equal.

Wherefore, as now the will of God will be done (according to the petition) on earth as it is in heaven; ſo will this city be at this day fit to enter into the holieſt place; even as fit as one four ſquare is to ſhut into another: Here is a four ſquare city for a four ſquare heaven; And the length, and the breadth of it are equal: Wherefore it is upon this account that this city at her appearing, is ſaid to be adorned and prepared, as a bride is for her huſband, which we all know is the moſt perfect and compleateſt attire that is poſſible to be got: And therefore it is again, that at the coming of the Lord, thoſe that go in with him to the marriage, are ſaid to be ready beforehand.

Verſe 17. And he meaſured the wall thereof, an hundred and forty and four cubits. This meaſure of the wall that here he maketh mention of, is alſo diſtinct from the former meaſure, where he is ſaid to meaſure the city, gates, and wall; and it refers to ſuch a wall, or to ſuch a part of the wall in ſuch a place: For I find that though the wall of this city in general is that which ſhall incompaſs the new Jeruſalem round; yet this wall is in ſome place, and for ſome reaſon, of another manner and meaſure than the wall is in general, as it compaſſeth round the city; which part of the wall is called the broad wall, the wall upon which even half of the people might walk compleat at once.

But to trace out the buſineſs in the type, and ſo to come to its anſwer in the antitype: I find that a little diſtance from Jeruſalem there was a place called Tophet, which place was counted prophane, unholy, or defiled: I find alſo that this unclean, unholy place, was a figure of hell itſelf: Now mark, I find by the ſcripture, that againſt this Tophet, this unholy and prophane place, was the broad wall of the city for the defence of the ſanctuary erected, and reared up: He meaſured, ſaith the prophet, by the four ſides, and it had a wall round about, five hundred reeds long, and five hundred reeds broad, To make a ſeperation between the ſanctuary and the prophane place. Which wall could not be that wall which compaſſeth the city, becauſe it was but five hundred reeds long: for take the meaſure of this wall in its largeſt meaſure, and it is, (if you count a reed for that which we count a pole) but twelve Furlongs, which compaſs will ſcarce go round many market-towns; eſpecially, if together with this, you conſider the breadth of the wall, whoſe breadth is as large as its length; wherefore now there is not room enough for a city ſo big as a cottage to ſtand in the midſt thereof: I ſpeak this, to ſhew you that the wall in this place is not the wall that goeth round about the city, but the wall that is placed juſt between the ſanctuary and Tophet, or hell itſelf. Now though Ezekiel and John did differ touching their count about the thickneſs of this wall, it is not ſo much to ſignify the walls are not one and the ſame, as to ſhew us that the one, to wit, Ezeziel's wall, was to encompaſs a worldly ſanctuary, but John's to encompaſs a ſpiritual and heavenly; wherefore Ezekiel's muſt be of ſo many reeds long to go round about the material ſanctuary, as a type; but John comes more to the ſpirit of the matter, and ſheweth us what the ſanctuary, wall, and the like ſhould mean; for by ſanctuary, we are to underſtand (even in the Old Teſtament) a place of ſafety and ſecurity, which was a type of Chriſt. Now in that Tophet did ſtand againſt the ſanctuary in the letter, it ſignifies that hell itſelf is bent againſt all thoſe that take ſhelter in Chriſt; but to no purpoſe, for in the very face of Tophet, even between it and our place of ſanctuary, is fixed an invincible and impregnable, mighty wall, to keep in ſafety thoſe that have fled to Chriſt for ſhelter. Now I ſay, in that John tells us this wall is an hundred forty four cubits; (and waves the manner of the meaſure of Ezekiel) it is to ſhew us that this wall is for the ſafety of the hundred forty four thouſand that have taken ſanctuary in Chriſt, that is, all the holy and truly gracious ſouls that are with him on the Mount Zion, having his Father's name written in their foreheads; both numbers, I ſay, being twelve times twelve, implying a ſufficient ſafety for all that are ſincerely and truly gracious.

And now to bring down the matter to our New-Jeruſalem-ſtate: for though it be true in all ages, that there is between thoſe that have taken ſanctuary in Chriſt, and the bottomleſs pit, an invincible and mighty wall of grace and heavenly power, and of the merits of Chriſt, to ſave to the utmoſt all and every one that are thus fled to him for ſafety; yet there is ſomething in it more than this, for thoſe that come into the days and ſtate of the New-Jeruſalem: For, I ſay, this wall being it that makes a ſeperation between the ſanctuary, and the prophane place in general, and yet being ſpoken of as a thing extraordinary, and accompanying the ſtate of this new city only; it implieth that at this day the ſaints ſhall have that ſhelter by this wall from all the force of hell, and the damned ſpirits that now from Tophet afflict them, that they never had before; and therefore you find at the beginning of the thouſand years, which (as I conceive) is the time of the building of this city, a mighty angel is ſaid to come down from heaven to lay hold of the dragon, that old ſerpent, called the devil and ſatan, and to bind him a thouſand years; which done, he caſts him into the bottomleſs pit, and there ſhuts him up, to the end he ſhould deceive the nations no more, the effect of which will be not only a delivering of the ſaints from outward perſecution, but alſo from being any more aſſailed with either wicked and erroneous doctrine, or fierce and fiery darts from the prince of darkneſs, which now many of them are ſo much annoyed and afflicted with: now the church will be free from thoſe helliſh ſuggeſtions to blaſpheme, to deſpair, and the like, that her members do yet moſt dreadfully and ſadly meet with: for obſerve, this old tempter is ſaid to be tied up, or to be caſt into the bottomleſs pit, firſt as he is a dragon, under which name he goeth in this book, in his perſecuting the church, Rev. 12. Secondly, he is ſaid to be ſhut up, as he goeth under the name of a ſerpent, under which name he went when he fomented his deviliſh and damning ſeducing doctrine to our firſt parents; the which the Spirit expreſly ſeems to relate unto, and therefore calls him that old ſerpent; that old ſerpent that deceived us at the firſt. Thirdly, he is ſaid to be ſhut up alſo, as he goeth under the name of the devil, and ſatan, under which name he goeth commonly in the New Teſtament, when he provoketh and ſtirreth up our luſts, and when he labours to drive us into all manner of unbelief, diſtruſt, deſpair, and ſo conſequently into murmurings and blaſphemy againſt God. Wherefore, I ſay, that at the day that this wall is ſet up in all its glory, and when it performs every part and piece of its office to the full, then ſhall ſatan be bruiſed under our feet indeed, and then ſhall Jeruſalem be called, The joyous city, and her people, A joy; for her former ſorrows ſhall be paſt and forgot.

If thou ſtill objecteſt: But I have yet an evil heart, and therefore If I be not rid of that at that day (ſhould I live till then) why though there ſhould be no devil to afflict me, I ſhall feel and meet with ſorrow and trouble enough.

I anſwer thee: Firſt, I dare not ſay that at this day thou ſhalt be in every ſenſe without thy evil heart in the midſt of all his glory, tempted ſoul: Yet I ſay thus much to thee;

Firſt, Where there is no devil to tempt, though the ſaints will yet be imperfect, and come ſhort of a glorified ſtate; yet they by his abſence will be delivered from many dreadful vexing and burning helliſh darts, that will otherwiſe confound and afflict the ſoul like arrows, whoſe heads are poiſoned: Chriſtians have a great deal more eaſe, when God doth (even at this day) withhold the devil for a ſeaſon, (though yet they have their own luſts) than they have when the devil and their own luſts are ſuffered to meet and work together: yea the Lord Jeſus himſelf, who had no ſin, yet in the temptation was fearfully handled and afflicted with the devil; though all the while, I ſay, he kept him at ſtaves end, and did not ſuffer him in the leaſt to annoy his perſon; and therefore 'tis ſaid that when he was in the wilderneſs in the conflict, the angels came to miniſter unto him; at the time of his agony alſo, in which agony doubtleſs ſatan had a very great hand to afflict him, you ſee his complaint, how that he was ſore amazed, and exceeding ſorrowful, even unto death, being ſo laden with heavineſs and ſorrow, that he was ſcarce able to ſtand or wag under the burden of it. Satan even from himſelf beſides the working of our own luſt, doth do us wonderful injury, and hits our ſouls with many a fiery dart, that we think comes either from ourſelves, or from heaven, and God himſelf; but now by this wall, this broad wall, this ſorrow will be cut off.

Secondly, Again, when ſatan is thus tied up, we ſhall, together with this mercy, receive ſuch a plentiful pouring forth of the Holy Ghoſt, that though there will remain in us ſtill the remainders of our corruptions; yet by the plentiful in-dwellings of the Holy Ghoſt, and the joy and peace and heavenly ſweetneſs thereof, theſe things ſhall lie like lean, withered, blaſted things: the reaſon of that power and that ſtrength, that our luſts have to this day in our hearts, it is becauſe we are ſo lean and thin and weak in the things of God: ſtrong grace makes corruptions weak, and ſtrikes them thorough, laying them at the point of death, always gaſping for life: thus it was with Moſes, he had ſuch grace in his ſoul, and ſuch communion with God, that tho' he had yet a body of ſin within him, it was a rare thing for him to ſee his wretchedneſs; that is, to ſee it pert, lively and powerful in him: indeed God ſaith, That upon the land of his people ſhall come up briars and thorns; yea, upon all the houſes of joy in the joyous city, becauſe the palaces ſhall be forſaken, the multitude of the city ſhall be left, the forts and towers ſhall be for dens for ever, a joy of wild aſſes, a paſture of flocks; until the Spirit be poured on us from on high, and the wilderneſs be a fruitful field, &c. And then the Lord ſhall defend the inhabitants of Jeruſalem, and he that is feeble among them at that day ſhall be as David, and the houſe of David ſhall be as God, even as the angel of the Lord before him: The inhabitants ſhall not ſay, I am ſick; the people that dwell therein, ſhall be forgiven their iniquity.

And he meaſured the wall thereof an hundred and forty and four cubits, according to the meaſure of a man, that is, of the angel. According to the meaſure of a man.] The man Chriſt Jeſus: For the meaſure of this city, or the golden reed with which this city is thus meaſured, it is his word and law of the New teſtament: All judgment is committed into the hand of the Son; and God hath given him authority to execute judgment alſo, becauſe he is the Son of Man.

---- According to the meaſure of a man, that is of the angel. This angel is one of the ſeven that had the ſeven laſt plagues to execute upon the man of ſin, and yet he ſaith, the meaſure is according to the meaſure of a man the meaning is, that the city, the New Jeruſalem, is to be built according to the word of Chriſt; but yet by his word as it is in the hand of his angels, that is, his meſſengers and ſervants; of which ſervants, the chief will be thoſe that are his inſtruments to pour forth the ſeven vials full of the ſeven laſt plagues upon the antichriſtian harlot: For they with their plagues, will both deſtroy what ſtandeth in implacable oppoſition, and will ſubject the reſt, and bring them into a correſpondency with the word and will of God (as I have ſhewed). Whence note, That they of his ſervants that God ſhall uſe to pour forth his laſt and moſt dreadful plagues upon the whore, they are they that God will uſe to ſhew us the pattern of this holy city: or thus, They that can tell how to plague the whore, they can tell how to meaſure this city: The righteous men, they ſhall judge them, (that is, the antichriſtian harlot, with her wicked and adulterous daughters) after the manner of adultereſſes, and after the manner of women that ſhed blood: becauſe they are adulterous, and blood is in their hands.

Thus much touching the frame of this city, its walls, gates, and foundations, with the meaſure of each: And now it remains that I ſpeak of the glory of them.

Ver 18. And the building of the wall of it was of Jaſper; and the city was pure gold, like unto clear glaſs.

In theſe words you have a diſcovery of the glory both of the wall and city itſelf; and that, as you ſee, under the notion of two choice metaphors: The wall is Jaſper, the chief of ſtones; and the city is Gold, the chief of metals: And the building of the wall it was of Jaſper, and the city was pure gold.

This Jaſper is that ſtone, in the light of which this city is ſaid to deſcend, as in the light of a ſtone moſt precious: Now as there he ſaith ſhe deſcended in the light of this ſtone, ſo here he ſaith this ſtone is the wall thereof: And the building of the wall of it was of Jaſper.

This therefore confirmeth unto you what I ſaid of the wall before, to wit, That it was the ſalvation of God through Chriſt: wherefore learn this by the way, that this city ſhall not be at this day in her own keeping, but in the keeping of Jeſus Chriſt: He with his benefits doth compaſs her round, and by him alone ſhe lieth down in ſafety: Wherefore it is from this conſideration that God doth ſay by the mouth of the prophet, I will give them within my houſe, and within my walls, a place and a name better than that of ſons and of daughters; I will give them an everlaſting name that ſhall not be cut off.

And the [Building] of the wall, &c. By this word Building, we are to underſtand both the materials of the wall, the manner of their placing, and the inſtruments that God will uſe for the ſetting up thereof: Now to ſpeak properly, this wall being the Lord Jeſus Chriſt himſelf in his precious merits, benefits and offices, the builder hereof muſt needs be God himſelf; for he it is that hath made this Chriſt for us a ſafeguard and defence, by making of him our wiſdom, righteouſneſs, ſanctification and redemption, by which he doth incompaſs us round on every ſide, and that at every moment to deliver us from the power and deſtruction both of ſin, death, the devil and hell.

But again, The building here ſpoken of is a building of this wall after the deſtruction of Antichriſt, and ſo long after Chriſt was ſent, and made theſe things in his own perſon, to his beloved and bleſſed church: Wherefore the building of this wall that is here ſpoken of, it muſt be underſtood of the recovering again the purity of thoſe doctrines, in which the Lord Jeſus, with all his benefits, is found and made ours, for our everlaſting defence and ſafety: For we find that the king of Babylon, who was a type of our antichriſt, when he came up againſt Jeruſalem, the type of our primitive church, he brake down their city, deſtroyed their walls, rifled their houſes, and killed their children; whoſe ſteps, I ſay, our antichriſt follows to a hair, in treading down the primitive church, corrupting her doctrines (which are her ſafeguard and wall) alſo robbing and ſpoiling the houſes of God, and killing his children with a thouſand calamities; turning all the heavenly frame and order of church government into an heap of rubbiſh, and a confuſed dunghil.

Wherefore the building again of this wall is to be underſtood of the recovering, and ſettling, and faſtning the doctrines of Chriſt, as afore, in which doctrines he in all his benefits is wrapped, and held faſt for ever: I ſay, a recovering of them, and ſetting him up again in his primitive and pure glory, of being our prieſt, prophet and king in his church, and a giving unto theſe offices their own proper length, breadth, height and depth; letting them rule in all their force, glory, and majeſty, and authority, for then will be golden days, and not till then; then, I ſay, when the ſeveral offices of the Lord Jeſus do rule in their own nature and largeneſs of authority, both in the church and in the world.

Alas! This wall is yet unbuilt, the offices of the Lord Jeſus do not yet ſhine in that purity, nor ſo ſtand in their proper places, as they ſhall do at the coming in of New Jeruſalem: The wall lies yet but as an heap of rubbiſh; the offices of the Lord Chriſt are to this day by many preachers confounded, and removed to and fro, even like looſe and rouling ſtones; theſe offices alſo are by others attributed to antichriſt, and his children of iniquity; but at this day the nations ſhall know themſelves to be but men, and the doctrine of Chriſt ſhall be ſet again in their own places: Now ſhall every going into this city, and every going out thereof, ſtand where it ought; and now ſhall every tower and fortreſs on this wall be placed as in the days of old; which towers and fortreſſes are the glorious names and attributes of the Father and Chriſt: for the name of the Lord is a ſtrong tower, the righteous flee into it, and are ſafe; And again, Thou haſt been a ſhelter to me, and a ſtrong tower from the enemy: Wherefore now, I ſay, ſhall the name of God, as Lord of all, and Father of his church, with the names of the Son, as head, Saviour, and king of kings, be as the bulwarks to this city, to which ſhall be added all the promiſes, conſolations, encouragements, &c. in the bleſſed book of God, out of which this city continually ſhall ſuck the milk and nouriſhment of the unſearchable grace of God to them; to all which ſhall be added many new pieces of timber in the wall (for ſo it was in the type at the rebuilding of the city) by which new pieces, I gather, that the ſpecial providence of God, and his protection, ſhall be at this day ſo faſtened in this wall for the compleat delivering of this city, both from hell and earth, that ſhe ſhall ſtand in full force, ſafety and peace, even till the heavens and the earth ſhall be no more. Now when this wall is thus ſet up, even every truth and office of Chriſt, in its own true natural force, about this city; and when God in his ſpecial and moſt indeared affections, ſhall engage himſelf even everlaſtingly to keep this city ſafe from all ſtorms and tempeſts, and trouble and ſorrow; then ſhall theſe citizens, as a ſign of their conqueſt both of hell and the world, even ſet up their banners on the ſeveral towers of this wall, and the ſtandards that belong to the tribes thereof; then, I ſay, We ſhall rejoice in thy ſalvation, O Lord, and in thy name will we ſet up our banners: And then ſhall the inhabitants of the world both wondring and tremblingly, ſay, Who is this that looketh forth as the morning, fair as the ſun, clear as the moon, and terrible as an army with banners? O the names of God, of Chriſt, of his offices, and the power of his grace and promiſes! How will they ſhine? In what glory will they appear? They will be even as a wall of fire round about Jeruſalem; and will not be, as now, in the mind and thought of the people, as the white of an egg in the mouth, without taſte; but ſhall be, and appear in their own brightneſs, ſweetneſs, and grace: For how great is his goodneſs, and how great is his beauty? corn ſhall make the young men chearful, and new wine the maids: In that day ſhalt thou ſay, O Lord, I will praiſe thee, though thou waſt angry with me, thine anger is turned away, and thou comforteſt me: Behold God is my ſalvation: I will truſt, and not be afraid; for the Lord JEHOVAH is my ſtrength, and my ſong, he alſo is become my ſalvation.

For the workmen, I am ſure God is the principal, as I ſaid before; but yet he will do it by inſtruments, through the guidance of his Spirit. The building of the wall of old, was of God; but ſo, as that he did it by the hand of Nehemiah and his companions. I do obſerve in the compleating of the city of Jeruſalem of old, that there was firſt altar-work then temple work, and after that the building of the wall, and compleating the city. Altar-work, I ſay, was the firſt which was reared, and on which there were offered according to the law and holy cuſtom, the ſacrifices and offerings both morning and evening, as every day required; but the foundation of the temple was not yet laid. Theſe altar-men were thoſe alſo that afterward built the temple; but yet by them was firſt of all repaired the altar, to ſignify that the firſt work that will be on foot at the beginning of the return of the chriſtians from out of Antichriſtian Babylon, it will be to find out altar-work, that is, the prieſtly office of Chriſt, and to offer by him the prayers and ſupplications of the church continually. Wherefore theſe altar-men, or theſe men in their altar-work, did figure out for us our famous and holy worthies, that before us have riſen up in their place, and ſhook off thoſe relicks of antichriſt that intrenched upon the prieſtly office of our Lord and Saviour, even worthy Wickliff, Hus, Luther, Melancthon, Calvin, and the bleſſed martyrs in queen Mary's days, &c. with the reſt of their companions; theſe in their days were ſtout and valiant champions for God according to their light, and did upon the altar of God, which is Chriſt our Lord, offer up many ſtrong cries, with groans and tears, as every day required, for the compleat recovering of the church of God; the benefit of whoſe offering we have felt and enjoyed to this day; but by this the foundation of the temple was not yet laid.

Now after theſe ariſe another people, not another with reſpect to chriſtianity, but with reſpect to further light. Theſe men though they keep the continual offerings upon the altar, as the other did, yet they are men alſo that are for temple-work, wherefore theſe begin to ſearch out the foundations of the temple of God, that they may rear up the houſe, as well as build up the altar: Theſe be they that are for having the church a ſelect company of viſible believers, walking in the faith and holineſs of the goſpel, which believers are for ſeperating from the unconverted and open prophane, and for building up one another an holy temple in the Lord, through the Spirit. I ſay, a temple, or houſe, or church, ſeperate and diſtinct from that confuſed heap of rubbiſh, and carnel goſpellers, that every where like locuſts and maggots crawl up and down the nations. Theſe were figured forth by Zerubbabel, Joſhua, and all the people of the land that are for working and labouring in this ſervice of temple-work.

Again, As there is thus altar-work and temple-work to be done by the ſaints when they are coming out of ſpiritual Sodom and Egypt; ſo at the end of theſe, there will be city-work on foot alſo. Which city-work will chiefly conſiſt in ſetting up the wall and gates for defence, and of building themſelves houſes or manſions of reſt and refreſhment after all their hard uſage under the tyranny of the man of ſin, that ſon of perdition; which city-work will be then compleated, when the church of Chriſt hath obtained a compleat conqueſt and victory over the world, and hath got her enemies, and them that hate her, to lye at her feet, and to lick the duſt of the ſoles thereof. For, as I have told you already, temple-work, yea, when that is compleat in the work, yet there may be great havock made of the church of Chriſt: at which time alſo, city-work may be trampled under the feet of the wicked and uncircumciſed Gentiles; but when the city is built, then Zion is become a ſtrong hold, and about all her glory ſhall be a defence. Then ſhe either draweth and allureth her adverſaries to entreat her kindly, and to count it their honour to be under her protection (as did the Gibeonites) or elſe ſhe breaks and bruiſes, and ſubjects them to her by her power and authority. The daughter of Tyre ſhall be there with a gift, and the rich among the people ſhall intreat thy favour. In the laſt days, ſaith the prophet, it ſhall come to paſs, that the Lord's houſe ſhall be eſtabliſhed upon the tops of the mountains, and ſhall be exalted above the hills; and people ſhall flow unto it, and many nations ſhall come and ſay, Let us go up unto the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem. And ye ſhall judge among the people, and rebuke ſtrong nations afar off; and they ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks; (that force and power that they uſed formerly to deſtroy the church of God, now they ſhall uſe it to do her ſervice, even to break up the clods of the hearts of ſinners, and to prune and dreſs the houſe of God, and vineyard of Jeſus Chriſt) nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more; (for the word of the kingdom of peace ſhall bear ſway.) And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion; the kingdom ſhall come to the daughter of Jeruſalem. This is city-work, and as to the glory, peace, and deliverance of the church, it is the chiefeſt of all other, becauſe it is not only moſt excellent for concourſe and multitude, but, I ſay, for preſervation and ſafety; and that not only to keep the worſhippers, if they keep their order, but to keep the order and worſhippers both in order and continual ſafety, that they may be for ever in the pureſt order. But now, though at the compleating of this wall, and the building its towers, when they are finiſhed there will be great peace; yet all the time that theſe things are doing, before they be done, let the workmen look for oppoſition, taunts, underminers, and a thouſand tricks for the hindrance of it; For the ſtreet of the city ſhall be built, and the wall, even in troublous times.

And the building of the wall of it was of Jaſper. Of Jaſper only; for as by Building is ſhewed unto us the manner of the work, ſo by Jaſper is ſhewed unto us the matter itſelf, the matter therefore muſt be (Jaſper) Chriſt only, his word, offices, and glorious brightneſs only; for indeed, whatever the ſpecial grace, protection and providence of God will at this day be over this city, yet it ſhall be every whit of it according to Chriſt; that is, both of him, for him, and by him, as the fruits and effects of his ſuffering, bloodſhed and merits: Therefore, ſaid God, I will divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong, becauſe he hath poured out his ſoul unto death, and was numbered among the tranſgreſſors. O holineſs! how will it ſhine both in kings and nations, when God doth this.

And the city was pure gold. Having thus given us a diſcovery of the glory of the wall, he now comes to ſhew us the glory of the city that is within the wall: The city, ſaith he, is gold, it is pure gold: This was figured out by the golden candleſticks belonging to the tabernacle and temple among the Jews, which candleſticks did then preſent unto us the worth and uſe of the church of CHRIST: The ſeven candleſticks are the ſeven churches, ſaith the Lord Chriſt himſelf. Now the city here ſpoken of, is the church in her higheſt and greateſt glory: its ſtate was alſo figured out by the temple itſelf, whoſe beams, poſts, walls, doors, and the like, were moſt famouſly covered over with gold. It was alſo (though but leanly) repreſented to us by the golden ſtate of old Jeruſalem in the days of Solomon the king, in which ſtate gold was ſo plentiful in the midſt thereof, that ſilver was nothing counted of among the citizens there in thoſe days, but was as common as the ſtones in the ſtreet of the city.

And the city was pure gold. I find by the ſearch of the ſcriptures, that there are divers ſorts of gold in the world; there is the gold of the land of Havilah, the gold of Parvaim, the gold of Ophir, the gold of Sheba, and the gold of Uphaz. Now ſeeing he ſaith the city is gold, yet not diſtinguiſhing what gold, or which, we may ſuppoſe in this place he means gold of all theſe ſorts; and indeed it is moſt agreeable to this text, thus to judge: for the church at this day ſhall be made up of the twelve tribes that are ſcattered abroad, and of the gentile nations both far and near; who as they now lie, are, for ought I can learn, at as great a diſtance, and as remote from one another (not only in knowledge and affections, but touching the places of their abode) as are the golden mines, out of which the gold that I ſpake of before is digged and fetched: Thus ſhall gold, the golden ſaints of God, at this day be gathered out of the ſeveral golden mines of the world, and be brought to king Solomon the ſon of David, our Lord Jeſus to Jeruſalem, with which he will build him a golden ſhining city, the joy of all the world.

And the city was pure gold. Gold is the choice and chief of all metals, both for worth, colour, and vertue; wherefore when he ſaith, The city is gold, you may conceive how rich and ſhining, and vertuous this city will be; the riches of the whole world will be here; the beauty and the vertue of the whole world will be here; I mean ſpiritual riches, beauty and health; wherefore the reſt of the world at this day will be but as a cruſhed bunch of herbs in which is no virtue; or like a furnace full of droſs, out of which the gold is taken; or like an old crazy and ruinous houſe, from which is departed all health and happineſs; and indeed much like to this is that ſaying of the prophet, to wit, That at this day the whole circumference of the world that is without the walls and privileges of this city, it ſhall be but like an old ruinous houſe, in which dwells nothing but cormorants, bitterns, owls, ravens, dragons, ſatyrs, the ſcreech-owl, the great owl, the vulture, and the like moſt doleful birds. All their princes ſhall be nothing, ſaith the prophet, and when they call their nobles to the kingdom, none ſhall be there: In their very palaces ſhall be thorns and nettles, and brambles; for all among them that are princes and nobles indeed, will have pack'd up, and be gone for Jeruſalem: So that the world, I ſay, will be left empty, void, and ſtript both of treaſure, beauty and health, at the day of Jeruſalem's building again. But O how melancholy a forlorn beautileſs world will this be at this day! It will be only the place of dogs, ſorcerers, whoremongers and murderers, and whoſoever loveth and maketh a lie: it will now be the very emblem of hell, as the church at this day will be the emblem of heaven: wherefore as the church (as I ſhewed you before) will be moſt fit for her putting on of immortality and incorruption; ſo the world will at this day be moſt fit to be ſwallowed up of the lake and bottomleſs gulph. All things that are good, and worth any thing, ſhall at this day be found only in the city of God: The gold will be in Jeruſalem.

Again, In that this city is here called by the name of Gold, it is to ſhew us how great pains, and travel, and charge the Lord Chriſt hath been at to get ſo great a treaſure together: Gold is fetched from a far country, and that with great pains, charge and difficulty: The gold wherewith king Solomon made his drinking veſſels, it coſt a three years journey to obtain it; So the ſaints alſo, thoſe golden veſſels wherewith is made this golden city, they coſt Chriſt a three days travel in the heart of the earth, even ſweatingly under the wrath of God, to obtain them, and thus to build this city with them.

Further, In that he ſaith this city is Gold, he would have us to conſider what the ſtate of the church was before ſhe came into this happy condition, to wit, an afflicted, tempted and tried condition. Gold, as it comes from the mine, it cometh commixed with its duſt and ore; wherefore the goldſmith hath a burning furnace wherein he having put it, doth with the fire purge and take away the droſs and duſt from among the metal itſelf; into which furnace he puts it once, twice, thrice, and again to the end it may at length be thoroughly cleanſed and purified from its droſs: Now all this befalleth the people of God; they are thrown into the burning fiery furnace of affliction and temptation, and there they are tried, purged, and purified; as the Lord alſo ſaith by the prophet, I will try them as gold is tried, and will refine them as ſilver is refined; yea, I will melt them and try them, for how ſhall I do for the daughter of my people.

Laſtly, When he ſaith this city is gold, he alſo thereby inſinuates how invincible and unconquerable a ſpirit the people of God are poſſeſſed with: Gold is a metal ſo invincible and unconquerable, that no fire can conſume it; it may burn it indeed, and melt it; the droſs indeed doth conſume and give way to the power of the fire, but the gold remains, and holds its ground; yea, it gets ground even of the furnace and fire itſelf; for the more it is burned and melted, the more it recovers its colour, and the more it ſhakes off its droſs and diſhonour: Juſt thus it is with the people of God, and hath been ſo even from the beginning: The more they oppreſſed them, the more they grew; the truth of which will be proved with a witneſs, when God comes to ſet up this city Jeruſalem: his church hath been now for many hundred years in the king of Babylon's furnace; all which time ſhe hath moſt glorioully endured and withſtood the heat; and at laſt when the fire hath done its worſt againſt her, Behold there comes out a city of gold: A type of which was the ſtate of the three children, who though they were caſt into the fire bound and in diſgrace; yet came out in the liberty and grace of the Son of God. Wherefore let her be bold to ſay, even before ſhe comes out of the fire, When I am tried, I ſhall come forth as gold.

And the city was [pure] gold. Theſe words, PURE GOLD, clear up what I ſaid already: Pure gold, or gold upon which the fire hath done its work. The church in the fire of perſecution is like Eſther in the perfuming chamber, but making fit for for the preſence of the king; which fire, when it hath done its work, then ſhe comes into his preſence in cloathing all of gold: The king's daughter is all glorious within, her cloathing is of wrought gold: And again, At thy right hand did ſtand the queen in gold of Ophir. Wherefore he means by pure gold, gold out of the fire, gold on which the fire of perſecution and temptation hath done its full and compleat work.

And the city was pure gold, like unto clear glaſs. By glaſs, in this place, we are to underſtand the word of God, as both James and Paul do teſtify. By clear glaſs then, we are to underſtand the word in its own nature and purity, without the corruptions and traditions of men. Wherefore, when he ſaith, this golden city was like unto clear glaſs: it is as if he had ſaid ſhe is even with the word and law of her goldſmith, in all her matters. The word is a golden reed, this city a golden city; and that, a golden city, taken out of the furnace of affliction, and therefore like to the golden reed. And the city was pure gold, like unto clear glaſs.

Verſe 19, 20. And the foundations of the wall were garniſhed with all manner of precious ſtones. The firſt foundation was a Jaſper, the ſecond a Saphir, the third a Chalcedony, the fourth an Emerald, the fifth a Sardonix, the ſixth a Sardius, the ſeventh a Chryſolite, the eighth Beryl, the ninth Topaz, the tenth Chryſopraſus, the eleventh a Jacinth, the twelfth an Amethyſt.

Thus having ſhewed us the glory of the wall, and of the city, he now comes to ſhew us the glory of the foundations. The foundations you know, I told you before, they are the twelve apoſtles in their doctrine, or the (primitive) doctrine of the twelve apoſtles of the Lamb.

Now the great buſineſs in this place will be to ſhew you the garniſhing of theſe foundations, and alſo the myſtery and order of the lying of the foundations, for their glory lieth in both.

As for the garniſhing of theſe foundations, it is, and will be at the day of New Jeruſalem; two-fold, and the firſt is with beautiful gifts and grace: Thus were the apoſtles of old adorned, and thus ſhall their doctrine again be garniſhed. I know that the doctrine of the twelve hath been always accompanied with goodly gifts and grace, from the firſt churches quite down, that is, according to the meaſure of light they appeared in, and according to the diſpenſations of God in the times of Antichriſt. But yet the glory that this doctrine had in theſe latter days, I mean ſince the apoſtacy, it was nothing in compariſon of the glory and ſplendor that will be in them in the day when this city is built and compleat; wherefore you find, that though all along in antichriſt's reign, the goſpel of grace hath ſhone, and given light to the ſaints and people of God in all their travels and afflictions; yet the ſhining of it at that day was much oppoſed and eclipſed by the ſmoak of the bottomleſs pit: as he ſaith, There aroſe a ſmoak out of the pit, as the ſmoak of a great furnace, and the ſun and the air were darkened by reaſon of the ſmoak of the pit. In which days, I ſay, abundance of the light, heat and operation of the goſpel was diminiſhed and taken off, ſo that but little of the power or glory of it, hath been either felt or ſeen from that time to this very day. This is that God ſpake of by the prophet Amos, ſaying, I will cauſe the ſun to go down at noon, and will darken the earth in the clear day; and I will turn your feaſts into mourning, and all your ſongs into lamentation; and I will bring up ſackcloth upon all loins, and baldneſs upon every head; and I will make it as the mourning of an only ſon, and the end thereof as a bitter day. (All which he explaineth in the next words, for) Behold the days come, ſaith the Lord, that I will ſend a famine in the land, not a famine of bread, or of thirſt for water, but of hearing the words of the Lord, and they ſhall wander from ſea to ſea, and from the north even to the eaſt; they ſhall run to and fro to ſeek the word of the Lord, and ſhall not find it. In thoſe days Eli's ſons were become varlets. Indeed there was here and there a little child, like Samuel in his minority, that now and then would ſpeak moſt goodly things. But the word of the Lord was precious in thoſe days, there was no open viſion. This is that which David in the Spirit of prophecy complaineth of, ſaying, They know not, neither will they underſtand; they walk on in darkneſs: all the foundations of the earth are out of courſe. Thus in the days of the eclipſing of the glory of theſe foundations: But now, behold, they recover their light, and put on, as of old, their former glory, and are again garniſhed as in the former days Now will all the doctrines of the goſpel ſpangle and ſparkle; out of every text will the miniſters of God make to iſſue exceedingly moſt precious and heavenly fire; for theſe ſtones are indeed the ſtones of fire, and in them is contained that which would ſet the whole world on a flame with love and delight in the things of God and another world, had but men the ſpirit of wiſdom, and the authority of God in their miniſtry, as the apoſtles and the primitive chriſtians had. Well this doctrine of the twelve ſhall be again adorned with gifts and grace as in the days of old: by which it ſhall alſo be made to ſhine, and to caſt forth its golden rays before the nations to their ſalvation. Behold, ſaith God, I will lay thy ſtones with fair colours, that is, thy apoſtolical doctrine ſhall again be garniſhed as at the firſt; truth ſhall appear in its old and mature colours, and (as ſuch) ſhall be embraced, and lived and delighted in, both by Jews and Gentiles, as I have ſhewed.

But ſecondly, The twelve foundations that here you read of, they are the ſame with thoſe twelve ſtones that long before were ſet in the breaſt-plate of judgment, in which were engraven the names of the twelve tribes of the children of Iſrael, the names of which tribes did comprehend the whole body of the houſe of their fathers. Now then, ſeeing theſe twelve are the ſame with thoſe on the breaſt-plate of judgment; and ſeeing alſo, that thoſe on the breaſt-plate did comprehend the whole of the twelve tribes: I conclude that for theſe foundations to be garniſhed with all manner of precious ſtones, it is as much as to ſay, they ſhall be garniſhed with abundance of converts; multitudes, and that of all ſorts both of Jews and Gentiles, Moors, Tartars, Turks, and thoſe in the utmoſt parts of the world, ſhall now be entangled with the light and truth, with the glory and goodneſs of the doctrine of the twelve. And I the rather take it thus, 1. Becauſe, as the foundations themſelves are ſaid to be precious ſtones; ſo alſo the ſaints in general, they go under the ſame names too. As Jeremiah ſaith, The precious ſtones of the ſanctuary, are the precious ſons of Zion: As Peter alſo ſaith, in alluding to the precious ſtones of the temple: the ſaints are lively, or living precious ſtones, built up a ſpiritual houſe, &c. and the foundations of the wall were garniſhed with all manner of precious ſtones: That is, the doctrine of the twelve was garniſhed with all manner of precious ſouls; that is, converted by it, by which they become a glory and a garniſhing to it.

2dly, I take it to be the converſion of the precious ones of God; becauſe that thus to underſtand it, is moſt like the phraſe of the apoſtle Paul himſelf, ſaying, What is our hope, or joy, or crown of rejoicing: Are not even ye in the preſence of our Lord Jeſus Chriſt at his coming? Ye are our glory and joy. Mark, in the next text he ſaith, The foundations were garniſhed with all manner of precious ſtones, and here thoſe precious ſtones, Paul accounts to be thoſe that are converted by the word: for what is our hope, or joy, or crown? are not even ye they that have been converted by us? Ye are our joy, ye are our crown, ye are our glory; It is with you that we ſhall be crowned, adorned, and garniſhed in the preſence of our Lord Jeſus. Mark, John ſaith, They are garniſhed, Paul ſaith, they are crowned; John ſaith, they are garniſhed with precious ſtones, and Paul ſaith, they are crowned with the converſion of ſinners. Thus therefore as God will lay theſe ſtones with fair colours, ſo alſo he will lay theſe foundations with Saphires: that is, as he will beautify the doctrine of the twelve with its former glory, ſweetneſs and authority; ſo he will crown and garniſh it with the converſion of many ſinners. The elect are the jewels of God, and this is the day of his binding them up, even then when the antichriſt falls, and the goſpel breaks out in its primitive glory.

And the foundations of the wall were garniſhed with all manner of precious ſtones. In theſe words, there are yet two things conſiderable.

Firſt, That all who go to the adorning of theſe foundations, they muſt be precious ſtones, not a common ſtone ſhall here be owned: And indeed what ſhould pebbles do among the pearls and the diamonds of New Jeruſalem; or the ſtones of blackneſs and emptineſs, among the ſaints of light! I tell you, that thoſe which God doth reckon the adorning-ſtones, they are all, and every one, precious ſtones; they muſt be all lively, gliſtring, and curious ſtones, though ſtones of divers colours. Antichriſt counts any thing ſufficient enough to garniſh his apoſtles with, even the empty ſtones of confuſion, the ſinners that have no more grace in their ſouls then there is ſap in a poſt that hath been this twenty years without either ſap or water: But God will not count ſuch for the beauty of his word, nor for the garniſhing and beautifying, of the doctrine of the twelve, they are garniſhed with PRECIOUS STONES.

Secondly, As he ſaith the foundations are garniſhed with precious ſtones only, ſo he ſaith it is with ALL MANNER of precious ſtones: by which he would have us underſtand that all ſaints have not the ſame degree either of precious grace or gifts and virtue in them; there are ſome that excel, and differ from the reſt, even as one ſtar differeth from another in glory. Some ſaints, as they have both more grace and alſo gifts than others; ſo too they are more laborious and painful in the work of God than their fellows, and therefore he ſaith, ALL MANNER of precious ſtones.

Verſ. 20. The firſt foundation was a Jaſper, the ſecond a Saphir, the third a Chalcedony, the fourth an Emerald, the fifth Sardonyx, the ſixth Sardius, the ſeventh Chryſolite, &c. Thus having ſhewed you the garniſhing and beautifying of the twelve foundations, he now comes to diſcover the foundations themſelves, with reference to their order of placing and lying.

Touching which order, he ſaith the firſt and bottom foundation is a Jaſper.

I have hitherto ſaid that this Jaſper in both the two afore-mentioned places, both as to the light of this city, and alſo of the wall, it was Jeſus Chriſt: Chriſt illuminating, and Chriſt defending: But here the Jaſper is ſaid to be one of the twelve foundations, even one of thoſe foundations in which are writ the names of the twelve apoſtles of the Lamb, which one would think did put this Jaſper now into another ſtate, even to be a repreſentation of one of the twelve apoſtles, and not of the Lord and Saviour Jeſus Chriſt himſelf: To which I ſhall yet ſay, that the Jaſper here in the order of the foundations, is to be underſtood of Chriſt, as well as in the other two places in this diſcourſe; I ſay it is yet to be underſtood of repreſenting the Lord Jeſus though it alſo doth bear the name of one of the twelve apoſtles of the Lamb: And in this very thing there is an infolding myſtery wrapped up and incloſed.

For Firſt, In that the name of an apoſtle is writ in this ſtone, and yet that this Jaſper ſhould repreſent Chriſt, it ſheweth unto us the agreement that is between the doctrine of the apoſtles, and Chriſt himſelf, to wit, That they are one and the very ſame; and hence it is that the apoſtle ſaith, We preach Chriſt crucified: Chriſt in all his benefits is the very marrow, life and ſum of all their teaching: Other foundation can no man lay than that is laid which is Jeſus Chriſt. Wherefore the doctrine of the apoſtles being Chriſt it ſelf, no marvel though the name of an apoſtle be writ upon this Jaſper; and again, no marvel though this Jaſper go yet under that name that repreſents him.

Secondly, In that it is ſaid the names of the twelve are in theſe twelve foundations, and yet that the firſt of them ſhould be the Jaſper, Chriſt; it argueth alſo, that whoſoever receiveth the doctrine of the twelve, they muſt needs with that receive the Lord Chriſt himſelf: Receive the doctrine of the goſpel, as it is held forth by the twelve in the word, and thou canſt not miſs of the Lord Jeſus Chriſt himſelf; he will be found in the bottom of their doctrine: Ye are built upon the foundation of the apoſtles and prophets, Chriſt Jeſus himſelf being the chief corner-ſtone.

Thirdly, In that he ſaith in theſe twelve ſtones are the names of the twelve apoſtles, and yet that the firſt ſhould be the Jaſper, Chriſt; It argueth alſo that where-ever the doctrine of the twelve is preached, there is therewith the preſence of Chriſt: the preſence of his Spirit to teach and enlighten the ignorant and blind hearts of the unconverted; the preſence alſo of his power to overcome them, and to make them fall under the glory and truth of his heavenly word: Lo, ſaith he, I am with you always even to the end of the world: And they went forth and preached every where, the Lord working with them, and confirming the word with ſigns following.

Fourthly, In that he ſaith the names of the twelve are in the foundations, and yet that Chriſt ſhould be one of the twelve himſelf: It ſheweth to us the union that is between Chriſt and his holy people: Mark in the twelve foundations are placed all, even all manner of precious ſtones: Again, in the twelve is placed the Jaſper, Chriſt; by which we may ſee the nearneſs that is between Chriſt and his whole body: I in them, and thou in me, ſaith Chriſt, that they may be made perfect in one. Chriſt and his ſaints make but one temple, one man; being but one fleſh, one nature, &c.

Fifthly, In that this Jaſper is ſaid to be one of the foundations, and that too the firſt and undermoſt; he ſheweth farther, that Chriſt is the foundation of them before God, that are the foundation of him before men: The twelve do bear up Chriſt before the world, as the twelve brazen oxen did hold up the molten ſea in the temple; and Chriſt doth bear up the twelve before his Father, as the high prieſts did carry the twelve ſtones on their breaſt-plate of judgment, when they went to make an atonement for the ſins of the people, into the holieſt.

Sixthly, It ſheweth us further, that tho' the apoſtles ſhall be adorned with the converſion of thoſe that they ſhall win to the Lord Chriſt; yet they will never be able to ſtand under that glory and honour unleſs they are ſupported and upheld by Chriſt, as their foundation. Sirs, as Chriſt is the ſtrength of his people in their work for him in this world, ſo he muſt be their ſtrength by which they muſt ſtand under the reward they ſhall have for their labour when this world is ended: And hence it is, that the prophet ſaith, They ſhall hang upon him all the glory of his Father's houſe, the off-ſpring and the iſſue; all veſſels of ſmall quantity, from the veſſels of cups, even to the veſſels of flagons; and again, He ſhall build the temple of the Lord, and he ſhall bear the glory. He ſhall bear the glory of our ſalvation from ſin, preſervation in the midſt of all temptations, and of our going to glory; alſo he ſhall bear the glory of our labour in the goſpel, of our gifts and abilities, of making our labour and work effectual to the ſaving of ſinners, that in all things he might have the pre-eminence.

Seventhly, In that the foundations are twelve, and Chriſt the undermoſt of them; it ſignifieth, that all that are converted by the twelve, as they ſhall be for the garniſhing of the twelve, ſo alſo both the twelve, with all that they are garniſhed with, ſhall be for garniſhing of Chriſt; we ſhall ſtick like pearls in the crowns of the twelve apoſtles, and they again with all their glory ſhall ſtick in the crown of Chriſt. And hence it is that you find the four and twenty elders, which four and twenty do (as I conceive) hold forth the twelve, both in the firſt and ſecond Jeruſalem: I ſay, hence it is that you find them take their crowns from off their heads, and caſt them down before the throne of God and of the Lamb, crying, bleſſing, and honour, and glory and power be unto him that ſits upon the throne, and to the Lamb for ever and ever.

Laſtly, One thing more of this goodly Jaſper, and then to the reſt: which thing is this, that Jaſper that here you find to be the firſt in the twelve foundations, even that Jaſper you find to be the laſt of all among the ſtones in the breaſt-plate of judgment: from whence you may note, 1. That Chriſt as he is to be the author, or firſt of our faith, ſo alſo he is to be the finiſher, or laſt of our faith. 2. That as he is to be the captain and leader of his people, ſo he is to be the rereward and bringer up of his people: He is to go before them to lead them the way; and to come behind them to bring them all up. 3. Again, foraſmuch as he is ſaid to be laſt before he is firſt; that is, laſt in Exodus, and after that, firſt in the Revelations, it may be to ſhew us, that Chriſt was firſt to be leaſt, loweſt and laſt, and then to be greateſt, higheſt and firſt. He firſt humbled himſelf to the death, even to the ſhameful death of the croſs; and then was by God his Father exalted and placed above every name: As he alſo himſelf doth witneſs, ſaying, Ought not Chriſt to have ſuffered theſe things, and to have entered into his glory.

The firſt foundation was a Jaſper, the ſecond a Saphir, the third a Chalcedony, the fourth an Emerald, the fifth Sardonix, the ſixth Sardius, the ſeventh Chryſolite, the eighth Beryl, the ninth Topaz, &c. Touching the Jaſper, you ſee what I have ſaid. Now all I have to ſay to the reſt of them, it is in general theſe three things.

Firſt, In that the foundations are all and every one of them precious ſtones, it ſignifieth that all the doctrine of the New Jeruſalem, will be only the precious doctrine of the twelve apoſtles; not common ſtuff, not raked out of the dunghills and muck-heaps of this world, and from among the toys of antichriſt, but ſpiritual, heavenly, and glorious. He that hath his word, ſhall then ſpeak it faithfully, For what is the chaff to the wheat, ſaith the Lord?

Secondly, In that they are called after

the names of precious ſtones; it ſignifieth alſo, that at that day none ſhall be uſed or put into the miniſtry, but thoſe that have received ſpiritual and heavenly gifts from above. 'Tis not every babling fellow, not thoſe that look for their abilities from the rudiments of the world, that then ſhall be of any value or account. He muſt be a coſtly ſtone, a ſtone about which the Lord Jeſus hath beſtowed the coſt of his heavenly abilities, even he whom the Lord Jeſus ſhall appear unto for that very purpoſe, to make him a miniſter: He ſhall be a miniſter, and none elſe at that day. The other ſhall be aſhamed every one of his viſion; yea, and ſhall in thoſe days be ſo contemptible, that their father and their mother ſhall reprove them, and count them liars; yea, and ſhall be ready to run them through, while they are propheſying in their rough garments to deceive.

Thirdly, In that theſe precious ſtones are not all of one and the ſame nature, but every one of them ſeveral, and diverſe one from another: It argueth that the gifts of the apoſtles, and ſo of the miniſters of the New Jeruſalem, ſhall be differing one from another in glory and operation; yet mark, as in theſe ſtones, ſo in every one of them ſhall be perfect glory, according to the nature of God's working by his Spirit; as the nature of the Jaſper is perfect in his kind, and the nature of the Saphire is perfect in his. Theſe ſtones, ſome of them are of greater light and clearneſs than others; and ſo ſome of the apoſtles are chiefeſt: Some of theſe ſtones again, they are of a more fiery and burning colour than others, they being bright alſo, out of a more mild brightneſs. Therefore ſome of the miniſtry are called the ſons of thunder, when others are ſtiled by the name of the ſons of conſolation. The gifts are differing, being diverſe, their adminiſtrations are differing, and the operations of them alſo are differing, though all thoſe things are from that one and the ſelf-ſame Spirit, working in every one ſeverally as he pleaſes. All theſe things will ſpangle in the New Jeruſalem, and carry their full breadth and ſway as in the days of old.

To conclude this, In that he here ſaith, That the foundations of the wall are theſe twelve ſtones; he doth it to ſhew that now alſo the former miniſtration that was in the apoſtles days will be the ſame, and in full force again: For their gifts of knowledge, judgment and authority, they are ſuch as have to this day lain buried, as it were with the apoſtles themſelves: but now they ſhall ſhew themſelves again, even theſe foundation-ſtones, ſtones that are great ſtones, ſtones of ten cubits, and ſtones of eight cubits. Thus much of the glory of the foundations.

Ver. 21. And the twelve gates are twelve pearls, every ſeveral gate was of one pearl; and the ſtreet of the city was pure gold, as it were tranſparent glaſs. Having thus ſhewed us the glory of this city, wall and foundations, he now comes to ſhew us the glory of the gates, and of the ſtreet of the city.

And the twelve gates are twelve pearls-- The gates, I told you before, they ſignify Chriſt, both as he is the way to communion with the God of this city, and with the inhabitants thereof, that ſo they may have a ſhare in the privileges of the ſame. I told you alſo then, that though he tells us exactly of the meaſure both of city and wall, ye he tells us nothing of the meaſure of theſe twelve gates, and goings in thereat; and the reaſon is, becauſe Chriſt as he is the way to grace, he is beyond all meaſure, both as to fulneſs and freeneſs. And now again, he puts us to the ſame plunge with the unſearchable riches of the Lord Chriſt; for who can count the worth of a pearl as big as the gates of a city? as indeed, when Chriſt himſelf doth ſpeak of the parable of the pearl in the field, he only telleth us that there is ſuch a one, but never valueth the worth thereof, only he ſaith, a pearl of great price, and ſo leaveth it. Now when he ſaith that the gates are pearls, he thereby inſinuates ſeveral things. As

Firſt, To ſhew us how rich a treaſure Chriſt Jeſus our Lord is, and will be to all thoſe that by him ſhall enter in through the gates into this city, riches and honour are with me, ſaith he, even durable riches and righteouſneſs. My fruit (or the fruit of entering in by me) it is better than gold, and my revenues than choice ſilver. I lead in the way of righteouſneſs, in the midſt of the paths of judgment; That I may cauſe them that love me to inherit ſubſtance, and I will fill their treaſures.

Chriſt is rich indeed, both in his blood, reſurrection, interceſſion, and all his offices, together with his relations, and all his benefits; all which he beſtoweth upon every one that receiveth him, and maketh them unſpeakably wealthy.

Secondly, The pearl, as it is rich, and ſo worth much, ſo again it is beautiful and amiable, even to take the eyes of all beholders; It hath, I ſay, a very ſweet and ſparkling light and glory in it, enough to take the eye, and affect the heart of all thoſe, that look upon it. And thus is Chriſt to all that come to him, and by him to the Father, &c. My beloved, ſaith ſhe, is white and ruddy, the chiefeſt of ten thouſand; his mouth is moſt ſweet, he is altogether lovely.

The mother of harlots had ſome knowledge of the beauty and glory of this ſtone, and knew that it had a very taking and drawing glory in it: and therefore ſhe gets it for ſome time to adorn her ſelf withal; ſhe was decked with gold and precious ſtones and pearls, and was therefore called the well favoured harlot: by which means ſhe hath drawn into her lewdneſs the kings and kingdoms of the world; who have in ſuch ſort been entangled with her beauty, and with her fornication, that they have been adulterated from God and their own ſalvation: For indeed ſhe uſed this pearl but for to get them to drink of her fornication, that they might drink and ſpue, and fall and never riſe more. But now when he ſaith, the gates are pearl, it is as if he had ſaid, This woman is ſtript of her beauty and delicate ornaments; the pearl is taken from her, and is ſet in its right place, even to be for the gates of Jeruſalem. Wherefore it is to be expected, that many ſhould be taken with the way of entrance into this beloved city, in the day that ſhe ſhall be ſet up, and appear in her heavenly beauty. The glory of that city muſt needs be great, whoſe wall is Jaſper, and gates are pearl.

And the twelve gates are twelve pearls. Not pearls and other precious ſtones commixed, but pearl only: To ſignify that Chriſt only can let in ſouls into this city, that they may partake of the goodneſs and privileges thereof. 'Tis not he and ſaints together, neither is it all the ſaints and angels in heaven without him, he alone hath the key of David, and that openeth, and no man ſhutteth; and that ſhutteth, and no man openeth.

Secondly, As he ſaith, The ſeveral gates are each of them pearls: So he ſaith, that every ſeveral gate was of one pearl; of one entire pearl. By which he would have us underſtand alſo, that as none can enter in but by Chriſt, ſo none can enter in but by whole Chriſt. Chriſt muſt be helpful to thee every way, or he will be helpful to thee no way; thou muſt enter in by every whit of Chriſt, or thou ſhalt enter in by never a whit of him. Wherefore look not to have him thy Saviour, if thou take him not for king and prophet; nay, thou ſhalt not have him in any one, if thou doſt not take him in every one of theſe. Wherefore the prophet ſaith, He ſhall build the temple of the Lord (that is, by his prophetical office) and he ſhall ſit and rule upon his throne, and he ſhall be a prieſt upon his throne, and the counſel of peace ſhall be between them both.

And the ſtreet of the city was pure gold, as it were tranſparent glaſs. In theſe words there are four things to be enquired into.

First, What this ſtreet is?

Secondly, Why he ſaith not [ſtreets] but [ſtreet] as of one?

Thirdly, Why this ſtreet is called by the term of pure gold?

Fourthly, And why it ſhould look like tranſparent glaſs.

For the firſt, A ſtreet ordinarily is the place of common concourſe, and the place of continual open ſalutation, and taking acquaintance one of another; and as touching this ſtreet, we are alſo to underſtand it of the open and common place or way of God's worſhip, in which ſaints ſalute each other, and acquaint themſelves together; alſo here the world are converted, ſaints built up and edifyed, &c. Wiſdom crieth without, ſhe uttereth her voice in the ſtreets, ſaith Solomon, ſhe crieth in the chief places of concourſe, in the opening of the gates: in the city ſhe uttereth her words; that is, in the publick and righteous ordinances of the Lord Jeſus, which he hath ordained in his church, for men to travel and trade in, for the good and wholeſome merchandize of heaven, as the men of this world do for the things thereof, in the ſtreets and open places of their cities and places of privilege.

Thus it was in the figure when the city Jeruſalem was built after the captivity (as ours ſhall be at, and after the overthrow and downfall of antichriſt) for then it is ſaid that the people, to hear the law, were gathered together in the ſtreet, even in the water-ſtreet; there they heard the ſenſe given, and there they were convinced of their wickedneſs; alſo there they received the knowledge of goodneſs to them, and there they received power to eat the fat, and drink the ſweet, to eat and drink and be merry, and to caſt away ſadneſs and fear. This by way of allegory is called the way for the wayfaring men, even the way of holineſs, over which the unclean ſhall not in any wiſe paſs: The way in which they learn to know God and themſelves, and the way of newneſs of life, in which every one walks that entereth in by the gates of New Jeruſalem. And it is moſt ſuitable to the matter that went before, to underſtand the ſtreet to be the way of God, the way of holineſs and newneſs of life: becauſe as it is natural for the ſtranger, ſo ſoon as ever he is entered the gates of a city, to have his feet in the ſtreets of the city; ſo it is natural for the ſinner, ſo ſoon as ever he is entered into the church by Chriſt, to have his feet treading in the way and paths of holineſs. Wherefore it is uſual in the holy ſcripture to call the transformation of the ſinner from ſatan to God, a holy way, and alſo to admoniſh him that is ſo transformed, to walk in that way, ſaying, Walk in the faith, love, ſpirit, and newneſs of life, and walk in the truth, ways, ſtatutes and judgments of God.

He that entereth not by theſe gates into the city, he cannot walk in newneſs of life; but he that entered in by them, he cannot but walk in newneſs of life. The next thing then that a man paſſeth into, when he is entered into the New Jeruſalem, is to walk in the STREET thereof, the way of holineſs, even the way in which men learn to fear God, and to believe in, and love the Lord Jeſus, &c.

Secondly, Now the ſtreet or way of holineſs, it is on purpoſe called, not many, but one, to ſhew us the perfection of light, grace, faith, and ſpiritual comfort that the inhabitants of this city ſhall then enjoy. Daniel alſo calleth it one ſtreet, to ſignify the ſame thing. Wherefore from hence I gather, that then all ſaints ſhall walk (as before I have made appear) even in one ſtreet, in one way, and in one light. It is antichriſt that hath brought in all thoſe croſſings, by-lanes, and odd nooks, that to this day many an honeſt heart doth greatly loſe itſelf in; but at this day they ſhall be otherwiſe minded, that is, made all to ſavour one thing, and to walk one way, not biting and devouring each other as now. And indeed there is all reaſon it ſhould be thus, for the ſtreet itſelf is but one: There is but One God, One Lord Jeſus, One Spirit, One faith, One baptiſm, even as we are alſo called in One hope of our calling: Now therefore when ſaints have the rubbiſh of antichriſtian darkneſs and trumpery removed; then they ſhall have, as they alſo had of old, but one heart, one ſoul, one judgment, one mind, and ſhall with one heart and mouth glorify God. The which alſo ſhall be prayed for of all the ſaints, even of all that have received the pure language before theſe things come to paſs. They ſhall call upon the name of the Lord with One lip, to ſerve him with One conſent. Oh! the heavenly ſpiritual harmony that will be in the city of God in thoſe days, when the trumpeters and ſingers ſhall be as one, to make one ſound, then the houſe ſhall be filled with a cloud.

Thirdly, When he ſaith, that the ſtreet of the city was pure gold; he alludes to the floor in Solomon's temple, which was overlaid with gold; he alludes to Solomon's chariot alſo, whoſe bottom was paved with love, and overlaid with gold. By the floor of the temple, we are to underſtand the way of holineſs: and by the chariot of Solomon, the triumphant glory of that way. Again, in that he ſaith this ſtreet is gold, he would have us to underſtand the worth and treaſure that is laid up in the ways of God, and of a truly gracious heart. Firſt for the worth and treaſure that is laid up in the ways of God. They beget light, they change the heart, they lead from death, the devil and hell, to life, God and the kingdom of heaven: in them God walks, and thoſe that walk there alſo are ſure to meet with him. O this way, it is the way which no fowl knoweth, and which the vultures eye hath not ſeen; it cannot be gotten for gold, neither ſhall ſilver be weighed for it; the gold and the cryſtal cannot equal it, and the exchange of it ſhall not be for jewels of fine gold. No mention ſhall be made of coral, or of pearls; for the price of wiſdom is above rubies. All the ways of God they are pleaſantneſs, and all his paths are peace, and ought to be preferred before our neceſſary food.

Again, As the ways of God are thus rich, and ſo far above the gold and rubies of the world; ſo alſo is that ſanctified and gracious heart, without which no man can walk in this golden ſtreet. It is not every clown with his clumping dirty ſhoes that is admitted into kings privy-chambers, and private palaces: Neither doth, or will God at the day of New Jeruſalem ſuffer any to trace about this golden ſtreet, but ſuch as have golden feet, and that beautified with goodly ſhoes. For, as for this ſtreet all that walk in it, they muſt be [golden men] with [golden hearts] and with graces that are much more precious than gold that periſheth.

Further; In that he ſaith, this ſtreet is gold, pure gold; he giveth us to underſtand alſo, what great delight and pleaſure the Lord's people will take in his ways and ordinances in that day: There will not then be that backwardneſs to do good, and to receive God, as there is in theſe more dry and empty days of the goſpel. As gold is pleaſing to the covetous man and worldling, ſo ſhall the ways of God be to the ſaints and godly at that day. Now we have ſtrong corruptions and weak grace, but then we ſhall have ſtrong grace, and weak, withered corruptions. You that are ſpiritual, you know what an high and goodly lifting up of heart one ſmall gale of the good Spirit of God will make in your ſouls, how it will make your luſts to languiſh, and your ſouls to love, and take pleaſure in the Lord that ſaves you. You know, I ſay, what a flame of love, and bowels, and compaſſion, and ſelf-denial, and endeared affection to God and all ſaints, it will beget in the ſoul. O! It is good to be here, ſaith the gracious heart: Well, and ſo thou ſhalt be always, if thou live to ſee New Jeruſalem ſettled in her own place.

And the ſtreet of the city was pure gold, as it were tranſparent glaſs. Mark, a ſtreet of gold like glaſs, a ſtreet of gold, as it were tranſparent glaſs. By glaſs here, as alſo in the eighteenth verſe, we are to underſtand the word. Wherefore when he ſaith, the ſtreet, the golden ſtreet was like unto glaſs; he means, that the walking and carriage of the ſaints at this day, ſhall be like unto, or according to the word, the life of the ſaints anſwering the life of the word, and rule of the Lord Chriſt.

Again, In that he doth add to glaſs, the word tranſparent, he would have us to underſtand thereby theſe two things.

Firſt, That the walking and ways of holineſs of the ſaints ſhall be more in the power and ſpirit of the word, than all along

long in the reign of antichriſt they have been. For tranſparent glaſs, it is the moſt clear and excellent glaſs, and goeth as far beyond other ſorts of glaſs, as he that walks in the ſpirit and power of the commandment, goes beyond him that only walks in the letter and outward word thereof. Alas the churches of Chriſt at their firſt aſſembling, will be like the coming together of Ezekiel's bones, cloathed much with fleſh and ſinews, but greatly void of ſpirit and life. Wherefore the ſpirit, power, holineſs and majeſty that now will appear in the church, it will greatly tranſcend and go beyond the ſpirit, power and holineſs that hath accompanied her in former days: Then ſhall the ſun be aſhamed, and the moon confounded, when the Lord ſhall reign in Mount Zion, &c. Then ſhall the ſun be aſhamed, that is, then ſhall that little light and underſtanding of the word, that hath been in the church in the days when a third part of the glory of the goſpel was hid by the ſmoak of the pit, be as it were laid aſide and be uſeleſs; every ſaint ſhall be under the light of a ſun that ſhines ſeven-fold brighter, even as the light of ſeven days. We ſee it is ſo in ſome meaſure at this day; what light, and with what clearneſs do the ſaints in this day ſee the things pertaining to the kingdom of God, beyond what the holy and goodly martyrs and ſaints did in the days that were before us, Hus, Bilny, Ridly, Hooper, Cranmer, with their brethren, if they were now in the world, would cry out and ſay, Our light and knowledge of the word of the Teſtament of Chriſt, was much inferior to the light that at this day is broken forth, and that will yet daily, in deſpite of men and devils, diſplay its rays and beams amongſt the ſons of men! When the children of Iſrael were to depart the land of Egypt, the Lord made known himſelf to them, otherwiſe than ever he made known himſelf either to Abraham, Iſaac or Jacob their fathers. The book alſo, at the recovering the church from under antichriſt, is to be unlocked and unſealed gradually, firſt one ſeal, and afterwards another, and laſt of all the ſeventh, before which time the book will never quite be opened, according to that of the angel, Go thy way, Daniel, for the words are cloſed up, and ſealed until the time of the end; in which time (which is the time of New Jeruſalem) they ſhall be opened, and men ſhall conſider it perfectly. Wherefore,

Secondly, It muſt needs be that the church return to her old and primitive love: For what is the cauſe of the want of love to Chriſt, and one another now, but our want of light in the things, myſteries and privileges of the glorious goſpel of the Son of God? Wherefore this being come, then love will reign, and have her perfect work among the godly. Love is the very quinteſſence of all the graces of the goſpel, and is as tranſparent to them; the greateſt of theſe is charity; it is the fulfilling of the law, the bond of perfectneſs, and the moſt excellent way: Wherefore the Holy Ghoſt doth mean by this word Tranſparent Glaſs, that the height of light, and the height of love will be found in this city; all their things ſhall be done without confuſed ſmoak and darkneſs, and alſo without ſpiritual pride and deſire of vain-glory: then ſhall they indeed do all their things in charity, and in the feeling bowels and fellowſhip of the goſpel: Then ſhall the offerings of Judah and Jeruſalem be pleaſant to the Lord, as in the days of old, and as in former times.

Alas! Though now through grace, the ſaints of God have attained to more light and knowledge in the myſteries of the kingdom of God, than heretofore they had; yet their light is far inferior to that which will be, when this city is built: Our ſpiritual union and fellowſhip in the very bowels of the grace and goſpel of the Lord Jeſus Chriſt alſo is yet greatly defective. It is ſaid that no man was able to enter into the temple of God, until the ſeven plagues of the ſeven angels were fulfilled: but when the ſeven laſt plagues are ſpent, and when all the adverſaries of the church, which cauſed terror in the land of the living, ſhall be laid with the uncircumciſed in the pit, then look for golden days, and not till then; then ſhall this golden ſtreet be finiſhed; that is, then ſhall the light, faith, love, and holineſs of the goſpel be walked in and embraced, in a tranſparent and tranſcending way: He ſhall cauſe them that come of Jacob to take root, Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit.

Verſ. 22. And I ſaw no temple therein: for the Lord God Almighty and the Lamb, are the temple of it, Theſe words do, in my preſent light, point at the end of the days of this Jeruſalem here in this world: and in ſo doing, they ſignify to us, that when ſhe is built, ſhe ſhall ſtand and continue in this her glorious ſtate afore-mentioned, even until that glory be ſwallowed up of that which doth excel.

That they do point at the end of her day in this world, I do gather from theſe particulars:

Firſt, Becauſe they are the laſt words of the deſcription of her glory, (that is, theſe and the words enſuing, which is but one and the ſame continued ſpeech) and it is eaſy to conclude that John in this deſcription of this city, doth from firſt to laſt, even from the firſt appearing of her as ſhe cometh out of Babylon, till ſhe be perfect in glory give us the relation of it: firſt, I ſay, ſhewing us her deſcending, then her building, and afterward the glory of that building; at the end of which alſo he ſheweth to us with what glory he will crown this city, even by ſwallowing of her up with a far more exceeding and eternal weight of glory.

Secondly, Becauſe in theſe words he doth abſolutely cut of all and every whit of her outward and external glory; that is, as to outward ordinances, and temple-worſhip, which was to be moſt famous for a long time in this new and goodly city; which he verifies in the eleventh chapter of this prophecy (which chapter is a ſummary collecting of the church in her fall and riſe under antichriſt, which church there in her riſe, is this city here in her glory in this world) he tells us there, I ſay, that when the kingdoms of this world were become the kingdoms of the Lord, and of his Chriſt, that Then the temple of God was opened in heaven; that is, temple-worſhip under the goſpel recovered into its former and primitive ſtate and purity, in which it was before the coming in of the man of ſin: which temple he here utterly ſhutteth out, ſaying I ſaw no temple therein; in the room of which he ſetteth the preſence of the Lord Jeſus, and God his Father, making them to ſtand and be in the room of temple and goſpel-worſhip, in that manner as it is uſed while we here live in the fleſh: For the Lord God Almighty, and the Lamb, are the temple of it. 'Tis true, the Lord God Almighty, and the Lamb, are the temple of this church in her loweſt condition, therefore much more when ſhe is brought into the condition that ſhe is in at her rebuilding; but yet, neither in her low eſtate, nor yet in her higheſt, is it proper to ſay, that ſo long as ſhe is in this world, God will be a temple to her in oppoſition to her temple and goſpel-worſhip, in outward and New-Teſtament-adminiſtrations: Wherefore when he ſaith, He ſaw no temple therein, and that from this reaſon, becauſe the Lord God Almighty and the Lamb are the temple of it; he muſt needs aim at a ſtate to which the church cannot attain until her Lord come: For then will that which is perfect be come, and that which is in part be done away.

Now that the [temple] in this place excluded, can ſignify nothing elſe but the outward orderly way, of God's worſhip, which the ſaints ought with conſcience, in faith, to be found in till the Lord come: Conſider,

Firſt, That our New-Teſtament doth uſe the word temple, three ſeveral ways:

1. For the outward order and worſhip or diſcipline of the Goſpel.

2. For the body of Chriſt, which is his church, &c.

3. And laſtly, For the Lord God Almighty, and the Lamb, which here are ſaid to be the temple of this city.

Now then, when he ſaith, He ſaw No temple therein, he cannot exclude the Lord God Almighty, and the Lamb, for they are here ſaid to be the temple of it: Neither can he ſhut out the church, which is the body of Chriſt, for that is the city itſelf: yea, and the church ſhall be God's temple, and God and Chriſt the temple of the church for ever and ever: He muſt therefore by this word [no temple] exclude only the outward way of goſpel-worſhip, in which the ſaints in the times of the New-Teſtament, both meet and edify each other; and alſo meet their God, and are bleſſed and refreſhed by him.

Again, That this outward goſpel-worſhip ſhould be laid aſide while the church is in this world, before her Lord doth come to be enjoyed by her, as touching his perſonal preſence; it looks too like ranting opinions, and contradiction to ſcripture, for me to believe. For when he comes, but not till then, ſhall theſe things be laid aſide.

Beſides, That which yet confirms me more fully in this opinion, is, becauſe herein this New Jeruſalem doth moſt exactly anſwer the city and temple, which was built after the captivity; which city and temple being once built, it ſtood till Chriſt our Lord did viſit them in his own perſonal coming the firſt time: as the prophets alſo ſaid it ſhould: The Lord whom ye ſeek ſaith one, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in, behold, he ſhall come, ſaith the Lord of Hoſts: And again, I will ſhake all nations, and the deſire of all nations ſhall come; and I will fill this houſe with glory, ſaith the Lord of Hoſts: Wherefore the glory of this latter houſe ſhall be greater than that of the former, ſaith the Lord of Hoſts: And I will give peace in this place, ſaith the Lord of Hoſts.

Now obſerve, That from the time of the building of the ſecond temple, to the coming of Chriſt, the worſhip of the temple-order was to be by all moſt devoutly and continually obſerved: but when the Lord Jeſus was come, and had eſtabliſhed his own more honourable and New-Teſtament diſpenſation, then all the former temple-worſhip fell to the ground, and became (with all the inſtruments of worſhip that thereunto belonged) null and void; yea, and it was a derogation to his goſpel to offer to uphold that former way of worſhip, after he had by his own perſonal preſence and Spirit, brought in that other diſpenſation. All which, I ſay, will be anſwered by our ſecond and New-Teſtament New Jeruſalem: For as the old Jeruſalem was built after the Jews were come out of literal Babylon, ſo is our New Jeruſalem built after our coming out of the antichriſtian oppreſſion of ſpiritual Babylon: again, As that city did after ſhe was built, continue and retain her temple-worſhip, until the perſonal appearing of Chriſt the fiſt time; ſo now Jeruſalem ſhall retain and hold her outward New-Teſtament-worſhip till he comes in perſon the ſecond time: After all which, as the ſecond temple was ſwallowed up of a more heavenly, and ſpiritual diſpenſation, by the perſonal preſence of Chriſt; ſo ſhall alſo the New Jeruſalem temple-worſhip be ſwallowed up by the glory of the appearing of the perſon of Chriſt the ſecond time; as Paul ſaith, for he ſpeaks in the perſon of Chriſt, Till I come, give attendance to reading, to exhortation, to doctrine, &c.

Thus then, when this holy city doth once again appear upon the ſtage, and in her own ſituation, and when ſhe hath been ſhewed in the attire of a queen before the face of all nations, and their kings: and when ſhe hath by the glory of the light of her New-Teſtament-temple, gathered, as with a net, the number of God's elect; then ſhe is taken into her huſbands privy-chamber, where ſhe and he alone ſhall be in that bleſſed fellowſhip and communion that ſhall not again be once eclipſed, or in the leaſt interrupted to eternity.

Thus have I ſhewed you my preſent light into this portion of the holy ſpripture: If any can give me further, I hope I ſhall not refuſe it: But as yet, methinks this ſhould be the genuine ſenſe of this place, and is the very track of John himſelf: For after he had ſeen the wall for preſent ſafety, the foundations for continuation, the gates for entrance, and the like; then he comes to tell us of the glory of all, and of the ſtreet itſelf at laſt; which indeed is the laſt end of all the order of God, and to continue till an end be put to it by mortality's being ſwallowed up of life: As is yet more fully ſhewed you in the next verſe of this deſcription.

Verſe 23. And the city had no need of the ſun, nor of the moon to ſhine in it: For the glory of God did lighten it, and the Lamb is the light thereof.

And the city had no need of the ſun] That is, after temple-worſhip is over: this verſe is added therefore for further clearing up, and illuſtrating of that which he ſaid before: there he tells us this city had no temple, and here he tells us ſhe needed neither the light of the ſun or moon: There he ſaid, the Lord God Almighty, and the Lamb, is the temple of it; and here he ſaith, They are the light thereof: The ſubſtance of which, in the language of the Holy Ghoſt, is this: The reaſon why temple-worſhip is now gone and over, it is becauſe there is now no need in this city of the light of the ſun and the moon; and the reaſon why ſhe hath now no need of them, is becauſe the Lord God Almighty and the Lamb are to it inſtead of both temple and light: For the Lord God Almighty, and the Lamb, are the temple of it: For the glory of God did lighten it, and the Lamb is the light thereof: Whereby we may note, that though the light in which ſhe deſcended (being the purity of temple-worſhip) was glorious, yet this city ſhall, when ſhe is once built, ſo advance from glory to glory, that at the laſt ſhe ſhall be more happy without the help of that light, without which ſhe had been for ever unbuilt, than ſhe was by it in the midſt of the fulneſs of it.

And the city had no need of the ſun, &c. The word ſun is in ſcripture taken divers ways; ſometimes for the true and natural ſun in the firmament; ſometimes again for perſecution, and the rage of the enemy, &c. but I take ſun here not to be any of theſe, but for the good and pure word of the goſpel of Chriſt, unfolded, opened, and explained by the ſervants of Chriſt; which ſun is the ſame that before you find to be darkened by the antichriſtian fog and miſt, which was darkened, I ſay, even to a third part of it. This ſun, or word of the goſpel, Paul ſaith it is ſhadowed forth even by that which ſhineth in the firmament of heaven, becauſe as that by its light and ſhining, giveth to thoſe that have eyes, to ſee the glory and excellency of this world; ſo by the ſhining and light of the goſpel, is given the light of the knowledge of the glory of God in the face of Jeſus Chriſt, and a view of the excellency of the things of the world to come. Now, I ſay, though while the church is in this world, and on this ſide the ſtate of glory, ſhe cannot live and flouriſh withbut the ſhining of this ſun, but would be lifeleſs and lightleſs, and without all heat and comfort (For it is the entrance of the law that giveth light here, and that lightneth the eyes, making wiſe the ſimple) yet at the day of the coming of her Lord in perſon, ſhe ſhall ſee far more clearly without the thus ſhining of this ſun, than ever ſhe did, or could ſee with and by it. And the city had no need of the ſun: For when by the light of it the whole body of the elect have found out the way to this city, and when they have alſo by this light accompliſhed and fulfilled all their work; yea, when the Lord himſelf is come, and doth immediately communicate far more glorious light to this city without it, then ever he did by it; What need is there than of the light of this ſun? for that is to be of uſe but for the time preſent, even until the whole of the body of the Lord Jeſus is come to the perfect meaſure, even to the meaſure of the ſtature of the fulneſs of Chriſt: So then, when the body of Chriſt is in every ſenſe compleated in this life by the light of the ſun-ſhine of his holy goſpel, what need of this ſun? And hence it is that the word of the goſpel is called, The word of reconciliation, the word of faith, and the word of this life. Wherefore I ſay, it ceaſeth when there is no more to be reconciled, and when faith in all is perfected, and when this life is put an end unto by the coming in of another: For when that which is perfect is come, then that which is in part ſhall be done away.

The miniſters of the goſpel are of uſe ſo long as there is either elect to be converted, or any converted ſoul to be perfected by that meaſure of perfection that God hath appointed on this ſide glory; but when this work is done, their miniſtry ceaſeth: Wherefore, though like the widow's ſon, they are buſy to borrow veſſels for the oil ſo long as it is running, and emptying itſelf out of the great and principal barrel; yet when it ceaſeth, as it will do, when there are no more veſſels to be found, then let them ſit down as they, and receive of the fruits of their labour, for the reward of their work is then only to be enjoy'd by them.

And the city had no need of the ſun, neither of the moon to ſhine in it. This word Moon alſo, as well as that of the Sun, is be taken divers ways in the ſcriptures of truth; ſometimes for the natural one, ſometimes for the world and perſecutors, &c. but Moon here, is to be taken for the church of God, with reference to her life, converſation, duties, and exemplary behaviour, in which ſhe is converſant on this ſide glory; according to that of the ſong, Who is this that looketh forth as the morning, fair as the ſun, clear as the moon, and terrible as an army with banners? When he ſaith then, that at this day there ſhall be here no need of the ſhining light of the moon, he means that this city at this day, in the ſtate ſhe is in when ſhe hath the perſon of the Lamb in her, then ſhe ſhall have no need of the growth of chriſtianity, for they ſhall be all perfect; nor no need of mortification, for there ſhall be no ſin: They ſhall not need now as in time paſt, to exhort and encourage one another to ſtick faſt to the promiſe, for they ſhall be ſwallowed up of life and open viſion: Here ſhall be no need either of prayer, of repentance, of faith, or of good works, as afore: And the city had no need of the ſun, neither of the moon to ſhine in it.

Now, I ſay, the Holy Ghoſt is pleaſed to bring in here the ſhining virtues of the church, under the notion of a ſhining moo; becauſe as the church herſelf is compared to the moon, ſo her virtues are as naturally compared to a ſhining light; as Chriſt ſaith, Let your light ſo ſhine; and again, Let your loins be girded, and your lights burning: for indeed while we are here, that church and congregation of the Lord doth moſt ſhine, and moſt ſend forth the golden rays and pleaſant beams of chriſtianity, that is moſt in the exerciſe of the afore-mentioned virtues: take away the moon and the night is doubtful; or though the moon be in the firmament, if ſhe hath loſt her light, the night is not thereby made more comfortable: And thus I ſay, it is firſt with the world, where there is no church to ſhine, or where there is a church that doth not ſo ſhine that others may ſee and be lighted: for while the day of time doth laſt, even the world itſelf hath need of the ſhining of the church; but at this day, this time will be no longer, becauſe the day of eternity will break, and by that means cauſe the world that now is, even the world of the ungodly, to ceaſe to have a being here any longer. Therefore now no need of the moon, or of the light thereof, to ſhine before that which is not.

Secondly, Again, as the church is in her light before men as the moon is in her light in the night to the world; ſo as I ſaid before, this city which is called alſo heaven, ſhe even ſhe, ſhall have no need of theſe things, for ſhe ſhall be taken up in open viſion and ſhall be compleatly delivered from all imperfection; ſhe ſhall not need now the light of her children to provoke her and to ſtir her up to this or the other act of holineſs, all ſhall be done, all ſhall be compleat, the Lord himſelf is come. Indeed while Chriſt is abſent as touching his perſon, and while the work of God is not yet compleatly done in the church, there will be need both of the light of the ſun and moon, but when the work is done, and he come, then theſe things will be out of uſe. Thus The path of the juſt is as the ſhining light, which ſhineth more and more unto perfect day.

For the glory of God did lighten it, and the Lamb is the light thereof. This is rendered as the reaſon, why at this day both the light of the ſun and moon are needleſs; it is, becauſe the glory of God did lighten it, and becauſe the Lamb is the light thereof. Now the glory of God muſt be underſtood in this place, not of that glory that doth attend the church in this world, for that glory doth attend the church upon the account of her purity of worſhip, of temple-worſhip, and doth either abide on her, or withdraw itſelf, according to her exact obſerving the rule, or declining from it, as I have ſhewed you in the beginning of this diſcourſe. But the glory that here you read of, it is a glory that ſupplieth this city without thoſe ordinances; yea, therefore, thoſe ordinances (as the temple and the light of the ſun and moon) do ceaſe becauſe of the glory of this glory that now is come into this city: The city had no need of the ſun, neither of the moon to ſhine in it (mark) for the glory of God did lighten it, and the Lamb is the light thereof.

Wherefore, I ſay, this glory that now he ſpeaks of, it is the glory that ſhall poſſeſs this city at the end of her glory in this world; wherefore, as ſaith the Holy Ghoſt by Iſaiah the prophet, from this day forward, The ſun ſhall be no more thy light by day, neither for brightneſs ſhall the moon give light unto thee; but the Lord ſhall be unto thee an everlaſting light, and thy God thy glory.

For the glory of God did lighten it, &c. Thus it was at the finiſhing of the tabernacle in the wilderneſs, and of the temple at Jeruſalem; both which were figures in their finiſhing, of the finiſhing of the ſtate of the church in this world: and it is ſaid of them, that in the day when they in all things were accompliſhed, according to the faſhion that was revealed before concerning their order and accompliſhment, that then the glory of God [ſo] appeared upon them, that neither Moſes nor Aaron was able to enter in, or to ſtand therein, becauſe of the cloud, and of the glory of the Lord that at that time filled the houſe. Thus you ſee this city deſcends in one meaſure of glory, and is conſummate in another meaſure of glory. The glory of the Lord was upon the Mount Sinai while the pattern of the tabernacle was giving: but it reſted on the tabernacle when the work thereof was finiſhed; to ſignify, I ſay, that the glory of God will reſt in his ordinances and in his church by them, ſo long as ordinances are in uſe: but when they are needleſs, then it will reſt in the church without them, and that more glorioufly than ever it therein did reſt by them.

For the glory of God did lighten it, and the Lamb is the light thereof. Mark; Though now there ſhall be no need of temple, ſun, or moon: yet Chriſt the Lamb, or the man who was offered in ſacrifice for our redemption, ſhall be of uſe and benefit; for, the glory of God did lighten it, and the Lamb is the light thereof. Wherefore, all that we (who are the ſaved) ſhall enjoy of glory and ſweetneſs in another world, though we ſhall not enjoy it from God through Chriſt, by and in the ordinances, yet we ſhall enjoy it through Chriſt the Lamb, without them; for the Lamb is the light of it. By this word [Lamb] he would have us underſtand that when we are in glory, the blood, death and bloody conqueſt that the man Chriſt did get over our infernal enemies, will be of eternal uſe to us; becauſe that benefit of Chriſt ſhall not only for ever be the foundation of our eternal felicity, but the burden of our ſong of glory in all our raptures among the angels. It will be the blood, the blood, the redeeming blood of the Lamb. Bleſſing, glory, honour and power be to him that ſits upon the throne, and to the Lamb for ever and ever. It is he in whom will be found the ſeven eyes, the ſeven Spirits of God, in whoſe light we ſhall ſee the heights and depths of thoſe ſprings and everlaſting fountains and depths of glory for ever; and indeed the conceit of the contrary is fooliſh. Is not Chriſt the head, and we the members? and do not the members receive their whole light, guidance and wiſdom from it? Is not he alſo the price, the ground and bottom of our happineſs, both in this world and that which is to come? And is it poſſible it ſhould be forgotten, or that, by it, our joy, light and heaven ſhould not be made the ſweeter to all eternity. Our ſoul is now bound up in him, as in a bundle of life; and when we come thither, he is ſtill the Chriſt, our life; and it is by our being where he is that we ſhall behold his glory and our glory, becauſe he is glorified; For the glory of God did lighten it, and the Lamb is the light thereof. As he ſaid, Ye now therefore have ſorrow; but I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you.

Thus much of this city, her deſcending, her faſhion, her glory, and of her wading thorough glory, from glory to glory.

Ver. 24. And the nations of them that are ſaved ſhall walk in the light of it; and the kings of the earth do bring their glory and honour to it. After this long and pleaſant deſcription of this Holy and New Jeruſalem, the Holy Ghoſt now falleth upon a relation of the people that ſhall be the inhabitants of this city, and of their numerouſneſs and quality.

And the nations, &c. The nations of the world, both of the Jews and Gentiles.

Every one knoweth what the nations are, wherefore I need not ſtay upon the explication of that, for it doth in general include the multitude of the ſinners of the world: Therefore when he ſaith, the nations ſhall walk in the light of this city, it is as if he had ſaid, That at this day, when ſhe is here in her tranquillity, the ſinners and diſobedient among the ſons of men, ſhall by multitudes and whole kingdoms come in and cloſe with the church and houſe of God. Theſe ſpiders ſhall take hold with their hands, and be in kings palaces.

And the nations, &c. For this word, the nations, is a great word, and it comprehendeth much; mark, it doth not ſay a nation, or ſome nations, neither doth it ſay few or ſmall nations, but indefinitely, the nations, many nations, ſtrong nations, the nations in general; only he ties them up with this limit, the nations of them that are [ſaved]: which yet is not ſo much ſpoken to clip off the multitude that we ſuppoſe may then be converted, as to ſhew us their qualifications and happineſs: as he ſaith by the prophet in another place, Thy children ſhall be all holy, or righteous, and great ſhall be the peace of thy children. And the nations of them that are ſaved ſhall walk in the light of it. Surely the

Holy Ghoſt would never have ſpoken at ſuch a rate as this, if he had not intended to ſhew us, that at the day of the ſetting up of this Jeruſalem, a great harveſt of ſinners ſhall be gathered by the grace of the goſpel. But the truth is, the ſcriptures go with open arms towards the latter end of the world, even as if they would graſp and compaſs about, almoſt all people then upon the face of the whole earth, with the grace and mercy of God. The earth, ſaith God, ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea. As he ſaith, alſo, for the comfort of the church in another place: Behold, I have graven thee upon the palms of my hands, thy walls are continually before me. Thy children ſhall make haſte; thy deſtroyers and thoſe that made thee waſte ſhall go forth of thee. Lift up thine eyes round about, behold all theſe gather themſelves together to come unto thee: as I live, ſaith the Lord, thou ſhalt ſurely cloath thee with them all, as with an ornament, and bind them on thee as a bride doth. For thy waſte and deſolate places, and the land of thy deſtruction, ſhall even now be too narrow by reaſon of the inhabitants, and they that ſwallowed thee up ſhall be far away. The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine ears, The place is too ſtrait for me, give place that I may dwell. Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I have loſt my children, and am deſolate, a captive and removing to and fro? Who hath brought up theſe? Behold, I was left alone, theſe where have they been? Thus the multitudes of the nations ſhall at this day be converted to the Lord, and be made the inhabitants of this Jeruſalem; as he ſaith again, The kingdoms of this world are become the kingdoms of the Lord and of his Chriſt. And again, The kingdom and dominion, and the greatneſs of the kingdom under the whole heaven ſhall be given to the people of the ſaints of the moſt High, whoſe kingdom is an everlaſting kingdom, and all dominions ſhall ſerve and obey him.

And obſerve it, theſe promiſes are to be fulfilled in the laſt days, at the time of the pouring forth of the laſt vial, which is the time of the ſounding of the laſt of the ſeven trumpets; for then this city ſhall be built, and Lucifer fallen from heaven; then the priſoners ſhall be ſet at liberty, and the people be gathered together, and the kingdoms to ſerve the Lord. Rejoice, O ye nations, with his people, for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries, and will be merciful to his land, and to his people. Alas it is now towards the end of the world, and therefore now all is going, if the Lord ſteps not in with the riches of his grace. Wherefore now at laſt before all be turned into fire and aſhes, behold the Lord caſts the net among the multitude of fiſh, and the abundance of the ſea ſhall, without fail, be converted to Jeruſalem. Though ſatan and antichriſt have had their day in the world, and by their outrage have made fearful havock of the ſouls of ſinners from time to time, yet now at length God will ſtrike in for a ſhare with them, and his Son ſhall divide the ſpoil with the ſtrong. Wherefore he now ſets up this city, puts the glory of heaven upon her, provides a new heaven and a new earth for her ſituation; drives prophaneneſs into the holes and dens of the earth; giveth righteouſneſs authority to reign in the world; and takes off the vail from all faces, that none may hereafter be for ever beguiled by blindneſs and ignorance. Now ſhall they make merry with the things of God; now ſhall all eat the fat and drink the ſweet: For in this mountain ſhall the Lord make a feaſt of fat things to all people, a feaſt of wine on the lees, of fat things full of marrow, of wine on the lees well refin'd.

And the nations of them that are ſaved ſhall walk in the light of it. They ſhall walk in the light of it.] That is, in the light that is in it while it is in its purity in this world, and in the glory of it when it is in its perfection and immortality in another: whence note by the way, that in the midſt of all this glory, or while the glorious light of the goſpel ſhall thus ſhine in the world, yet even then there will be ſome alſo that will not ſee and rejoice in the glory hereof: But as for thoſe, whoever they are, they are excluded from a ſhare in the bleſſed and goodly privileges of this city: The nations of them that are [ſaved] ſhall walk in the light of it.

And the kings of the earth do bring their glory and honour to it. By theſe words are great things held forth. He told us before that the nations of them that are ſaved ſhall walk in the light of it; and here he tells us, that even their kings alſo, the kings of the earth do bring their honour and glory to it. The people of the nations they are but like to ſingle-pence and half-pence, but their kings like gold-angels and twenty-ſhilling-pieces. Wherefore when he ſaith, that the kings of the earth do bring their glory and honour unto it; It argueth, that the goſpel and the grace of God, when it is diſplayed in its own nature, and ſeen in its own complexion, even then they that have moſt of the honour and glory of the world will yet ſtoop their top-gallant unto it: Becauſe of thy temple which is at Jeruſalem, ſhall kings bring preſents to thee. The kings of Tarſhiſh, and of the iſles, ſhall bring preſents to thee: The kings of Sheba and Seba ſhall offer gifts, yea, all kings ſhall fall down before him, and all nations ſhall ſerve him. The kings ſhall ſee and ariſe, and princes ſhall worſhip becauſe of the Lord, &c. The kings ſhall come to thy light, and princes to the brightneſs of thy riſing. The kings ſhall ſee thy righteouſneſs, and all the kings thy glory. Yea, that which hath not been told them ſhall they ſee, and that which they have not heard ſhall they conſider. All the kings of the earth ſhall praiſe thee, O Lord, when they hear the words of thy mouth: Yea, they ſhall ſing in the ways of the Lord; for great is the glory of the Lord. Thus we ſee, that though in the firſt day of the goſpel, the poor, the halt, the lame and the blind are chief in the embracing of the tenders of grace, yet in the latter day thereof God will take hold of kings.

And the kings of the earth do bring their glory and honour to it. To it] That is, to Jeruſalem. Wherefore this city muſt be built before they all of them will fall in love with her. Indeed, I do conceive, that ſome of them will lay their hand to help forward the work of this city, as did Hiram with Solomon, and Darius, Cyrus, and Artaxerxes, with Ezra and Nehemiah, at the building and repairing the city, in the letter, in the days of old: But yet, I ſay, the great conqueſt of the kings will be by the beauty and glory of this city, when ſhe is built. Thou ſhalt ariſe, O Lord, and have mercy upon Zion, for the time to favour her, yea, the ſet time is come: for thy ſervants take pleaſure in her ſtones, and favour the duſt thereof: ſo the heathen ſhall fear the name of the Lord, and all kings thy glory. And indeed, before this city is ſet up, and eſtabliſhed in her own place, moſt of the kings and great ones of the earth will be found employed and taken up in another work, than to fall in love with Mount Zion, and with the hill thereof. They will be found in love with miſtreſs Babylon, the mother of harlots, the miſtreſs of witchcrafts, and abominations of the earth. They will, I ſay be committing fornication with her, and will be as the horns upon the heads of the beaſt, to defend the riding lady from the gunſhot that the ſaints continually will be making at her by the force of the word and Spirit of God. They will be ſhaking the ſharp end of their weapons againſt the Son of God, continually labouring to keep him out of his throne, and from having that rule in the church, and in the world, as becomes him who is the head of the body, and over all principality and power. Theſe ſhall make war with the Lamb: but I ſay, it ſhall ſo come about, at the laſt, by the illuminating grace of God, and by the faithful and patient enduring of the ſaints, together with the glory that every where ſhall now be abiding on the church and congregation of Jeſus, that they ſhall begin to receive a man's heart, and ſhall conſider things that have not been told them; wherefore at laſt they ſhall withdraw themſelves from the love of this miſtreſs, and ſhall leave her to eſcape for herſelf in the world, and ſhall come with repentance and rejoicing to Zion; nay, not only ſo, but to avenge the quarrel of God, and the vengeance of his temple; and to recompenſe her alſo for the deluſion and inchantments wherewith ſhe hath entangled them: They ſhall hate her, they ſhall make her deſolate and naked, they ſhall eat her fleſh, and burn her with fire.

Now, madam, What ſayſt thou? the kings muſt come to Jeruſalem. Jezebel, thy chamber companions will ſhortly, notwithſtanding thy painted face, caſt thee down headlong out at the windows. Yea, they ſhall tread thee in pieces by the feet of their prancing horſes, and with the wheels of their jumping chariots. They ſhall ſhut up all bowels of compaſſion towards thee, and ſhall roar upon thee like the ſea, and upon thy fat ones like the waves thereof. Yea, when they begin, they will alſo make an end, and will leave thee ſo harbourleſs and comfortleſs, that now there will be found for thee no gladneſs at all, no not ſo much as one piper to play thee one jig. The delicates that thy ſoul luſted after, thou ſhalt find them no more at all. Babylon the glory of kingdoms, and the beauty of the Chaldees excellency, ſhall be as when God overthrew Sodom and Gomorrha. It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation; neither ſhall the Arabian pitch tent there, nor ſhepherds make their folds there, but wild beaſts of the deſart ſhall lie there, and their houſes ſhall be full of doleful creatures. And the ſatyrs ſhall dance there, and the wild beaſts of the iſlands ſhall cry in their deſolate places; and dragons in their pleaſant places; and her time is near to come, and her days ſhall not be prolonged. Thus wilt thou come down wonderfully: For in thee have they ſet light by father and mother; in the midſt of thee have they dealt by oppreſſion with the ſtranger: in thee have they vexed the fatherleſs and widow: in thee men carry tales to ſhed blood: in thee they eat upon the mountains, and in thee they commit lewdneſs. God hath ſmitten his hands at thy diſhoneſt gain, and all the blood which hath been in the midſt of thee; God will be avenged of thee, but will not meet thee as a man. You have caſt lots for my people, ſaith God: you have given a boy for a harlot, and a girl for wine, that you may drink. You have made havock of my young converts to ſatisfy your luſts; therefore, What have you to do with me, O Tyre and Sidon, and all the coaſt of Paleſtina? Will ye render me a recompence? And if ye recompence me ſwiftly and ſpeedily, I will return your recompence upon your own head: I will throw it as dirt in your face again. And never talk of what thou waſt once, for though thou waſt full of wiſdom, and perfect in beauty, though thou haſt been in Eden, the garden of God, yea, though every precious ſtone for ſome time was thy covering, and thou the very anointed cherub that covereth, walking upon the mountain of God, and in the midſt of the ſtones of fire; yet becauſe (by reaſon of the multitude of thy merchandize) thou haſt ſinned, and art filled with violence, Therefore God will caſt thee, as profane out of the mountain of God, and will deſtroy thee, O covering cherub, from the midſt of the ſtones of fire; yea, he will caſt thee to the ground, and lay thee before kings, that they may behold thee: And all they that know thee among the people, ſhall be aſtoniſhed at thee: thou ſhalt be a terror, and never ſhalt thou be any more. And when thou art ſpoiled, what wilt thou do? Though thou cloatheſt thyſelf with crimſon, though thou deckeſt thee with ornaments of gold; though thou painteſt thy face with painting, in vain ſhalt thou make thyſelf fair, thy lovers will deſpiſe thee, they will ſeek thy life.

And the kings of the earth do bring their glory and their honour to it. Mark, they do not only forſake the crimſon harlot, neither do they content themſelves with eating her fleſh, and burning her with fire, but they come over, they come over to Jeruſalem; they are conquered by the grace of Chriſt, and wiſdom of the Son of God. They ſhall make war with the Lamb, but the Lamb ſhall overcome them; for he is the King of kings, and Lord of lords; and thoſe that are with him, are called, and choſen, and faithful. Now they ſhall all give way to the government of the King of kings, the governor of the Jews, and ſhall with gladneſs delight to ſee him rule his ſpouſe with his own law, rules and teſtament; they ſhall play the pranks of Jeroboam no longer, in making calves to keep the people from going up to Jeruſalem to worſhip. Now they ſhall count him alſo king of nations, as well as king of ſaints; and he ſhall wear the crowns, and they ſhall ſeek to him.

Ver. 25. And the gates of it ſhall not be ſhut at all by day, for there ſhall be no night there.

This is the effect of what you read before, namely, of the coming in of the kings and great ones of the earth to this Jeruſalem: For when the whore is made deſolate and naked, and burned with fire, and when the kings alſo that loved her, and that maintained her, are come in, and have cloſed with the glory and beauty of this city, then what need is there to ſhut the gates? Alas, all the injuries that the kings and great ones of the earth have done to the church and ſpouſe of Chriſt in theſe days of the New Teſtament, it hath been through the inſtigation and witchcraft of this miſtreſs of iniquity. The horſeman hath lift up both the bright ſword, and the glittering ſpear againſt the ſaints of God, by reaſon of the multitudes of the whoredoms of the well favoured harlot, the miſtreſs of witchcrafts, who ſelleth nations through her whoredoms, and families through her witchcrafts. Wherefore I ſay, this gentlewoman being laid in her grave, and all her fat ones gone down to the ſides of the pit; theſe kings will change their mind, and fall in love with the true and chaſte matron, and with Chriſt her Lord: Now when this is thus, this city muſt needs be ſafely inhabited as towns without walls, and as a place near to which there is neither thief nor ravenous beaſt.

Perſecutors, while they remain in their ſpirit of outrage againſt the church and people of God, they are frequently in the ſcripture compared to the venomous dragons, fierce lions, and ravenous wolves; all which at this day, ſhall be driven out of the world: that is, ſo out, as never to moleſt the church again, or to cauſe a gate of this city to be ſhut, through fear, againſt them; as he ſaith by the prophet, In the habitation of dragons where each lay, ſhall be graſs, with reeds and ruſhes. In the habitation of dragons, that is, even in the places of perſecutors, where each lay, ſhall be food for the flock of Chriſt. The dragon is a venemous beaſt, and poiſoneth all where he lieth! He beats the earth bare, and venoms it, that it will bear no graſs: as do the perſecutors where they inhabit and lie. But behold, the days do come in which theſe dragons ſhall be removed, and the ground where they lay be made fruitful and flouriſh, ſo that even there ſhall be places for the flocks to lie down in; In the habitation of dragons, where each lay, ſhall be graſs, with reeds, and ruſhes. No lion ſhall be there, nor any ravenous beaſt ſhall be found thereon; but the redeemed of the Lord ſhall walk there, and the ranſomed of the Lord ſhall return and come to Zion with ſongs, and everlaſting joy ſhall be upon their heads; they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away: according to that of Moſes, The Lord will give peace in his land, and his people ſhall lie down, and none ſhall make them afraid: For he will rid the evil beaſt out of the land, and the ſword ſhall not go through it more. And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places.

And the gates ſhall not be ſhut at all by day, for there ſhall be no night there. This word day, we may underſtand two ways; either for the day of bringing in to fill this city, or for the day of her perfection and fulneſs. Now if you take it with reference to the day in which her converts are coming in (as indeed it ought) why then, the gates ſhall not be ſhut at all. Thy gates ſhall be opened continually, they ſhall not be ſhut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

But again, This day of grace, and of converſion of ſinners, it muſt be looked upon, either as the church is in captivity and perſecution, or as ſhe is out: now as ſhe is in captivity, ſo her longeſt day is uſually accompanied with a black and doubtful night of temptation and affliction. Wherefore this day here being ſpoken of, it is the day of grace that ſhe ſhall have even when ſhe is abſolutely delivered from the rage of the beaſt, falſe prophet, and whore. Wherefore he is not content to ſay, the gates ſhall not be ſhut at all, by day, but adds withal, for there ſhall be no night there: as who ſhould ſay, I know that commonly in the day of the churches affliction, ſhe is accompanied with nights as well as days, but it ſhall not be ſo here, Thy ſun ſhall go no more down, neither ſhall thy moon withdraw itſelf; for the Lord ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended.

Wherefore John conſidering this, doth quite exclude the night, ſaying, There ſhall be no night there. Indeed after this New Jeruſalem hath had her golden day in this world, I ſay juſt towards the ending thereof, ſhe will yet once again be beſet with raging Gog and Magog, which enemies will, after the long ſafety and tranquility of this city through the inſtigation of the devil, come upon the breadth of the earth, and encamp about this holy city. But behold in the midſt of this intention to ſwallow her up, The Lord rains fire and brimſtone from heaven, and deſtroys them all: So that Gog, I ſay, though he may bring one only evening upon this holy city after her long peace and reſt among the ſons of men, yet he ſhall not bring one night upon her, nor cauſe a gate thereof to be ſhut for ever. The ſun ſhall now ſtand ſtill in the midſt of heaven, and this night ſhall be thus prevented by this marvellous judgment of God; as another prophet ſaith, At evening time it ſhall be light: that is, though her enemies will at laſt ſtill make, through their enmity, one only attempt to ſwallow up all in everlaſting oblivion: yet they themſelves ſhall fall down dead upon the mountains of Iſrael, and be a prey to this Jeruſalem. Thus there will be only day accompanying the inhabitants of this city: For there ſhall be no night there.

Verſe 26. And they ſhall bring the glory and honour of the nations to it. This, as I ſaid before, is to ſhew us how heartily, and how unfeignedly, both the nations and their kings ſhall now come over to New Jeruſalem. They come hand in hand, not the people without their prince, nor the prince without his people; though it will, and muſt be ſo in the times of perſecution: But now, together they ſhall bring the glory and honour of the nations to it.

Again, I told you before, that the Jews ſhall at this day be converted to the chriſtian faith, and ſhall have a great name, and much of heaven upon them in this city. For indeed they are the firſt-born, the natural branches, and the like. Now when he ſaith, They ſhall bring the glory and honour of the nations to it: I cannot think that by this ſhould be underſtand only, or yet principally, the outward pomp and treaſure of the world, but that rather by honour and glory we are here to underſtand the heavenly treaſure and glory that the ſaints ſhall continually pour forth into one anothers boſoms in this city: In this city, I ſay, for at this day, as I have formerly ſhewed you, there will be found no treaſure any where but at Jeruſalem; every ſaint ſhall be here, every grace ſhall be here, the precious ſtones of the ſanctuary, the precious ſons of Zion ſhall not then, as now, lie ſcattered, ſome in the world, and ſome in miſtreſs Babylon's lap; neither ſhall any thing pertaining to the church's privileges, be found in her at all for ever. There ſhall be heard no more at all in her any harpers, trumpeters, pipers, or any other heavenly muſick in her; neither ſhall there be any more the ſound of a milſtone to grind us bread, nor the light of a candle to guide us in the houſe, nor yet the voice of the bridegroom [Chriſt] nor of the bride his wife, to tempt or allure any that are ſeeking the way of life, to ſtay with her: all theſe things ſhall be brought to Jeruſalem. Chriſtians, you muſt underſtand that there is a time when all the treaſures of the church are to be found in Babylon, as in the days of old; but at this day, when this city is built, not any of them ſhall be found there, but all ſhall be brought and delivered up to Jeruſalem again, as was alſo foreſhewn in the type; and all places ſhall be void of the treaſure of heaven, but Jeruſalem.

Wherefore by the glory and honour of the nations in this place, I underſtand, That all the treaſures of the church, and all the graces that at this day lie ſcattered here and there, ſome in one place, and ſome in another, they ſhall be found no where at that day but in this city, in the church that walks according to rule. Now the reaſons why I take this honour and glory to be meant of theſe things are,

Firſt, Becauſe thus it was in the time of the building of Jeruſalem after the captivity; the treaſure of the Jews, which was become the treaſures of the provinces of Babylon, was again reſtored and brought to Jeruſalem, as you may ſee by the ſcriptures.

Secondly, Becauſe I find indeed, that the milk and honey of the land of Canaan (which are in our goſpel-language, the gifts, graces and treaſures of the church) it is called, The glory of all lands. Now, I ſay, ſeeing the milk and honey, which is the comforts of the church and her treaſure, is called, The glory of all lands; I take glory and honour in this place to ſignify the ſame thing alſo.

Thirdly, Becauſe alſo I find, by comparing the prophets, that the chriſtians glory and honour lieth moſtly, even principally, in heavenly and ſpiritual things; as in faith, love, experience of God, of grace, of Chriſt, and ſpiritual life. I read, that at the building of this city, the Jews and Gentiles ſhall meet together, and that at that day they ſhall mutually be partakers of each others glory. The Gentiles ſhall milk out, and be delighted in the abundance of the glory of the Jews: and the glory of the Gentiles ſhall be again extended unto the Jews, like a mighty flowing ſtream: But I ſay, that this glory and honour ſhould conſiſt in outward things, or that the glory that is meerly carnal, ſhould be principally here intended, I confeſs it grates too near the ground for me to believe or rejoice in. Alas, I find that thoſe ſouls that have not now the tenth part of the ſpirit and life of heavenly things, that ſhall then be poured forth; I ſay, I find that theſe things are trampling on the world, and diſdain the thoughts of being taken with its glory: Wherefore much leſs will it be eſteemed in that day, when the glory and goodneſs of God ſhall in that manner break forth. Again, Can it be imagined that the chief of the glory that the Gentiles ſhould bring to the Jews after a ſixteen hundred years warming in the boſom of Chriſt: I ſay, is it imaginable that the great crop of all they have reaped, ſhould conſiſt in a little outward trumpery? Or if it ſhould, would it be a ſuitable medicine in the leaſt to preſent to the eyes of a broken and wounded people, as the Jews will be at that day? or if the glory that the Gentiles at that day ſhall ſuck from the Jews were ſuch as this, would it at all be as life from the dead to them in a goſpel ſenſe; The church of the Gentiles ſhall be a wall to the Jews at their return, but ſuch a wall as will chiefly conſiſt in ſpiritual and heavenly ſafeguard, and in outward, becauſe of that: I am a wall, ſaith ſhe, and my breaſts are towers, on which the Jews will build upon her a palace of ſilver. But muſt this wall, I ſay, conſiſt chiefly in outward glory, in the glory of earthly things? or muſt this ſilver palace be of that nature either? no verily, but when God hath built the city Jeruſalem, and put his church into ſuch a ſtate, that upon all her glory ſhall be a defence of heaven, then ſhall the Jews, by their coming into this city, build by their experience a palace for ſpiritual and heavenly pleaſure, to ſolace and comfort their brethren withal. In a word then, by glory and honour in this place, we are chiefly to underſtand the ſpiritual and heavenly things of this city, which in the times of the reign of antichriſt have lain, ſome among the potſherds of the earth, ſome again under the ſtairs, ſome under this abuſe, and ſome under that; all which ſhall be brought by the ſouls that ſhall be converted, forthwith to this city the church, where will be the treaſury of God, into which every one at that day ſhall throw in of their abundance; but as for the glory of the world, the ſaints ſhall be above it, it ſhall be with them, as ſilver and wood was in the days of Solomon, even as little worth as the ſtones in the ſtreet in their account.

Verſe 27. And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life.

I am not yet convinced that the higheſt church-ſtate that ever was, or ever will be in this world, could poſſibly be ſo all of them the elect of God, but that there would get in among them ſome that had not ſaving grace; the ſame alſo I believe touching the ſtate of this Jeruſalem: But yet this I do believe again, that the right and goſpel-pattern is, That none be admitted into church communion, but ſuch who are viſible ſaints by calling; the ſubſtance of which theſe words import, There ſhall not enter into it any thing that [defileth] or that [worketh] abomination, or that [maketh a lye:] which words do principally ſtrike at a people that appear to be looſe, wicked or ungodly: of which ſort indeed, not one ſhall here at any time, no, not in any wiſe, be admitted entrance: for now ſhall all the forms, and all the ordinances, and all the forms of the goings out of the church of God, and the comings into it, be ſo exactly opened to theſe people, and they ſo punctual and diſtinct in the obſervation of them, that it will not be poſſible that a Canaanite ſhould be here for ever again found any more: This is the law of the houſe upon the top of the mountains, the whole limit thereof ſhall be holy; behold, this is the law of the houſe.

And as there ſhall at this day be none admitted here, but ſuch as are in truth viſible ſaints; ſo none muſt here continue, but they that continue ſuch: If any of thoſe ſtones that are put in for building into the houſe of God, ſhall afterwards have the plague found on them: then the prieſt ſhall command that ſuch ſtones be taken away, and caſt into the unclean place that is without the city. And obſerve it, that congregation on earth that admits only of ſuch perſons as are viſible ſaints by calling and profeſſion (though poſſibly ſome of them, as in the caſe of Judas and

Demas, may be known to God to be non-elect,) yet that church is holy round about the limits thereof: Provided alſo, that if at any time after that the plague appears, they orderly proceed to deal with them (as here things will be done to a tittle, and a hairs breadth.) Now the reaſon why the church may be ſaid to have ſome within her that are non-elect, and yet be counted holy ſtill, it is becauſe the church is to judge of perſons by their words and lives; they know not the heart abſolutely; and therefore if in word and life a man be as he ought, he is to be accounted a viſible ſaint, and orderly ought to be received of the church as ſuch: So that I ſaid, as I ſaid before, theſe words of barring out ſinners out of the church, they are not to be underſtood as if they intended that thoſe ſhould be debarred viſible communion, that in word and life appeared viſible ſaints that are ſo judged by the rules of Chriſt's teſtament; but that ſuch ſhould be from it ſhut out, that appeared viſible ſinners: Thoſe that are defilers, workers of abomination, and makers of lies, none of theſe ſhall enter.

But thoſe that are written in the Lamb's book of life. Theſe words explain the matter: thoſe, and thoſe only, ſhall enter here, that are found written in the Lamb's book of life. Now by book of life we are to underſtand two things in the ſcriptures of truth: Firſt, either the book of God's eternal grace and mercy through Chriſt, in which all the elect are recorded for ever: Or, Secondly, That book of life in which the Lord Jeſus hath all recorded that are viſible ſaints by calling; for, for both theſe there is a book of life. For the firſt of theſe, I judge theſe ſcriptures do ſuit; and for the ſecond theſe with that in the text.

Now the book of life in this place muſt not be ſo ſtrictly taken, as if it included thoſe only that were elect of God to eternal life, but muſt be underſtood of that book wherein are recorded the rules and bounds of viſible church-communion; and ſo all thoſe that through the gifts and operations of ſpecial or common grace do fall within the compaſs of thoſe rules and bounds. Thus it was in the type at the return out of captivity, none were to be admitted entrance into the church, but thoſe that could ſhew their privileges by genealogy, and the records of the church; and to others it was ſaid, That they had neither portion, nor lot, nor memorial in Jeruſalem.

Now that by book of life in this place we are to underſtand that book that hath in it the bounds and liberties of this city, and ſo every one that falleth within the compaſs of theſe bounds and privileges viſibly; conſider,

Firſt, They that are viſible matter for viſible church-communion, they ſhall be found within this city, and yet there ſhall not enter any, but thoſe that are written in the Lamb's book of life.

Secondly, Now viſible church-communion doth not abſolutely call for only inviſible ſaints, neither can it: for if the church were to join with none but thoſe whom they knew to be the very elect of God (as all inviſible ſaints are) then ſhe muſt join with none at all; for it is not poſſible that any church ſhould be ſo infallible to judge in that manner of the elect, as to diſcern them always, and altogether from the non-elect, which cannot be an inviſible ſaint.

Thirdly, By book of life therefore in this place, we are to underſtand, I ſay, that book that hath written in it every viſible ſaint, whether they be elect or not; and ſo ſuch a book that is capable of receiving in a man at one time, and of blotting of him out again, as occaſion doth require, at another: which thing is only applicable to that book that binds and looſes on the account of a man's being a viſible ſaint or a viſible apoſtate: which thing is only applicable to the viſible rules of receiving or ſhutting out of viſible church-communion; which rules being the rules of Chriſt's New-Teſtament, it is proper to call it the book of life; and is about the matter of going in or going out of this very city ſo called: If any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book. O how happy is he who is not only a viſible, but alſo an inviſible ſaint! He, he ſhall not be blotted out the book of God's eternal grace and mercy; when others are liable to looſe a ſhare, not only in heaven, but to be for ever blotted out of the book that approveth of viſible believers alſo.

Fourthly, But again, to explain the matter yet more: In the viſible church there are not only ſons but ſervants, that is, not only thoſe that are truly elect, but ſuch as have received a gift for the perfecting the church under Chriſt, in his ſervice here in this world: Now, I ſay, the ſervant for the time preſent hath his place in the church as well as the ſon, though not the place of a ſon, but of a ſervant, even a place of ſervice, as of preaching, propheſying, adminiſtering the ordinances that are given to the church, and the like; all which a man that hath not grace may do, and that by the appointment of Chriſt; thus was Judas, Demas, Hymeneus, Phyletus, and others, who ſometimes were the ſervants of Chriſt in the church, and did miniſter for him to them; yet themſelves, notwithſtanding, ſuch as were all that time ſtrangers and aliens to the life and power, and ſaving operations of the juſtifying and preſerving grace of the goſpel: as he ſaith alſo by the prophet Iſaiah, ſtrangers ſhall ſtand and feed your flocks, and the ſons of aliens ſhall be your ploughmen, and your vine-dreſſers. For verily Chriſt will give to thoſe that have not his ſaving grace, yet great knowledge and underſtanding in the myſteries of the kingdom of God, and will alſo make them for profit and advantage in his church, to feed their flocks, to plough up the fallow ground of their hearts, and to dreſs their tender vines: Yet, I ſay, they themſelves ſhall not be everlaſtingly ſaved, for they want his ſaving grace. As Chriſt ſaith, The ſervant abideth not in the houſe for ever, but the ſon abideth for ever. As he ſaith again in another prophet, If the prince give a gift to any of his ſons, the inheritance thereof ſhall be his ſons; it ſhall be their poſſeſſion by inheritance; but if he give a gift of inheritance to one of his ſervants, then it ſhall be his to the year of liberty; after it ſhall return to the prince; but his inheritance ſhall be his ſons for them. Some indeed have grace as well as gifts; now they that are ſuch, the profit of their gifts ſhall be rewarded by virtue of their grace; but as for them that have only a gift, when the work of a gift is done, then they ceaſe to be any longer of uſe in the church, and therefore are forthwith ſhut out of the ſame, but the ſon abideth for ever. Thus you ſee that as viſible church-communion doth not abſolutely call for the elect only, but admits, and that by the book of rules, all that are viſible and open ſaints by calling: So alſo the Lord Jeſus himſelf doth, and will uſe ſome in his church as his officers and ſervants, that yet in a ſtrict ſenſe are neither his ſons nor members; who yet are within the bounds of that book of life that here he ſpeaks of, as is evident, becauſe with Chriſt's allowance they are admitted into communion with his church, and by him alſo furniſhed with gifts and abilities to profit and edify withal. Now obſerve, ſuch a one is admitted, though but a ſervant, yet not by the church, becauſe but ſuch a one. The church receiveth no man upon the account of gifts alone, but upon the account of the appearance of grace; as of goſpel-repentance, of the confeſſion of faith, and of a converſation ſuitable to the ſame: All which a man that is not elect may have the notion of, yea, the power, though not the ſaving power.

Fifthly, Further, this which I have ſaid about the viſible church-communion, and ſo conſequently about the book of life, it muſt needs be a goſpel-truth: yea, a thing for truth in this New Jeruſalem: becauſe, beſides what hath been ſaid, there will be found in this city, even at the coming of the Lord Jeſus (which coming of his, will not be for ſome time after the building and ſetting of it up) I ſay, there will be then found among them fooliſh virgins, and ſuch who have not the ſaving grace of God in their ſouls: But yet, 1. Theſe very ſouls ſhall be counted by the church, yea, by Chriſt himſelf, for virgins; that is, ſuch as had not defiled their profeſſion. 2. And will be ſuch virgins as have, and hold every one her lamp, even as the wiſe themſelves. 3. Such virgins as were, every one of them gone forth from the pollutions of this evil world. 4. And ſo ſuch as continued viſible ſaints, even till the bridegroom came; for then 'tis ſaid in Mat. 25. 1, to 10. they cried, Our lamps are going out. Theſe, I ſay, be thoſe gifted people that will have place in the church, and ſo place in the book of life here mentioned, which yet will (though they continue hid from the church) be diſcovered in the day of the Lord to be ſuch, as had only a gift, but not grace, and ſhall for their ſecret ſins be cut off and caſt away, notwithſtanding they were viſible ſaints all their days.

To conclude then; If the ſcripture ſaith, that none that defileth, or that worketh abomination, or maketh a lie, ſhall enter into this holy city, which yet is but the church on earth; with what face can defilers think and ſay, they ſhall poſſeſs a part among the church which is in heaven. Again, If many that have received gifts from God, and that may be ſerviceable in his houſe, ſhall yet be put out of doors at the coming of the Lord, What will they do that have been, and yet continue both giftleſs and graceleſs, as viſibly as the light that ſhineth? and that inſtead of being the plough-men and vine-dreſſers of the church, prove thieves, robbers, perſecutors, and the like! Yea, if many that are within the bounds of that book of life that hath the records and rules of a rightly conſtituted viſible church, may yet periſh, what will become of them that never were ſo much as written therein? muſt they not periſh rather? And whoſoever were not found written in the book of life; was caſt into the lake of fire.

Chap. 22. ver. 1. And he ſhewed me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God, and of the Lamb.

Having thus ſhewed us this city, her faſhion, glory, inhabitants and the like: he now comes to ſhew us her proviſion and maintenance, wherewith ſhe is kept in ſafety, life, peace and comfort, &c.

And he ſhewed me a pure river of water of life. This water of life, is nothing elſe but the manifold grace of God in Chriſt, let forth to the inhabitants of this Jeruſalem, wherewith ſhe is watered and repleniſhed, as the earth with rain from heaven, for the good of thoſe that drink thereof. For both the word water, and that of life, they are but metaphorical ſayings, under which is held forth ſome better and more excellent thing. And indeed it is frequent with God in ſcripture to ſpeak of his grace and mercy under the notion of waters, of a fountain, a ſea, and the like.

Now it is called Water.

Firſt, Becauſe no ſoul can be cleanſed, or effectually waſhed from its guilt and filth, but by the grace of God. I waſhed thee with water, yea, I thoroughly waſhed away thy blood from thee, and thou becameſt mine.

Secondly, It is called Water, becauſe it alſo quencheth the ſpiritual thirſt of them that by faith do drink thereof: I will give, ſaith Chriſt, to him that is a-thirſt, of the fountain of the water of life freely. And again, He that drinketh of the water that I ſhall give him, ſhall never thirſt.

Further, As it is called water, ſo it is called the water of life, and that upon a diverſe account.

Firſt, Becauſe it is that which recovereth the ſoul that drinketh thereof, from the death of ſin, and the curſe of God, to a principle of life and heavenly bleſſing. And it ſhall come to paſs that every one that liveth, that moveth whitherſoever the waters ſhall come, ſhall live.

Secondly, It is called the water of life; becauſe, that from it come all thoſe heavenly and ſpiritual quicknings and revivings, that (like aqua vitæ) do fetch again, and chear up the ſoul that was ſinking and giving up the ghoſt in this world. There is a river, the ſtreams whereof make glad the city of God.

Thirdly, It is called the water of life, becauſe it healeth the ſoul of all its ſpiritual infirmities and diſeaſes, wherewith by reaſon of the remainders of ſin, the creature is moſt ſadly annoyed and infected. And there ſhall be a great multitude of fiſh (of men he means) becauſe the waters ſhall come thither, for they (the fiſh) ſhall be healed, and every thing ſhall live whither the waters come.

Fourthly, and laſtly, It is called the water of life, becauſe that whoſoever doth effectually drink thereof, ſhall die no more, but the water that Chriſt ſhall give him, ſhall be in him a well of water, ſpringing up in him to eternal life; wherefore he calleth it in another place, the living water, becauſe the quality and nature of it is to beget, to increaſe, to maintain, and preſerve life.

And he ſhewed me a pure river of water of life, clear as cryſtal, &c. Mark, It is water, water of life, pure water of life, and clear as cryſtal. Theſe words, pure and clear, and that as cryſtal, they are added upon a double account.

Firſt, To ſhew you that it is grace alone that ſaveth the ſinner.

And ſecondly, to ſhew you, that at this day the doctrine of this grace will be by itſelf alone without the commixture of that dirt and traſh that for a long time, even to this day, hath been thrown into it.

Firſt, It ſheweth us, that it is grace alone that ſaveth the ſinner, pure grace, grace that admits of nothing of ours to be in the leaſt a helper in the matter of our happineſs; we are juſtified freely by his grace, through the redemption that is in Jeſus Chriſt. As he ſaith by the prophet, I will pour [clean] water upon you, and you ſhall be clean, and from all your idols will [I] cleanſe you. Not for your ſakes do I this, ſaith the Lord. Be ye aſhamed and confounded for all your own evil ways, O houſe of Iſrael. It is clean water indeed, it is clear in the nature of it, clear in the gift of it, and clear in the working of it: It waſheth freely, throughly and perfectly: From all your idols will I cleanſe you.

Secondly, This word pure, and clear as cryſtal: It alſo ſheweth us, that at the day of New Jeruſalem, the doctrine of grace ſhall be cleanſed from all thoſe dirty and muddy inventions, that ſin, ſatan, and the wiſdom of this world hath thrown into this river, and into its goodly cryſtal ſtreams; I ſay at this day they ſhall not come near it, neither ſhall the rubbiſh they have already caſt into it any more be there for ever. I will deſtroy all the beaſts thereof (the beaſtly men he means) from beſide the great waters, neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them. Then will I make the waters deep, and cauſe the rivers to run like oyl, ſaith the Lord God,

And he [ſhewed] me a pure river of water of life, clear as cryſtal, &c. In that he ſaith he ſaw this river, he giveth us in a myſtery alſo to underſtand how openly and plainly this river ſhall in all its cryſtal ſtreams and currents be apprehended and ſeen by the children of this city; for in this viſion he doth as it were repreſent in his perſon, the children of New-Jeruſalem; as God ſaid to Ezekiel in another caſe, Thou ſhalt be a ſign, and they ſhall do as thou haſt done. So here, I ſaw, ſaith John, a pure river of water of life. I am in this a ſign to the houſe of the Iſrael of God, and to the inhabitants of this city; they ſhall do as I have done, and ſhall alſo ſee as I have ſeen. As ſaith the church and people of this city, As we have heard, ſo have we ſeen, in the city of the Lord of Hoſts. And hence it is called an open fountain, becauſe it ſhall be no more ſhut up or kept cloſe for ever.

And he ſhewed me a pure river of water of life, clear as cryſtal [proceeding] out of the throne of God. This word, proceeding, hath alſo in it two things.

Firſt, An implicit declaration whither it goes. And,

Secondly, A diſcovery of its gradual extenſion to thoſe to whom it goes.

Firſt, Touching to whom, or whither it goes; it is let out both to the Jews and Gentiles indifferently; and ſo it never yet was ſince the foundations of the Jewiſh church; for in the time of the Old Teſtament it did run to the Jews in ſpecial, and in the times of the New-Teſtament hitherto, unto us the Gentiles in ſpecial. O but now it ſhall in this manner be extended to ſinners no longer; not now to the Jews without the Gentiles; nor again, to them without the Jews, but equally and alike to both and on them both it ſhall work alike effectually: It ſhall be at that day, ſaith the prophet, that living waters ſhall go out from Jeruſalem; half of them towards the former ſea, and half of them towards the hinder ſea. By living waters here, you are to underſtand the ſame with this in the text; by the former ſea, the people of the Jews, for they were God's former people; and by hinder ſea, the people of the Gentiles, for they are the younger ſon: And becauſe the whole world conſiſteth of theſe two people, Therefore Ezekiel in his viſion puts them both together, calling them the fiſh of one great ſea, to which this water of life ſhall run, and upon whoſe fiſh it ſhall have a like operation, even to heal them, and make them live, without reſpect either to this or that party.

It ſhall come to paſs that the fiſhers (that is, the goſpel-miniſters) ſhall ſtand upon the rivers from Engedi, even to Eneglaim, they ſhall be a place to ſpread nets, their fiſh ſhall be according to their kinds, as the fiſh of the great ſea, exceeding many; as another prophet ſaith, The abundance of the ſea ſhall be converted to thee.

Thus much touching whither this water goes.

And now to come to the manner of the extenſion of it in the way of its proceeding. A thing that proceeds, it doth what it doth gradually, that is, by degrees. Firſt, it comes or goes ſo far, and then further, and afterwards further than that, till at laſt it aſcends to the height and uppermoſt degree that is allotted for its perfection: All which the Holy Ghoſt would have us gather out of this word, it proceedeth, or that John ſaw this holy water proceeding: The which, the prophet Ezekiel in a myſtery unfoldeth to us, ſaying, the firſt time he paſſed over this water, it was up but to his ankles; the ſecond time he paſſed through, it proceeded to his knees; the third time to his loyns; and laſt of all became a river to ſwim in.

Firſt, It is but up to the ankles, that is, but ſhallow, and ſignifies that, firſt, the ſoul is but a little child in God's things, ſuch as the Apoſtle calls babes, children, little children.

Secondly, Then from the ankles it proceeds to the knees, that is, ſomewhat higher than the ankles, and ſignifyeth that the chriſtian groweth from a child to a young and ſtrong man, one that is now gotten deeper into the things of God, and that is able to tug with, and overcome the wicked ones.

Thirdly, After this, it proceeds higher, even up to the loins; this ſignifies, that as grace makes men children of God, and his young men, ſo alſo it maketh them fathers, and ancients in his church; it makes them grave, knowing, ſolid guides, and unfolders of the myſteries of the kingdom; theſe are ſuch as are inſtructed into the kingdom of God, and that can bring out of their treaſury things new and old.

Fourthly, It yet proceeds higher, even to be above the head, a river to ſwim in, and that ſuch a river as can by no means be paſſed over. This ſignifieth our launching into eternity; our being beyond all heights, depths, lengths and breadths in the open viſion and enjoyments of grace. For there the glorious Lord ſhall be unto us a place of broad rivers and ſtreams, wherein ſhall go no galley with oars, neither ſhall gallant ſhips paſs thereby. Thus we begin children, and wade up to the ankles in the things of God, and being once in, it riſeth and proceeds to come up to our knees, then to our loins, and laſt of all to be a river to ſwim in, a river ſo wide, ſo deep, and every way ſo large, that it can in no wiſe be paſſed over.

And he ſhewed me a pure river of water of life clear as cryſtal, proceeding out of the throne of God, and of the Lamb. Having thus ſpoken to the water what it is, as alſo to whom it extends itſelf, and how it proceeds: He now comes to ſhew us from whence and from whom it doth come. It proceeds ſaith he, from the throne of God, and of the Lamb. Out of the throne of God; This throne of God, it is in another place called the mercy-ſeat, and throne of grace, from which, as always, ſo now in a ſpecial manner he will iſſue forth of himſelf in the glory of the goſpel of the grace of the Lord and Saviour Jeſus Chriſt to the inhabitants of this city. When he ſaith therefore, that it doth proceed out of the throne of God, it is as if he had ſaid, I ſaw, that from the yerning bowels of the great God did flow continually the living ſtreams of the everlaſting fountains of grace, and that not only to, but in the midſt of this city, wherewith her inhabitants are continually watered, and their paſtures kept always green and flouriſhing. Ho, every one that thirſteth, Come ye to the waters.

Proceeding out of the throne of God, and of the Lamb. In that this water of life is ſaid to proceed not only out of the throne of God, but alſo of the Lamb: It ſignifieth and holdeth forth unto us two ſpecial things.

Firſt, That the throne of God is alſo made the throne of the Lord Jeſus Chriſt, upon which he (as a reward of his ſufferings and victory over ſin, ſatan, and all evils) is ſet down, and upon which he ſits and rules as Lord and Chief of all worlds. He is ſet down on the right hand of power, on the right hand of the Majeſty on high; as he ſaith, To him that overcometh will I grant to ſit down with me on my throne, even as I overcame, and am ſet down with my Father upon his throne. This being thus, it ſignifieth that this city ſhall have her enjoyments of life, peace, and joy in the Holy Ghoſt, by virtue of the kingſhip of the Lord Jeſus Chriſt, as well as by the virtue of his prieſtly and prophetical office. The church doth in our days know a little what joy, peace and life is to be enjoy'd from Chriſt, even through that dark and glimmering ſight that ſhe hath of the offices of Chriſt in a miſt; but ſhe feels not yet what joy ſhe ſhall have, and what peace ſhe ſhall enjoy when her Lord in all his offices is manifeſt before her, and when he in the glory of them doth reign in the midſt of this Jeruſalem. There are none of the offices of the Lord Jeſus yet upon the throne in his church on earth, though they be all upon the throne in heaven: O! but the day is coming that they ſhall be all upon the throne in the church on earth, when they ſhall each of them in its full length, breadth, heighth and depth, bear ſway among his people, and before all men: Then ſhall the moon be confounded, and the ſun aſhamed, when the Lord of hoſts ſhall reign in Mount Zion, and in Jeruſalem, and before his ancients gloriouſly.

O that thou wouldeſt rend the heavens, that thou wouldeſt come down, and that the mountains might flow down at thy preſence! O that the day were come that the ſmoak ſhould go forth of the temple of God, that men might enter into it, and there meet with God upon the throne, and with Jeſus in him upon the throne in all his offices. It will be thus thou Zion, ſhortly, and great ſhall be the peace of thy children.

The ſecond thing obſervable, is, That as all grace comes from out of the throne of God, ſo it alſo proceeds, or comes out of the throne of the Lamb: that is, No grace comes to any, but through the victory and conqueſt of the Lord Chriſt: We are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus: And again, We have redemption through his blood, even the forgiveneſs of our ſins, according to the riches of his grace. By which we may gather, that when theſe things come to be in their own purity among us: that is, when grace runs clear without the dirt and mud of the traditions of men commixed therewith, then will all that hold up falſe and erroneous opinions, be waſhed away: For this river will not only waſh away the ſins and filthineſs of thoſe that are truly gracious, but it will alſo deſtroy the heretick and erroneous perſon; it will be to them at that day as the red ſea was to the Egyptians of old; which ſea, though it was a wall on this hand, and on that, to the children of Iſrael, yet it deſtroy'd the Egyptians that aſſay'd to go through it, as Iſrael did. The reaſon alſo why we are at this day in ſuch confuſion in matters of religion, it is for want of the clear and pure ſtreams of this river of water of life; all which will be mended when there is but one river to water this city, and that too the pure river of the water of life, in all its ſtreams as clear as cryſtal; then ſhall all drink in all things into one Spirit, and be watered with the ſame dews of heaven.

Thus much of the water of life that belongeth to this Jeruſalem.

Verſe 2. And in the midſt of the ſtreet of it, and on either ſide of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. This tree of life is the Lord Jeſus Chriſt; and that he is here called a tree, rather than by other of his names, it is to ſhew us how fruitful and exceeding advantageous he in all his benefits will be to the inhabitants of this city: This is that tree under whoſe branches the fowls of heaven ſhall now moſt ſafely lodge, and find relief from the hot and fainting beams of the perſecuting ſun of this world, as the word doth there inform us.

Now before I come to ſpeak to this tree, touching the manner of its fruit, and its often bearing, with the efficaciouſneſs of its leaves, which here he ſaith do heal the nations; I will take notice of one or two general things that lie before me, from the ſtanding of the tree in the midſt of the ſtreet of this city.

Firſt then, In that he ſaith this city hath a tree of life in it; he alludes to the garden of Eden, the pleaſant paradiſe that God began the world withal; whereby he ſignifieth, that as the world began with a paradiſe, ſo alſo it ſhall end with a paradiſe, when ſin and ſatan have done their worſt: This New Jeruſalem ſhall be the wind up of the world, and in it ſhall ſtand the tree of life, as well as there ſtood one in the goodly garden, which was the beginning thereof. In which paradiſe there ſhall be no tree of knowledge, or the law of works to bear ſway, and to cauſe that the ſons of God ſhall be thruſt out thence for their eating of its forbidden fruits; no, the tree of life alone ſhall here bear ſway and rule, whoſe fruit is only healthful, and the leaves thereof for medicine.

Now this tree of life being in the midſt of this city, it ſignifieth that the inhabitants of it ſhall be ſweetly ſhadowed, refreſhed and defended with its coolneſs, and alſo ſweetly nouriſhed, and comforted with its dainties: And hence it is that the ſcriptures do hold him forth in his benefits to his church under theſe very notions: As the apple-tree is among the trees of the wood, ſo is my beloved among the ſons. I ſate down under his ſhadow with great delight, and his fruit was ſweet to my taſte. Indeed the ſhadow of this tree of life, as always it is refreſhing to the tempted and weary, ſo now it will be far more: They that dwell under his ſhadow ſhall return; they ſhall revive as the corn, and grow as the vine, and the ſcent thereof ſhall be as the wine of Lebanon. Mark, 1. His ſhadow will make us return, that is, to our firſt love; to the days of our youth, to our young, freſh, tender, and flouriſhing faith, love and ſelf-denial, that we received in the days of our eſpouſals. 2. As it will make us return to theſe, ſo it will make us revive in theſe; they ſhall return and revive; they ſhall revive as the corn; as the corn doth when in the heat of ſummer after long ſcorching, it is covered with cool clouds, and watered with the bottles of heaven. 3. As it ſhall make them return and revive, ſo it ſhall make them grow; they ſhall grow as the vine, that is, ſpeedily, fruitfully, and ſpreadingly. 4. This is not all, but the ſmell of ſaints in thoſe days ſhall be excellent, They ſhall revive as the corn, they ſhall grow as the vine, and ſhall ſend forth their ſcent as the wine of Lebanon. This tree is a perfuming tree, and makes them alſo that abide under the ſhadow thereof, to ſmell as ſweet-ſmelling myrrh; it makes them ſmell as the wine of thy grace, O Lord, and as the fragrant ointments of heaven. When the ſpouſe did but touch where her Lord had touched afore her, it made her hands drop with myrrh, and her fingers with ſweet-ſwelling myrrh. O they will be green, ſavoury, reviving, flouriſhing, growing chriſtians, that ſhall walk the ſtreet of New Jeruſalem! I am, ſaith he, a green fir-tree, from me is thy fruit found.

But again, As he ſhall be thus profitable to his people for ſhadow and reviving, ſo he will be in the midſt of the ſtreet of it for food, for refreſhing and repleniſhing that way. I ſat down under his ſhadow with great delight, ſaid ſhe, and his fruit was ſweet to my taſte. Ezekiel tells us, that this tree is all trees; And on the bank of the river, on this ſide, and on that, were [all trees] for meat. Indeed Chriſt is all trees; yea, there is more to be found in him for the food of the ſoul, than there can be on all trees for the food of the body. He is a fir-tree for tallneſs, greenneſs and ſtrength; he is an olive for fatneſs, a vine for ſweetneſs and goodneſs, for therewith is refreſhed the heart both of God and man. What ſhall I ſay, He is the almond-tree, the fig-tree, the apple-tree, all trees; The tree of life alſo in the midſt of the paradiſe of God.

To conclude, Seeing Chriſt is ſaid to be in the midſt of the ſtreet of this city, it ſheweth unto us with what, at all occaſions, the actions of the ſaints of this city, ſhall be ſeaſoned. The ſtreet, you know I told you, is the way of holineſs in this city, the place of ſpiritual recreation and ſolace. Now in the very midſt of this ſtreet there ſtands this tree, which being thus, it ſheweth us how wonderfully Chriſt, as a tree of life, will be in all the words and deeds of the inhabitants of this Jeruſalem; they will walk in Chriſt, they will talk in Chriſt, they will do all they do in Chriſt, or rather Chriſt will be found in all their ways, Even as the tree of life is found in the midſt of the ſtreet of this city: they ſhall walk up and down in my name, ſaith the Lord.

Again, In that this tree is ſaid to ſtand in the midſt of the ſtreet, it ſheweth unto us how common and free his benefits will now be alſo. The plumbs, and figs, and grapes, and apples of this tree, will be open to every paſſenger: not a boy nor a girl, that now ſhall play in thy ſtreet, O Jeruſalem, but ſhall eat of the fruits of the tree that ſtands in the midſt of thee, as of common things.

And in the midſt of the ſtreet of it, and [on either ſide] of the river was there the tree of life. As this tree doth ſtand in the midſt of the ſtreet of this city, ſo it alſo ſtandeth on each ſide of the river of the water of life, of which you have heard before. Now when he ſaith, the tree is on either ſide of the river; whence by the way note yet again, That both the water of life, and alſo the tree of life, they are both to be enjoyed by the inhabitants of this city in the way of holineſs; the tree is in the midſt of the ſtreet, and the river runs thro' or between the very tables of the heart of this tree of life; on either ſide of the river was there the tree of life.

Again, In that it is ſaid that this tree of life is on either ſide of the river; it argueth that they who come at any time at this river for water to quench their thirſt, and to make them live, they muſt come to it by the tree of life, which is Chriſt. In more eaſy terms, read it thus; there is none can partake of the grace of God but by the man Chriſt Jeſus, which is this tree of life; for this tree, this Chriſt, doth ſtand on either ſide of the river, to ſignify that all grace to us comes through his bloody wounds, death and victory. I am the way, ſaith Chriſt, the truth and the life, no man cometh to the Father but by me.

And on either ſide of the river was there the tree of life. Mark, But one tree, and yet ſuch a tree whoſe body reached as far as the river reached: indeed Ezekiel ſaith this tree is all trees for meat, yet not to ſhew that there are more trees of life than one, but to ſhew that all that can be thought of that is good for ſoul-nouriſhment, is to be found in this one, that is, in Chriſt Jeſus: and it is further evident, that though he ſaith all trees, as if he meant many, yet he ſpake but metaphorically, to ſhew thereby the fulneſs of Chriſt; becauſe John doth underſtand him ſo, calling it the tree, to wit, The tree of life. But mark again, ſo far as the river goes, ſo far the tree goes, ſo that where you cannot find the tree of life, be ſure there is none of the water of life. No Chriſt, no grace: He that hath the Son hath life, but he that hath not the Son ſhall not ſee life, but the wrath of God abides upon him: For on either ſide of the river was [there] the tree of life.

Which have twelve manner of [Fruits.] This word Fruits, it may be taken two ways, either as it relates to God, or as it relates to man (for, as I ſaid before, the fruit of this tree refreſhes the heart both of God and man.)

Now if it be taken with reference to God, then it ſignifieth the compleat ſatisfaction that by the worthineſs of the fruits of the paſſion of Chriſt is given to God for the ſalvation of the church, this city of God. He ſuffered to finiſh tranſgreſſion, to make an end of ſin, and to bring in everlaſting righteouſneſs; by this, I ſay, is the heart of God refreſhed, and in this doth it reſt.

2. If fruit here be taken with reference to men, then it ſignifieth the happineſs and glory that thoſe for whom he died and roſe again, ſhould receive by this means. His fruit I have ſhewed you is ſweet to the taſte of his church, which fruit is the effect of his undertaking for ſinners and the comfortable ſavour of it in the ſoul.

Which bare [twelve] manner of fruits. In that he ſaith, the fruits are twelve, he herein alludeth to the twelve tribes of the Iſrael of God; for which twelve tribes here will be found a ſuitable meaſure of food, healing food: I will multiply the fruit of the tree, ſaith God, and alſo the encreaſe of the field, that you may receive no more reproach of famine among the heathen.

Again, Theſe that John calleth twelve manner of fruits, the prophet Ezekiel calleth, all manner of fruit for meat: For indeed, as I ſhewed before, there is that to be found in Chriſt, both for fulneſs and variety, that is not to be found in heaven and earth beſide. Here is fruit for body, fruit for ſoul, fruit for babes, fruit for ſtrong men, fruit for fathers, yea, for glorified ſaints and angels: Fruits, variety of fruits, even twelve manner of fruits.

2. By twelve manner of fruits, he doth alſo allude to the apoſtles, who are called twelve, and are thoſe who have made proviſion for the houſe of God, according to the twelve-fold manner of the diſpenſation of God unto them, and of the twelve-fold manner of operation of that holy Spirit, which wrought in every one of them ſeverally as he pleaſed: which twelve were before figured unto us by the twelve officers of king Solomon (the type of Chriſt) which twelve were to make proviſion for the houſe of the king, according to the ſeaſon of the year, and each man his month in the year. Which very thing the Holy Ghoſt alſo doth here caſt his eye upon, and that makes him bring in the words of every month, ſaying, it yields its fruit every month: For indeed, whatſoever you read of concerning this city, in this deſcription of John, you find ſomething or other in the writings of the prophets that giveth ground for ſuch expreſſions. Wherefore ſeeing the officers of Solomon were twelve, and the apoſtles of Chriſt twelve alſo; and ſeeing the officers of Solomon made proviſion for his houſe, each man his month in a year, and the fruits of this tree of life are called twelve manner of fruits, I do take the twelve manner of fruits here to be ſignified by the proviſion of Solomon's officers according to the twelve ſeaſons of the year, and they a type of the twelve-fold doctrine of the twelve apoſtles of the Lord Chriſt, for it is their doctrine that is the bread of the church, yea, the milk for the babe, and the ſtrong meat for men.

And yielded her fruit every month. As this confirmeth what I have ſaid before; ſo it further ſheweth us theſe three things.

Firſt, That the effectual fruits of Chriſt for the ſaving of the world, they are to be had eſpecially at certain ſeaſons: It yielded her fruit every month.

Secondly, It ſheweth alſo that at the building of this Jeruſalem, theſe ſeaſons will be very thick and quick; ſhe yielded her fruit every month.

Thirdly, It ſheweth us alſo, the abundance of proviſion that this holy city ſhall then enjoy from the tree of life, even all manner of fruit every month.

1. For the firſt, That the goſpel hath and will be eſpecially effectual at certain ſeaſons for the ſaving of the ſons of men: it is ſhewed us by the deſcending of the angels into the pool of Betheſda to trouble the water, which as it was at certain ſeaſons, ſo he that in thoſe ſeaſons firſt ſtepped in, he only was made whole of whatſoever diſeaſe he had. It is ſhewed us alſo in that parable of the Lord's hiring men to work in his vineyard; which time of hiring, though it laſteth in general from the firſt hour to the eleventh, yet ſo, as that there were vacant ſeaſons between hiring-times and hiring-times, quite through the whole day; he went out

at the firſt, third, ſixth, ninth and eleventh hour, and not at every hour to hire labourers. For as God hath appointed out before-hand the number of his elect, ſo alſo he hath determined in his good pleaſure the day of their bringing in, and will then have them as certainly as the wild aſs is found in her month. Of which times and ſeaſons, becauſe men are ignorant, therefore they ſhould with all faithfulneſs wait upon God in all the ſeaſons of his grace for their ſouls, even as he did for his body; who becauſe he would be there at all ſeaſons, brought thither his bed and couch to reſt there.

Secondly, As by the fruit of this tree, being yielded at certain ſeaſons, we may gather that there are certain ſeaſons, in which the word in an eſpecial manner ſhall be bleſſed and made ſucceſsful to the ſalvation of many ſouls. So again, in that he ſaith, This fruit is yielded every month, it ſignifieth that in the days of the building of the city, the New Jeruſalem, theſe ſeaſons will be very thick and quick. Lift up thine eyes, ſaith God to this city, all theſe gather themſelves together, to come unto thee; thy ſons ſhall come from far, and thy daughters from the ends of the earth. All the flocks of Kedar ſhall be gathered together unto thee (ſo that thou wonderingly ſhalt ſay) Who are theſe that fly as a cloud, and as a dove to the windows. For I will make thy mountain a way, and my highways ſhall be exalted. Behold theſe ſhall come from afar, and lo theſe from the north, and the weſt, and thoſe from the land of Sinim.

Thirdly, In that ſhe is ſaid to yield not only fruit, but all manner of fruit; and that not only one manner of fruit now, and another then, but all manner of fruit, and that every month: it argueth alſo that at this day Jeruſalem ſhall have abundance of heavenly and ſpiritual proviſion, and of variety of dainties for her ſolace and refreſhment; always new, I ſay, and immediately from the tree. The fruits of the vine ſhall at that day be upon the mountains of Samaria, and ſhall be eaten as common things, ſaith the prophet. Fear not, O land, be glad and rejoice, for the Lord will do great things. Be not afraid, ye beaſts of the field, for the paſtures of the wilderneſs do ſpring: for the tree beareth her fruit; the fig-tree and the vine do yield their ſtrength. Be glad ye children of Zion, and rejoice in the Lord your God: for he hath given you the former and the latter rain moderately, and he will cauſe it to come down to you, the rain, the former and the latter rain in the firſt month; and the floors ſhall be full of wheat, and the fats ſhall overflow with wine and oil. And I will reſtore unto you that which the canker-worm, the caterpillar, and the palmer-worm hath eaten, and you ſhall eat in plenty, and be ſatisfied, and ſhall praiſe the name of the Lord. And then ſhall every one, not only ſit under his own vine, and under his own fig-tree, but from thence they ſhall call each to other, to give to each other their dainties, and none ſhall make them afraid.

And the leaves of the tree were for the healing of the nations. By leaves here, we may underſtand the bleſſed and precious promiſes, conſolations and encouragements, that by virtue of Chriſt's undertaking for us, we have every where growing upon the new covenant; which promiſes and encouragements, they are and will be moſtly freely handed to the wounded conſcience that will be toſſed upon the reſtleſs waves of doubt and unbelief, as was the olive-leaf by the dove brought home to Noah, when he was toſſed upon the waves of that outragious flood that then did drown the world.

But again, by this word, the leaves, you may conceive, that ſtill he hath his eye to the paradiſe, in which at firſt God placed Adam and his companion, for it was to leaves they fled for covering, after they had tranſgreſſed againſt their Maker. Now then, in his ſaying, The leaves are for healing, it is as if he had ſaid, the paradiſe that will be towards the latter end of the world, will far outſtrip the paradiſe that firſt was planted in the beginning thereof; for as the tree of life, which is the Chriſt and Saviour, ſhall ſtand where did the tree of the knowledge of good and evil, which is the old covenant and law of works: So the leaves of this tree ſhall be for healing, and for covering the nakedneſs of poor tranſgreſſors; though the leaves that Adam found in the firſt paradiſe, do what he could, did leave him naked.

Chriſt's leaves are better than Adam's aprons. Ezekiel ſaith, that theſe leaves are for medicine, that is, they are for healing, ſaith John; the which may moſt fitly be applied to the bleſſed promiſe of grace: For as a leaf for medicine, when applied to a ſore in the body, doth ſupple, mollify and heal the wound; ſo the word of promiſe, when rightly applied to the ſoul, it doth ſupple, mollify and heal the wounded conſcience: He ſent his word and healing them, and delivered them from their diſtractions. O that men would praiſe the Lord for his goodneſs, and for his wondrous works to the children of men!

And the leaves, &c. There is yet another myſtery lieth in theſe words.

He doth not ſay, And the fruits thereof are for the healing of the nations: but the leaves, by which he would have us to underſtand, that all the benefits and privileges that we do here receive from Chriſt, they are as inferior to the glory we ſhall have from him when we come to heaven, as inferior, I ſay, as the leaves are to the fruit.

Again, The comfort and ſweetneſs that at any time we receive from the Lord, it is not before, but after a promiſe is ſuitably applied, even as the fruit of the tree with which the body is comforted, is not before, but after the leaves have put forth themſelves. Wherefore Chriſt might well ſay to Nathaniel (and that after he had received ſome refreſhments from a leaf) Thou ſhalt ſee greater things than theſe; and Paul, That yet a far more exceeding and eternal weight of glory is laid up for all believers: for indeed, indeed, the glory that God hath prepared for us againſt the day of God, it doth, and will more outſtrip the moſt high enjoyment of the higheſt ſaint in New Jeruſalem (notwithſtanding their enjoyment will be ſo eminent) than doth the ſweeteſt fruit outſtrip the leaf that hangeth on that tree. And the leaves of the tree were for the healing of the nations.

If the leaves be ſo good, O Lord, let us enjoy the fruit; and not a little, or earneſt, but the whole harveſt thereof in thy kingdom.

Thus much touching this water and tree of life.

Ver. 3. And there ſhall be no more curſe, but the throne of God ſhall be in it, and his ſervants ſhall ſerve him. This is the concluſion of the whoſe diſcourſe, and it ſheweth unto us the bleſſed effect of the bleſſed recovering of this city to her firſt and primitive ſtate. Theſe words therefore, they are only applicable to this ſtate of the church.

For there hath no ſtate of the church been yet in the world, but that ſtate hath been liable to a curſe; but this ſtate, to wit, the ſtate ſhe will be in at her building again, will be a ſtate without parallel, a ſtate properly her own. And there ſhall be no more curſe.

By curſe in this place we are chiefly to underſtand, not the taking away of the curſe, the eternal curſe which ſeparates between God and the ſoul for ever, for ſo the curſe in this ſenſe hath always been taken away, by vertue of the terms, the general terms of the new covenant, and that in common for every ſaint in all ages: But by curſe here, we are to underſtand that, or thoſe curſes that do, and have frequently befallen the church for her ſin and apoſtacy; as namely, the giving up his people to their own darkneſs and ignorance; his ſuffering them to ſwerve from his true worſhip and ordinances; his giving them up into the hand of thoſe that hate them, to become among them a hiſſing, a taunt, a reproof, and a bye word, as it is at this day: his taking away from them the means, to wit, the outward word of the goſpel, and ſuffering them to be even at the point to famiſh for the want thereof. Theſe and other things are the curſes that he here ſaith ſhall be no more among his people; for indeed they ſhall not, becauſe the goſpel-pattern ſhall never be removed more, nor their light to ſee, nor their love to practiſe, never be diminiſhed more; Their defence, alſo, ſhall be the munition of rocks; bread ſhall be given them, and their waters ſhall be ſure: As here, you find the tree and river of the water of life, are fixed now in the midſt of this city. Wherefore now the church (as I have all along ſhewed you) ſhall have her ſun at the height, her light as the light of ſeven days, and ſhall go no more down for ever: Alſo ſhe ſhall never be pulled down: She ſhall be a tabernacle that ſhall never be pulled down, neither ſhall one of the cords thereof be looſed, or one of her ſtakes again removed. There ſhall be no more curſe.

But the throne of God ſhall be in it. Indeed, here lieth the reaſon of all bleſſedneſs to any people, even the preſence of God. Now the preſence of God is with his people, either at times and ſeaſons, or all together: He will not be to this city a God of times and ſeaſons, even like a wayfaring man that tarries but for a night, as he uſed to be to his people of old, but here he will abide, reſt and dwell, I will dwell in the midſt of Jeruſalem, and my houſe ſhall be built in it, ſaith the Lord: And again, I will dwell in the midſt of Jeruſalem for ever: wherefore John conſidering this, he ſaith, there ſhall be here no more any curſe, but the throne of God. God will now, when he returneth to Jeruſalem, bring his ſeat with him, to ſignify his ſitting down in the midſt of his people, to be their company-keeper for ever.

But the throne of God ſhall be in it. By this word Throne, we are to underſtand, yet further, theſe particular things.

Firſt, How bleſſed a ſtate this city will be in at all times, for the anſwer of prayer; the throne of God will be in the midſt of them: the throne of grace, the mercy-ſeat, they will be open now to all the inhabitants of this city: yea, the fame thereof ſhall ſo ſpread that it ſhall be rumoured among all nations, that in Jeruſalem God will be found ſpeedily; that in Jeruſalem the God of heaven and eternal mercy is found at all times by them that ſeek his face. My houſe, ſaid he, ſhall be called a houſe of prayer for all nations. Yea, many people, and ſtrong nations ſhall at that day come to ſeek the Lord at Jeruſalem, and to pray before the Lord. And at that day, the very faſts of the houſe of God, ſhall be to the houſe of Judah, joy and gladneſs, and chearful feaſts; therefore, love, truth and peace.

Secondly, The throne of God being now eſtabliſhed in this city, what a government, what rule, what a life of holineſs and godlineſs, what dread and majeſty will now be in the hearts of all the ſons of this city! How to an hairs breadth will he command and guide them with his eye at all times, when they ſhould either turn to the right hand or to the left: What wiſdom (I ſay) what holineſs, what grace and life will be found in all their words and actions? The throne of God is among them, from which there will come continual influence, light and ſplendor into all their hearts. Hear the word of the Lord, O ye nations, and declare it in the iſles afar off. He that ſcattered Jacob will gather him, and keep him as a ſhepherd doth his ſheep: For the Lord hath redeemed Jacob, and ranſomed him from the hand of him that is ſtronger than he. Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſs of the Lord, for wheat, and for wine, and for oyl, and for the young of the flock, and of the herd; and their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more at all.

Thirdly, The throne of God being in this city, there is alſo thereby diſcovered what ſway and commanding an authority this city will have at this day, (as I have already ſhewed you) over all the earth: The Lord ſhall roar out of Zion, and ſhall utter his voice from Jeruſalem, and the heavens and the earth ſhall ſhake; but the Lord ſhall be the hope of his people, and the ſtrength of the children of Iſrael. This was figured forth by the throne of Solomon, in the days when that city was in its proſperity; which throne, to ſhew the majeſty and commanding awe, that then that city had over all both far and near; it had for the bearers of the ſteps twelve lions, ſix on this ſide, and ſix on that ſide of the throne. This city ſhall then be the head and chief, but the tail and reproach no more: Glorious things are ſpoken of thee, O city of God.

And his ſervants ſhall ſerve him. That is, him only: Indeed his ſervants ſerve him always, but yet withall they do too too often ſerve with the wills and luſts of men even in their ſervice and worſhiping God; that is, they ſerve him in much affliction, temptation, fear and perſecution; but then they ſhall ſerve him without any of theſe: Yea, they ſhall take them captives; whoſe captives they were, and they ſhall rule over their oppreſſors. And it ſhall come to paſs in that day (O city) that the Lord ſhall give thee [Reſt] from thy ſorrow, and from the hard bondage wherein thou waſt made to ſerve, and thou ſhalt ſerve the Lord thy God without fear, in holineſs and righteouſneſs before him all the days of thy life.

And they ſhall ſee his face. This alſo argueth a very great diſpenſation of grace and mercy to this Jeruſalem. When God did deliver up his people into the hand of the king of Babylon, he ſaid, it ſhould be done in fury and in anger, and that for their wickedneſs he would hide his face from his city. Wherefore by the ſight of his face here, we are to underſtand that glorious viſible appearance of God that then will be for this city and people in the face of all the world. For by the face of God, we are to underſtand the diſcovery of his ſeverity, providences, and wonderful outgoings among the ſons of men; as alſo the glorious breaking forth of grace, mercy and forgiveneſs thorough Chriſt Jeſus, all which the people of God ſhall then moſt marvellouſly ſee and behold.

First, They ſhall ſee his ſeverity and judgments upon the whore.

Secondly, They ſhall ſee how God by his ſtrange judgments and works of wonders hath brought this about: Who ſhall not fear thee O Lord, and glorify thy name? for thou only art holy? for all nations ſhall come and worſhip before thee, for thy judgments are made manifeſt. They that are delivered from the noiſe of archers in the places of drawing water; there ſhall they rehearſe the righteous acts of the Lord, even the righteous acts towards the inhabitants of his villages in Iſrael.

Thirdly, And as for his mercy, they ſhall ſee that their horn is exalted, and that they are near to him. Praiſe ye the Lord.

And his name ſhall be in their fore-heads. And his name] That is, his fear and image, it ſhall appear in all their doings. Sometimes he ſaith, he will write his fear and law in their hearts and minds. Which fear and law is all one with that which in this place he calleth his name in their foreheads. The forehead of a man is the place above all parts of the body, that is moſt naked and plain to be beheld of all that paſs by; wherefore when he ſaith, their Father's name ſhall be in their foreheads; it is as if he had ſaid, The profeſſion of my people ſhall now be open, and the beauty of it apparent to all beholders; I will make them, ſaith God, a name and a praiſe among all the people of the earth, when I turn back your captivity before your eyes. Every face ſhall then ſhine with oyl, as well as every heart be repleniſhed with milk and wine. This was held forth by the memorial that the Iſraelites were to wear at God's command, between their eyes: which memorial, was the doctrine of unleavened bread, and of the paſchal lamb, the doctrine of faith and holineſs. Wherefore by name here, he means the faith and holineſs of the goſpel, which in thoſe days ſhall walk openly with honour, with reverence and eſteem before all men. At this day the world will, as I have ſaid, be ſo far off from oppoſing and perſecuting, that they ſhall wonder, and tremble, and fear before this people; yea, be taken, affected, and pleaſed with the welfare of this beloved. The mountains and the hills ſhall break forth before her into ſinging, and all the trees of the field ſhall clap their hands: All nations ſhall call them bleſſed; for they ſhall be a delightſome land, ſaith the Lord of Hoſts. The waters of Noah ſhall now be no more, the tumultuous multitudes ſhall now be gone, and there will be no more ſea: Now therefore the doves may be gathering their olive-branches, and alſo find reſt for the ſoals of their feet, while the ark ſhall reſt upon the mountains of Ararat.

The wolf ſhall (now) dwell with the lamb, and the leopard ſhall lie down with the kid; the calf and the young lion, and the fatling together; and a little child ſhall lead them. The lion ſhall eat ſtraw like an ox. And the little child ſhall play at the hole of the aſp, and the weaned child ſhall put his hand into the cockatrice's den. They ſhall not hurt nor deſtroy in all my holy mountains, ſaith the Lord.

Bleſſed is he whoſe lot it will be to ſee this holy city deſcending and lighting upon the place that ſhall be prepared for her ſituation and reſt! Then will be a golden world; wickedneſs ſhall then be aſhamed, eſpecially that which perſecutes the church: Holineſs, goodneſs, and truth ſhall then with great boldneſs, countenance and reverence, walk upon the face of all the earth. From the riſing of the ſun, even to the going down of the ſame, my name ſhall be great among the Gentiles; and in every place incenſe ſhall be offered to my name, and a pure offering: for my name ſhall be great among the heathen, ſaith the Lord of Hoſts. 'Twill be then always ſummer, always ſunſhine, always pleaſant, green, fruitful and beautiful to the ſons of God. And it ſhall come to paſs in that day that the mountains ſhall drop new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with water; and a fountain ſhall come forth of the houſe of the Lord, and ſhall water the valley of Shittim; and Judah ſhall dwell for ever, even from generation to generation. And the name of the city ſhall be from that day, The Lord is there. [O bleſſedneſs!] And he ſaid unto me, Theſe ſayings are faithful and true. And the Lord God of the holy prophets ſent his angel to ſhew unto his ſervants things that muſt ſhortly be done.

I conclude therefore with that earneſt groan of Moſes, the man of God: O ſatiſfy us early with thy mercy, that we may rejoice and be glad all our days: Make us glad according to the days wherein thou haſt afflicted us, and the years wherein we have ſeen evil. Let thy work appear unto thy ſervants, and thy glory to their children: and let the beauty of the Lord our God be upon us, and eſtabliſh thou the work of our hands; yea, the work of our hands, eſtabliſh thou it. Amen.

THE
Reſurrection of the DEAD,
AND
ETERNAL JUDGMENT:
OR,
The Truth of the Reſurrection of the Bodies, both of Good and Bad at the laſt Day: Aſſerted and proved by God's Word. Alſo the Manner and Order of their coming forth of their Graves; as alſo, with what Bodies they do ariſe. Together, with a Diſcourſe of the laſt Judgment, and the final Concluſion of the whole World.

Courteous Reader,

THOUGH this be a ſmall treatiſe, yet it doth preſent thee with things of the greateſt, and moſt weighty concernment, even with a diſcourſe of life and death to eternity: Opening, and clearing, by the ſcriptures of God, that the time is at hand, when there ſhall be a reſurrection of the dead, both of the juſt and unjuſt; even of the bodies of both, from the graves where they are, or ſhall be, at the approach of that day.

Thou haſt alſo in theſe few lines, the order and manner of the riſing of theſe two ſorts of people, wherein is ſhewed thee with what body they ſhall then riſe; as alſo their ſtates and condition at this day, with great clearneſs.

For here thou ſhalt ſee the truth and manner of the terrible judgment, the opening of the books, the examining of witneſſes, with a final concluſion upon good and bad. Which I hope, will be profitable to thy ſoul that ſhall read it. For if thou art godly, then here is that which will through God's bleſſing, encourage thee to go on in the faith of the truth of the goſpel; but if thou art ungodly, then here thou mayſt meet with conviction; yea, and that of what will be, without fail, thy end at the end of the world: whether thou continue in thy ſins or repent. If thou continue in them, blackneſs and darkneſs, and everlaſting deſtruction: but if thou repent and believe the goſpel, then light and life, and joy, and comfort, and glory, and happineſs, and that to eternity.

Wherefore let me here beg theſe things at thy hand.

Firſt, That thou take heed of that ſpirit of mockery, that ſaith, Where is the promiſe of his coming?

Secondly, Take heed that thy heart be not overcharged with ſurfeiting and drunkenneſs, and the cares of this life, and ſo that day come upon thee unawares.

Thirdly, But be diligent in making thy calling and election ſure; that thou in the day, of which thou ſhalt read more in this book, be not found without that glorious righteouſneſs that will then ſtand thee in ſtead, and preſent thee before his glorious preſence, with exceeding joy; to him be glory in the church by Chriſt Jeſus, World without end. Amen.

JOHN BUNYAN.

ACTS XXIV. 14, 15.

But this I confeſs unto thee, that after the way which they call hereſy, ſo worſhip I the God of my fathers, believing all things that are written in the law and the prophets, and have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt.

MY Diſcourſe upon this text, will chiefly concern the reſurrection of the dead; wherefore to that I ſhall immediately apply myſelf, not meddling with what elſe is couched in the words.

You ſee here that Paul being upon his arraignment, accuſed of many things, by ſome that were violent for his blood; and being licenſed to ſpeak for himſelf by the then heathen magiſtrate; he doth in few words tell them, that as touching the crimes wherewith they charged him, he was utterly faultleſs, only this he confeſſed, That after that way which they call hereſy, ſo he worſhipped the God of his fathers; believing all things that are written in the law and the prophets, and that he had the ſame hope towards God, which they themſelves did allow, that there ſhould be a reſurrection of the dead, both of the juſt and unjuſt.

Whence note by the way, That an hypocritical people will perſecute the power of thoſe truths in others which themſelves in words profeſs. I have hopes towards God, and that ſuch a hope which themſelves do allow, and yet I am this day, and that for this very thing perſecuted by them.

But to come to my purpoſe, there ſhall be a reſurrection of the dead, &c. By theſe words the apoſtle ſheweth us what was the ſubſtance of his doctrine, to wit, that there ſhould be a reſurrection of the dead; and by theſe words alſo, what was the great argument with his ſoul, to carry him through theſe temptations, afflictions, reproaches, and neceſſities he met with in this world, even the doctrine of a reſurrection. I have hope towards God, ſaith he, and there is my mind fixed, for there ſhall be a reſurrection of the dead, both of the juſt and unjuſt. The reaſon why I cannot do what theſe Jews would have me, alſo why I cannot live as do the Gentiles, it is, becauſe I have in my ſoul, the faith of the reſurrection. This is the doctrine, I ſay, which makes me fear to offend, and that is as an under-girder to my ſoul, whereby I am kept from deſtruction and confuſion, under all the ſtorms and tempeſts I here go through. In a word, this is it that hath more awe upon my conſcience, than all the laws of men, with all the penalties they inflict. And herein do I exerciſe myſelf to have always a conſcience void of offence, both towards God and towards men.

Now here, ſeeing this doctrine of the reſurrection of the dead, hath that power both to bear up and to awe; both to encourage and to keep within compaſs, the ſpirit and body of the people of God: It will be requiſite, and profitable for us, to enquire into the true meaning and nature of this word, the reſurrection of the dead.

And for the better compaſſing of this matter, I ſhall briefly enquire,

Firſt, What in this place is meant by the dead.

Secondly, What is meant by the reſurrection.

Thirdly, Why the apoſtle doth here ſpeak of the reſurrection of the dead, as of a thing yet to come, there ſhall be a reſurrection of the dead, both of the juſt, and unjuſt.

For the firſt, The dead in ſcripture go under a five-fold conſideration, as,

1. Such as die a natural death, or as when a man ceaſeth to be any more in this world, as David, whom Peter tells us, is both dead and buried, and his ſepulchre remaineth with us to this day.

2. There is a people that are reckoned dead in treſpaſſes and ſins, as thoſe are who never yet were tranſlated from darkneſs to light, and from the power of ſatan to God. Such I ſay who yet never felt the power of the word and Spirit of God, to raiſe them from that ſtate, to walk with him in the regeneration; making a life out of Chriſt, and his preſent benefits.

3. There is a death ſeizeth men often after ſome meaſure of light received from God, and ſome profeſſion of the goſpel of Chriſt. Theſe, for the certainty of their damnation, are ſaid to be dead, dead; twice dead, and plucked up by the roots.

4. There is in ſcripture mention made of a death to ſin, and the luſts of the fleſh; this death is the beginning of true life and happineſs, and is a certain forerunner of a ſhare in Chriſt, and with him in another world.

5. Laſtly, There is alſo in the word, a relation of eternal death. This is the death that thoſe are in, and ſwallowed up of, that go out of this world Godleſs, Chriſtleſs, and graceleſs; dying in ſin, and ſo under the curſe of the dreadful God, who, I ſay, becauſe they have miſſed of the Lord Jeſus Chriſt, the Saviour in this day of grace; are fallen into the gulf and jaws of eternal death and miſery, in the fire that never ſhall be quenched.

Now then, ſeeing there is death, or to be dead, taken under ſo many conſiderations in the ſcripture; it is evident, that to be dead in Chriſt, the text is not meant of them all: I then muſt diſtinguiſh and enquire, which of theſe deaths it is, that here the apoſtle did look for a reſurrection from.

Firſt then, it cannot be meant a reſurrection from eternal death, for from that there is no redemption.

Secondly, Neither is it a reſurrection from that double death; for they that are in that are paſt recovery alſo.

Thirdly, And as for thoſe that are dead to ſin, it is nonſenſe to ſay there ſhall, or can be a reſurrection from that; for that itſelf is a reſurrection. Which reſurrection alſo the apoſtle had then paſſed through. And alſo all the brethren, as he ſaith, You hath he quickned, who were dead in treſpaſſes and ſins: And again, If ye then be riſen with Chriſt: And again, Wherein alſo ye are riſen with him through the faith of the operation of God, who raiſed him from the dead.

Laſtly, The dead therefore in this ſcripture, muſt be underſtood of thoſe that have departed this life, that have body and ſoul ſeperated each from the other; and ſo the reſurrection, a reſurrection of the body out of the grave; as Daniel ſaith, Many that ſleep in the duſt of the earth ſhall ariſe: And again, the hour is coming, when all that are in their graves ſhall hear his voice, and ſhall come forth, &c.

The reſurrection of the juſt then, is the riſing of the bodies of the juſt, and the reſurrection of the unjuſt, the riſing of their bodies at the laſt judgment. This alſo is the meaning of that ſaying of Paul to Agrippa, I ſtand, ſaith he, and am judged for the hope of the promiſe made unto our fathers: which promiſe at firſt began to be fulfilled in the reſurrection of the body of Chriſt, and hath its accompliſhment, when the dead, ſmall and great, are raiſed out of their graves: Wherefore though Paul ſaith, It is already fulfilled; yet here he ſaith, He hopes it ſhall come. Which promiſe, ſaith he, our twelve tribes inſtantly ſerving God day and night, hope to come, as God told Daniel, ſaying, Go thy way, for thou ſhalt ſtand in thy lot at the end of the days.

Chriſt is already riſen, and therefore ſo far the promiſe is fulfilled, but his ſaints are yet in their graves, and therefore that part of the fulfilling of it is yet to come, as he ſaith, Why ſhould it be an incredible thing with you, that God ſhould raiſe the dead?

Again, That it is the reſurrection of the dead bodies of both ſaints and ſinners that is here inſerted, is further evident, becauſe the apoſtle ſaith, it is the reſurrection, that the very Phariſees themſelves allowed. I have hope towards God, ſaith he, which themſelves alſo allow, then what that hope is, he in the next words ſheweth, namely, That there ſhall be a reſurrection of the dead, &c. Now we know, that the Phariſees did not allow of a reſurrection from a ſtate of nature to a ſtate of grace, which is the ſame with the new birth; but did confidently allow and teach, that they were the children of Abraham according to the fleſh. Yea, when any of them began to adhere, or incline to Chriſt's doctrine in ſome things, yet the doctrine of the new birth, or of being raiſed from a ſtate of nature to a ſtate of grace, they would very much ſtick at: though in the mean time, they utterly were againſt the doctrine of the ſadducees, which denied the reſurrection of the body.

Further, the reſurrection here ſpoken of muſt needs be the reſurrection of the body, becauſe it is called, a reſurrection of the dead both of the juſt and unjuſt; that is, of both ſaints and ſinners, according to the ſaying of Chriſt, The hour is coming, when all that are in their graves ſhall hear his voice, and ſhall come forth; they that have done good to the reſurrection of life, and they that have done evil to the reſurrection of damnation.

Again, the reſurrection here mentioned, is a reſurrection to come, not already enjoyed, either by ſaints or ſinners. There ſhall be a reſurrection of the dead both of the juſt and unjuſt. Now I ſay, the reſurrection here being yet deferred by the juſt, and counted alſo the reſurrection of the dead, both of the juſt and unjuſt, it muſt needs be the ſame reſurrection that is ſpoken of by Job, who ſaith, So man lieth down, and riſeth not again till the heavens be no more, they ſhall not awake, nor be raiſed out of their ſleep.

Having thus in few words opened this ſcripture unto you, I ſhall in the next place, for the further ſatisfaction of thoſe that are yet wavering, and for the refreſhment of thoſe that are ſtrong and ſtedfaſt, lay down before you ſeveral undeniable ſcripture demonſtrations, of the reſurrection of the dead, both of the juſt and unjuſt.

I ſhall firſt begin with the reſurrection of the juſt.

The juſt muſt ariſe, becauſe Chriſt is riſen from the dead. Chriſt is the head of the juſt, and they are the members of his body; and becauſe of this union, therefore the juſt muſt ariſe. This is the apoſtles own argument, If Chriſt, ſaith he, be preached, that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead; but if there be no reſurrection of the dead, then is not Chriſt riſen. Now I ſay, the reaſon why the apoſtle thus argueth the reſurrection from the dead, by the reſurrection of Chriſt: It is becauſe the ſaints (of whoſe reſurrection he here chiefly diſcourſeth) are in their bodies as well as in their ſouls, the members of Chriſt; Know you not, ſaith he, that your bodies are the members of Chriſt. A very weighty argument; for if a good man be a member of Chriſt, then he muſt either be raiſed out of his grave, or elſe ſin and death muſt have power over a member of Chriſt. I ſay, again, if this body be not raiſed, then alſo Chriſt is not a complete conqueror over his enemies; for as much as death and the grave hath ſtill power over his members. The laſt enemy that ſhall be deſtroyed, is death. Now though Chriſt in his own perſon, hath a complete conqueſt over death, &c. yet death hath ſtill power over the bodies of all that are in their graves: Now I ſay, Chriſt being conſidered with relation to his members, then he hath not yet a complete conqueſt over death, neither will he, until they every one be brought forth of their graves; for then, and not till then, ſhall that ſaying be every way fulfilled: Death is ſwallowed up of victory.

Secondly, As there muſt be a reſurrection of the juſt, becauſe Chriſt is their head, and they his members: ſo alſo, becauſe the body of the ſaints, as well as their ſoul, is the purchaſe of Chriſt's blood. Ye are bought with a price, ſaith Paul: wherefore glorify God in your body, and in your Spirit, which are God's. Chriſt will not loſe the purchaſe of his blood. O death, ſaith Chriſt, I will have them; O grave, I will make thee let them go, I will ranſom them from the power of the grave, I will redeem them from death. (I have bought them, and they ſhall be mine.) O death, I will be thy plague, O grave, I will be thy deſtruction. I ſay, though the power of the grave be invincible, and death be the king of terrours, yet he who hath the keys of hell and of death at his girdle, to him belongeth the iſſues from death. He that is our God, is the God of ſalvation, and to God the Lord, belongeth the iſſues from death. And we the price of his blood, ſhall be delivered.

Thirdly, As the body is the member of Chriſt, and the price of his blood, ſo it is the temple of the Holy Ghoſt, which is in us. What, know you not that your body is the temple of the Holy Ghoſt which is in you? and you are not your own. The body is no ſuch ridiculous thing in the account of Chriſt, as it was in the account of the ſadducees. The body is not for fornication, but for the Lord, and the Lord for the body, and that not only in this world, but that which is to come; wherefore he ſaith, God hath both raiſed up the Lord Jeſus, and will raiſe us up alſo by his power, that is, as he hath raiſed up the body of Chriſt, ſo he will raiſe up ours alſo by Chriſt.

Fourthly, The bodies of the juſt muſt ariſe again, becauſe of that ſimilitude, that muſt be betwixt the body of the Lord Jeſus Chriſt, and the bodies of the ſaints. When he ſhall appear, we ſhall be like him. Now we have it abundantly manifeſt in ſcripture, that the body of the Lord Jeſus was raiſed out of the grave, caught up into heaven, and that it ever remaineth in the holieſt of all, a glorified body.

Now, I ſay, it would be very ſtrange to me if Chriſt ſhould be raiſed, aſcended, and glorified in that body; and yet that his people ſhould be with him, no otherwiſe than in their ſpirits; eſpecially ſeeing that he in his reſurrection, is ſaid to be but the firſt begotten from the dead, and the firſt fruits of them that ſleep. For we know, that a firſt begotten, doth imply more ſons, and that firſt fruits do foreſhew an after-crop; wherefore we conclude, that as in Adam all die, ſo in Chriſt ſhall all be made alive, but every man in his own order: Chriſt the firſt fruits, and afterwards them that are his at his coming.

And hence it is, that the ſcripture ſaith, He ſhall change our vile body, that it may be faſhioned like to his glorious body. And hence it is again, that the day of Chriſt is ſaid to be the day of the manifeſtation of the ſons of God, and of the redemption of our body; for then ſhall the ſaints of God not only be, but appear as their Saviour, being delivered from their graves, as he is from his, and glorified in their bodies, as he is in his.

Fifthly, There muſt be a reſurrection of the body of the ſaints, becauſe the body, as well as the mind, hath been a deep ſharer in the afflictions that we meet with for the goſpel's ſake. Yea, the body is oft-times the greater ſufferer, in all the calamities, that for Chriſt's ſake we here undergo; it is the body that feels the ſtocks, the whip, hunger, and cold, the fire and rack, and a thouſand calamities: it is the body in which we have the dying marks of the Lord Jeſus: that the life of Jeſus, alſo might be made manifeſt in our mortal fleſh. God is ſo juſt a God, and ſo merciful to his people, that though the bodies of his ſaints ſhould, through the malice of the enemy, be never ſo diſhonourably tortured, killed and ſown in the grave, yet he will (as further will be ſhewed anon) raiſe it again in incorruption, glory and honour; as he ſaith alſo in another place, That we who have continued with Chriſt in his temptations, that have for his ſake underwent the reproach and malice of the world; to you, ſaith Chriſt, I appoint a kingdom, as my Father hath appointed unto me. If we ſuffer with him, we ſhall reign with him, and he that hateth his life in this world, ſhall keep it to life eternal. All this is to be enjoyed, eſpecially at the reſurrection of the juſt.

But ſixthly, there muſt be a reſurrection of the juſt, otherwiſe, there will be the greateſt diſappointment on all ſides that ever was, ſince man had a being on the earth.

A diſappointment I ſay,

Firſt, Of the will of God; for this is the will of the Father that ſent me, ſaith Chriſt, that of all that he hath given me, I ſhould loſe nothing (not a duſt) but ſhould raiſe it up again at the laſt day.

Secondly, A diſappointment of the power of God; for he that hath raiſed up the Lord Jeſus, doth alſo intend to raiſe us up by his power, even our bodies; as Paul ſaith, the body is not for fornication, but for the Lord, and the Lord for the body, and God hath both raiſed up the Lord, and will alſo raiſe us up by his power.

Thirdly, If there ſhould be no reſurrection of the juſt, Chriſt alſo would be wonderfully diſappointed of the fruits of all his ſufferings. As I told you before, his people are the price of his blood, and the members of his body, and he is now at the right hand of God (far above all principalities and powers, and every name that is named) expecting till his enemies be made his footſtool, and brought under the foot of the weakeſt ſaint, which will not be, until the laſt enemy death is deſtroyed. We know that he ſaid, when he went away, that he would come again, and fetch all his people to himſelf, even up into heaven, that where he is, that we may be alſo. But I ſay, how will he be diſappointed, if when he comes, the grave and death ſhould prevent and hinder him, and with its bars, keep down thoſe, whom he hath ranſomed with his blood, from the power thereof?

Fourthly, If the bodies of the juſt ariſe not from the dead, then they alſo will be diſappointed. 'Tis true, the ſaints departed, have far more fellowſhip and communion with God and the Lord Jeſus, than we have, or are yet capable of having, they being in paradiſe, and we in this world; but yet, I ſay for all that, they are, though there, very much longing for the day of the Lord's vengeance, which will be the day in which they will, and muſt ariſe from the dead. This I ſay, is the time that they long for, when they cry under the altar, How long, O Lord, holy and true, doſt thou not judge and avenge our blood, on them that dwell on the earth? When they died, they died in hope to obtain a better reſurrection; and now they are gone, they long till that day be come. Till the day come, I ſay, when the dead, even all the enemies of Chriſt, ſhall be judged; for then will he give reward to his ſervants the prophets, and to his ſaints, and to all that fear his name ſmall and great.

Fifthly, If the juſt ariſe not, great diſappointment alſo will be to the ſaints yet alive in this world: for notwithſtanding they have already received the firſt-fruits of the Spirit, yet they wait, not only for more of that, but alſo for the reſurrection, redemption, and changing of this vile body. For our converſation is in heaven, ſaith Paul, from whence we look for the Saviour, the Lord Jeſus Chriſt, who ſhall change our vile body that it may be faſhion'd like to his glorious body. But now, I ſay, if the body riſeth not, then how can it be made like to the glorious body of Chriſt Jeſus; yea, what a ſad diſappointment, infatuation, and deluſion, are thoſe poor creatures under, that look, and that by ſcripture warrant for ſuch a thing? They look for good, but behold evil: they expect to be delivered in their whole man from every enemy; but lo, both death and the grave, their great enemies, do ſwallow them up for ever: But beloved, be not deceived, The needy ſhall not always be forgotten, the expectation of the poor ſhall not periſh for ever, ſaith Chriſt, he that ſeeth the Son, and believeth on him that ſent him, hath everlaſting life, and I will raiſe him up at the laſt day.

Sixthly, If the juſt ariſe not out of their graves, then alſo is every grace of God in our ſouls defeated; for though the ſpirit of devotion can put forth a feigned ſhew of holineſs, with the denial of the reſurrection, yet every grace of God in the elect, doth prompt them forward to live as becomes the goſpel, by pointing at this day: As

Firſt, 'Tis this that faith looks at, according as it is written, I believed, and therefore have I ſpoken; we believed, and therefore ſpeak, knowing that he that hath raiſed up the Lord Jeſus, ſhall raiſe us up alſo by Jeſus, and ſhall preſent us with you.

Secondly, Hope looks at this: We, ſaith Paul, which have the firſt fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit, the redemption of our body, that is, we expect this by hope: but hope which is ſeen, is not hope; for what a man ſeeth, or hath in preſent poſſeſſion, why doth he yet hope for it.

Thirdly, The grace of ſelf-denial alſo worketh by this doctrine, if after the manner of men, I have fought with beaſts at Epheſus; what advantageth it me, if the dead riſe not? As who ſhould ſay, wherefore do I deny my ſelf of thoſe mercies and privileges, that the men of this world enjoy? Why do not I alſo, as well as they, ſhun perſecution for the croſs of Chriſt? If the dead riſe not, what ſhall I be the better for all my trouble that here I meet with for the goſpel of Chriſt?

Fourthly, Both zeal and patience, with all other the graces of the Spirit of God in our hearts, are much, yea, chiefly encouraged, animated, and ſupported by this doctrine; as James ſaith, be patient therefore, my brethren, unto the coming of the Lord (for then ſhall the dead be raiſed.) Behold, the huſbandman waiteth for the precious fruits of the earth, and hath long patience, till he receive both the early and latter rain; be ye alſo patient, ſtabliſh your hearts, for the coming of the Lord draws nigh.

Seventhly, The doctrine of the reſurrection of the juſt, muſt needs be a certain truth of God, if we conſider the deviliſh, and ſatanical errors and abſurdities that muſt unavoidably follow the denial thereof: As,

Firſt, He that holdeth no reſurrection of our body, he denieth the reſurrection of the body of Chriſt. This is the Spirit's own doctrine; For if the dead riſe not, then is not Chriſt riſen. He that denieth the reſurrection of the members, denieth the reſurrection of the head; for ſeeing the reſurrection of the ſaints is proved by the reſurrection of Chriſt: he that doth deny the reſurrection of the ſaints, muſt needs deny the reſurrection of Chriſt, that proves it.

Now this error, as it is in itſelf deſtructive to all chriſtian religion; ſo it, like an adder, carrieth within its bowels many other alike deviliſh and filthy: As,

1. He that denieth the reſurrection of the ſaints, he concludeth, That to preach deliverance from ſin and death, it is vain preaching; for how can he be freed of ſin, that is ſwallowed up for ever of death and the grave? As he moſt certainly is, that is always contained therein, as Paul ſaith, If Chriſt be not riſen (whoſe reſurrection is the ground of ours) then our preaching is vain, and your faith is alſo vain; then we preach fables, and you receive them for truth.

2. This error caſteth the lie in the face of God, of Chriſt, and the ſcriptures. Yea, and we alſo, ſaith Paul, are found falſe witneſſes of God, becauſe we have teſtified of God, that he raiſed Chriſt up, if ſo be that the dead riſe not. Mark, before he ſaid, Chriſt in his reſurrection doth prove our reſurrection; but now he ſaith, that our reſurrection will prove the truth of his, and indeed both are true: for as by Chriſt's riſing, ours is affirmed; ſo by ours, his is demonſtrated.

3. The denial of the reſurrection, it alſo damneth all thoſe that have departed this world in the faith of this doctrine. If Chriſt be not raiſed, (as if he is not we riſe not) then is not only your faith vain, and ye are yet in your ſins that are alive; but then they alſo that are fallen aſleep in Chriſt, are periſhed.

4. He that denieth the reſurrection of the juſt, he concludeth, that the chriſtian is of all men the moſt miſerable. Mark the words, If in this life only we have hope in Chriſt, we are of all men the moſt miſerable. Firſt, of all men the moſt miſerable, becauſe we let go preſent enjoyments for thoſe that will never come, if the dead riſe not. Of all men moſt miſerable, becauſe our faith, our hope, our joy and peace, are all but a lie, if the dead riſe not. But you will ſay, He that giveth up himſelf to God, ſhall have comfort in this life. Ah! but if the dead riſe not, all our

comfort that now we think we have from God, will then be found preſumption and madneſs, becauſe we believe, that God hath ſo loved us, as to have us in his day, in body and ſoul to heaven; which will be nothing ſo, if the dead riſe not. If in this life only we have hope in Chriſt, we are of all men moſt miſerable. Poor chriſtian, thou that lookeſt for the bleſſed hope of the reſurrection of the body, at the glorious appearing of the great God and our Saviour Jeſus Chriſt; how wilt thou be deceived, if the dead riſe not? But now is Chriſt riſen, and become the firſt fruits of them that ſleep; for ſince by man came death, by man came alſo the reſurrection from the dead.

5. But again, he that denieth the reſurrection of the dead, he ſetteth open a flood gate to all manner of impiety; he cutteth the throat of a truly holy life, and layeth the reins upon the neck of the moſt outragious luſts: For if the dead riſe not, let us eat and drink, that is, do any thing, tho' never ſo diabolical and helliſh; let us eat and drink, for to morrow we die; and there is an end of us, we ſhall not riſe again, to receive either evil or good.

6. To deny this reſurrection, nay, if a man do but ſay, It is paſt, either with him or any chriſtian; his ſo ſaying tendeth directly to the deſtruction and overthrow of the faith of them that hear him; and is ſo far from being according to the doctrine of God, that it eateth out good and wholeſome doctrine, even as cankers eat the face and fleſh of a man: How ill favouredly do they look, that have their noſe and lips eat off with the canker? Even ſo badly doth the doctrine of no reſurrection of the dead, look in the eyes of God, Chriſt, ſaints and ſcripture.

Laſtly, I conclude then, that to deny the reſurrection of the bodies of the juſt, it argueth,

Firſt, Great ignorance of God, ignorant of his power to raiſe, ignorant of his promiſe to raiſe, ignorant of his faithfulneſs to raiſe; and that both to himſelf, Son and ſaints, as I ſhewed before: Therefore ſaith Paul to thoſe that were thus deluded, Awake to righteouſneſs, and ſin not, for ſome have not the knowledge of God; I ſpeak this to your ſhame. As if he had ſaid, Do you profeſs chriſtianity? And do you queſtion the reſurrection of the body? Do you not know, That the reſurrection of the body, and glory to follow, is the very quinteſſence of the goſpel of Jeſus Chriſt? Are you ignorant of the reſurrection of the Lord Jeſus, and do you queſtion the power and faithfulneſs of God, both to his Son and his ſaints, becauſe you ſay, There ſhall be no reſurrection of the dead: You are ignorant of God, of what he can do, of what he will do, and of what he will by doing glorify himſelf.

Secondly, As it argueth very great ignorance of God's power, faithfulneſs, &c. ſo it argueth groſs ignorance of the tenor and current of the ſcriptures; for as touching the dead, That they are raiſed, have ye not read in the book of Moſes (ſaith Chriſt) how that God ſaid unto him in the buſh, I am the God of Abraham, the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living: ye do therefore greatly err.

To be the God of Abraham, Iſaac and Jacob, it is to be underſtood of his being their God, under a new covenant conſideration; as he ſaith, I will be their God, and they ſhall be my people. Now thus he is not the God of the dead, that is, of thoſe that periſh, whether they be angels or men.

Now, I ſay, they that are the children of God, as Abraham, Iſaac and Jacob, they are counted the living under a threefold conſideration.

1. In their Lord and head, and thus all the elect may be ſaid to live; for they are from eternity choſen in him, who alſo is their life, tho' poſſibly many of them yet unconverted. I ſay, yet Chriſt is their life, by the eternal purpoſe of God.

2. The children of the new covenant, do live both in their ſpirits in glory, by open viſion, and here by faith and the continual communication of grace from Chriſt into their ſouls.

3. They live alſo with reſpect to their riſing again; for God calleth thoſe things that are not, as though they were; to be born, dead, buried, riſen and aſcended, are all preſent with God, he liveth not by time as we do; a thouſand years to him, are but as the day that is paſt. And again, one day is as a thouſand years. Eternity, which is God himſelf, admitteth of no firſt, ſecond, and third, all things are naked and bare before him, and preſent with him, all (his) live unto him. There ſhall be a reſurrection of the dead, both of the juſt and unjuſt.

A reſurrection, of what? of that which is ſown, or of that which was never ſown? if of that which is ſown, then it muſt be either of that nature that was ſown, or elſe of the corruption that cleaveth to it; but it is the nature, and not the corruption that cleaveth unto it that riſeth again. And verily, the very term reſurrection, is a forcible argument, to prove the dead ſhall come forth of their graves; for the Holy Ghoſt hath always ſpoke more properly, than to ſay, There ſhall be a reſurrection of the dead, both of the juſt and unjuſt, when yet neither the good, nor the bad ſhall come forth of their graves, but rather ſomething elſe to delude the world withal.

Having thus in few words, ſhewed you the truth of the reſurrection of the dead, I now come to the manner of their riſing.

The manner of the reſurrection of the dead: And firſt of the juſt.

THE apoſtle, when he had in the fifteenth of the firſt of the Corinthians, proved the truth and certainty of the reſurrection, he deſcends to the diſcovery of the manner of it; and to the end, he might remove thoſe fooliſh ſcruples that attend the hearts of the ignorant, he begins with one of their queſtions; But ſome will ſay, ſaith he, how are the dead raiſed? and with what body do they come? To which he anſwereth: firſt by a ſimilitude of ſeed, that is ſown in the earth. In which ſimilitude, he inſerteth three things.

Firſt, That our reviving or riſing, muſt be after death, That which thou ſoweſt, is not quickened, except it die.

Secondly, That at our riſing, we ſhall not only revive and live, but be changed into a far more glorious ſtate, than when we were ſown. That which thou ſoweſt, thou ſoweſt not that body that ſhall be, &c. But God giveth it a body as it pleaſeth him, that is, he giveth the body more ſplendor, luſtre and beauty, at its reſurrection.

But, Thirdly, Neither its quickening, nor yet tranſcendent ſplendor, ſhall hinder it from being the ſame body, (as to the nature of it) that was ſown in the earth; for as God giveth it a body for honour and ſplendour, as it pleaſeth him, ſo to every ſeed his own body.

And indeed, this ſimilitude by which he here reaſoneth the manner of the reſurrection of the juſt, is very natural, and fitly ſuiteth each particular; for, as to its burial,

Firſt, The corn of wheat is firſt dead, and after ſown and buried in the earth, and ſo is the body of man.

Secondly, After the corn is thus dead and buried, then it quickeneth and reviveth to life: ſo alſo ſhall it be with our body; for after it is laid in the grave and buried, it ſhall then quicken, riſe and revive.

Again, As to the manner of its change in its riſing, this ſimilitude alſo doth fitly ſuit; as,

Firſt, It is ſown a dead corn, it is raiſed a living one.

Secondly, It is ſown dry, and without comelineſs, it riſeth green and beautiful.

Thirdly, It is ſown a ſingle corn, it riſeth a full ear.

Fourthly, It is ſown in its huſk, but in its riſing it leaveth that huſk behind it.

Further, Though the kernel thus die, be buried, and meet with all this change and alteration in theſe things: yet none of them can cauſe the nature of the kernel to ceaſe; it is wheat ſtill. Wheat was ſown and wheat ariſeth, only it was ſown dead, dry, and barren wheat; and riſeth living, beautiful, and fruitful wheat. It hath this alteration then, that it doth greatly change its reſemblance, though yet it hath this power, as ſtill to retain its own nature. God giveth it a body, as it pleaſeth him; but to every ſeed his own body.

The apoſtle having thus preſented the manner of the reſurrection of the ſaints, by the nature of ſeed ſown, and riſing again: he proceedeth, for further illuſtration, to three more ſimilitudes.

The firſt is, to ſhew us the variety and glory of fleſh.

The ſecond is, to ſhew us the difference of glory that is between heavenly bodies and thoſe that are earthly.

The third is, to ſhew us the difference that is between the glory of the light of the ſun, from that of the moon; and alſo how one ſtar differeth from another in glory. And then concludeth, ſo is the reſurrection of the dead. As who ſhould ſay, at the reſurrection of the bodies, they will be abundantly more altered and changed, than if the fleſh of beaſts and fowls were made as noble as the fleſh of men; or the bodies of earth, were made as excellent as the heavenly bodies or as if the glory of the moon ſhould be made as bright, and as clear as the glory of the ſun; or as if the glory of the leaſt ſtar was as glorious and ſhining, as the biggeſt in the firmament of heaven.

It is a reſurrection indeed, a reſurrection every way. The body ariſeth as to the nature of it, the ſelf-ſame nature; but as to the manner of it, how far tranſcendent is it! There is a poor, dry, wrinkled kernel caſt into the ground, and there it lyeth, and ſwelleth, breatheth, and one would think, periſheth; but behold, it receiveth life, it chitteth, it putteth forth a blade, and groweth into a ſtalk, there alſo appeareth an ear; it alſo ſweetly bloſſoms, with a full kernel in the ear; it is the ſame wheat, yet behold how the form and faſhion of that which now ariſeth, doth differ from that which then was ſown, its glory alſo when it was ſown, is no glory, when compared with that in which it riſeth. And yet it is the ſame that riſeth that was ſown, and no other: though the ſame after a far more glorious manner, not the ſame with its huſk, but without it. Our brun ſhall be left behind us when we riſe again. The compariſon alſo between the bodies heavenly, and bodies earthly, hold forth the ſame. The glory of the celeſtial is one, and the glory of the terreſtial is another. Now mark it, he doth not ſpeak here of the natures of each of theſe bodies: but of the tranſcendent glory of one above another. The glory of the heavenly is one, and the glory of the earthly is another. Wherefore I ſay, at our riſing, we ſhall not change our natures,

tures, but our glory; we ſhall be equal to the angels; Not with reſpect to their nature, but glory. The nature alſo of the moon is one thing, and the glory of the moon is another: and ſo one ſtar alſo differeth from another in glory.

A beggar hath the ſame nature as a king, and gold in the ore, the ſame nature with that which is beſt refined; but the beggar hath not the ſame glory with the king, nor yet the gold in ore the ſame glory with that which is refined. But our ſtate will be far more altered, than any of theſe in the days when we, like ſo many ſuns in the firmament of heaven, ariſe out of the heart and bowels of the earth.

Theſe things thus conſidered, do ſhew you how vainly they argue, that ſay, our human nature conſiſting of body and ſoul, ſhall not inherit the kingdom of God, and alſo how far from their purpoſe, that ſaying of the apoſtle is, which ſaith, That fleſh and blood ſhall not inherit the kingdom of God. And now alſo becauſe I am fallen upon the objection itſelf, I ſhall not paſs it, but with a ſhort daſh at it. Wherefore reader, whoever thou art, conſider, that frequently in ſcripture, the word fleſh and blood (as alſo in the place alledged) is not to be underſtood of that matter which God made: which fleſh cleaveth to our bones, and blood runs in our veins: but is taken for that corruption, weakneſs, mortality and evil that cleaveth to it. Which weakneſs and corruption, becauſe it poſſeſſeth all men, and alſo wholly ruleth where the ſoul is unconverted: Therefore it beareth the name of that which is ruled, and acted by it, to wit, our wole man, conſiſting of body and ſoul; yet I ſay, is a thing diſtinct from that fleſh and blood which is eſſential to our being, and without which, we are no men. As for inſtance, he that is Chriſt's, ſaith Paul, hath crucified the fleſh with the affections and luſts, Who is ſo vain as to think that the apoſtle by theſe words, ſhould mean our material fleſh that hangeth on our bones, and that is mixed with our natural blood, ſinews and veins? And not rather of that inward fountain of ſin, corruption and wickedneſs, which in another place he calleth the old man with his deceitful luſts. Again, The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: Is it our fleſh that hangeth on our bones, which luſteth againſt the Spirit? and that alſo againſt which the Spirit luſteth? Certainly if the Spirit luſteth againſt our material fleſh, then it is our duty not to nouriſh it at all, becauſe, by nouriſhing of it, we nouriſh that againſt which the Spirit of God fighteth, and warreth. Nay, if the Spirit luſt againſt the fleſh on our bones, ſimply conſidered as fleſh; and if it be our duty to follow the Spirit, as it is, then we muſt needs kill ourſelves, or cut our fleſh from our bones. For whatever the Spirit of God luſteth againſt, it muſt be deſtroyed, yea, it is our duty with all ſpeed to deſtroy it. But wilt thou know, O vain man, that by fleſh here, is to be underſtood, not the nature that God hath made, but the corrupt apprehenſion and wiſdom, with thoſe inclinations to evil, that lodge within us. Which in another place is called, the wiſdom of the fleſh. Yea, in plain terms, fleſh and blood, where Chriſt ſaith, fleſh and blood hath not revealed this unto thee, but my Father which is in heaven.

Nay obſerve it, all theſe places, with many others, do rather point at a corrupt ſoul, than a corrupt body; for indeed, ſin and all ſpiritual wickedneſs, they have their ſeat in the heart and ſoul of a man, and by their uſing this or that member of the body, ſo defile the man; the weakneſſes of the body, or that attend our material fleſh and blood, they are weakneſſes of another kind, as ſickneſs, aches, pains, ſores, wounds, defection of members, &c. Wherefore, where you read of fleſh and blood, as rejected of God; eſpecially, when it ſpeaks of the fleſh and blood of ſaints, you are not to underſtand it as meant of the fleſh, which is their proper human nature; but of that weakneſs which cleaveth to it.

Paul in another place, reckoneth up the works of the fleſh, in many things, as in witchcraft, hatred, variance, ſtrife, emulation, fornication and many others. But can any imagine that he there ſhould ſtrike at that fleſh which hangeth on our bones? or rather at that malignity and rebellion that is in the mind of man againſt the Lord, by reaſon of which, the members of the body are uſed this way, and alſo ſometimes that, to accompliſh its moſt filthy and abuſive deeds, they are enemies in their minds by wicked works.

Thus you ſee that fleſh and blood is not to be taken always for the fleſh, that is upon our hands and feet, and other parts of our body; but for that ſin, weakneſs and infirmity, that cleaveth to our whole man.

Further then, touching our real ſubſtantial fleſh, it may be either conſidered as God's creature purely, or as corrupted with ſin and infirmity. Now if you conſider it as corrupted, ſo it ſhall not inherit the kingdom of God: But yet conſider it as God's creature, and ſo all that God hath converted to himſelf, through Jeſus Chriſt, ſhall, even with that body, when changed, inherit the kingdom of God. The woman whoſe cloaths are foul, can yet diſtinguiſh between the dirt and the cloth on which it hangeth; and ſo deals God with us. 'Tis true, there is not one ſaint, but while he liveth here, his body is arrayed and infected with many corrupt and filthy things, as touching bodily weakneſſes; yea, and alſo with many ſinful infirmities, by reaſon of that body of ſin and death that yet remains in us: But yet God, I ſay, diſtinguiſheth between our weakneſſes, and his workmanſhip, and can tell how to ſave the whole man of his people, while he is deſtroying the corruption and weakneſs that cleaveth to them.

And now to return to the place objected, fleſh and blood ſhall not inherit the kingdom of God. It cannot be truly underſtood, that that fleſh which is man's nature, ſhall not enter the kingdom: For then, as I ſaid before, Chriſt muſt loſe his members, the purchaſe of his blood, the veſſels and temples of his Spirit; for all this is our body. Again, then Chriſt alſo in that his body, which is alſo our fleſh and blood, is not in glory, contrary to the whole current of the New Teſtament.

Yea, it would be non-ſenſe to ſay, there ſhould be a reſurrection, and that our vile body ſhall be changed, and made like to the glorious body of the Son of God; if this body do not at all riſe again, but ſome other thing, which is not in us and our nature. But to be ſhort, the apoſtle here, when he ſaith, Fleſh and blood ſhall not inherit, &c. ſpeaks properly of that mortality and weakneſs, that now attends our whole man, and not of our real ſubſtantial body itſelf. For after he had ſaid, Fleſh and blood ſhall not inherit the kingdom of God; he adds, Neither doth corruption inherit incorruption. Which two ſayings are anſwerable to what he preſently adds: Saying, Behold! I ſhew you a myſtery, we ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye, at the laſt trump, for the trumpet ſhall ſound, and the dead; mark, the dead ſhall be raiſed incorruptible; that is, the dead ſhall be ſo raiſed, as that in their riſing, incorruption ſhall poſſeſs them inſtead of corruption, and immortality, inſtead of that mortality that deſcended to the grave with them. For this corruptible; mark, this corruptible, ſhall put on incorruption; and this mortal ſhall put on immortality: Mark, I ſay, it is this corruptible, and this mortal, that muſt be raiſed, though not corruptible and mortal, as it was buried, but immortal and incorruptible: it ſhall leave its grave-cloaths of corruption and mortality behind it.

The manner of which their riſing, the apoſtle doth more diſtinctly branch out a little above in four particulars: Which particulars are theſe that follow:

1. It is ſown in corruption, it is raiſed in incorruption.

2. It is ſown in diſhonour, it is raiſed in glory.

3. It is ſown in weakneſs, it is raiſed in power.

4. It is ſown a natural body, it is raiſed a ſpiritual body.

Firſt, It is raiſed in incorruption: We are brought into this world by ſin and corruption; Corruption is our father, and in ſin did our mother conceive us. And hence it is, that we have our life; not only like a ſpan, ſhadow or poſt, for ſhortneſs, but alſo, that it is attended with ſo much vanity and vexation of Spirit: But now being raiſed from the dead incorruptible, (which is alſo called a begetting and birth) theſe things that now in our life annoy us, and at laſt take away our life, are effectually deſtroy'd: And therefore we live for ever, as ſaith the Spirit; And there ſhall be no more death, nor ſorrow, nor crying, neither ſhall there be any more pain; for the former things (that is, all our corruptibleneſs) are paſſed away.

There ſhall be in our reſurrection no corruption, either of body or of ſoul; no weakneſs nor ſickneſs, nor any thing tending that way; as he ſaith, He will preſent us to himſelf a glorious church, not having ſpot or wrinkle or any ſuch thing. Therefore when he ſaith, it is raiſed in incorruption, it is, as if he had ſaid, It is impoſſible that they ſhould ever ſin more, be ſick more, ſorrow more, or die more. They that ſhall be counted worthy of that world, and the reſurrection from the dead, neither marry, nor are given in marriage, (though 'twas thus with them in this world) neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the reſurrection.

Secondly, It is raiſed in glory; the diſhonour that doth attend the ſaint at his departing this world, it is very great, he is ſown in diſhonour, he is ſo loathſome at his death, that his deareſt friends are weary of him, ſtop their noſes at him, ſee no beauty in him, nor ſet any price upon him. (I ſpeak nothing here, how ſome of them are hanged, ſtarved, baniſhed, and ſo die, torn to pieces, and not ſuffered to be put into graves;) but it is raiſed in glory. Glory is the ſweetneſs, comelineſs, purity, and perfection of a thing. The light is the glory of the ſun, ſtrength is the glory of youth, and grey hairs is the glory of old age. That is, it is the excellency of theſe things, and that which makes them ſhine.

Therefore to ariſe in glory, it is firſt to ariſe in all the beauty and utmoſt compleatneſs, that is poſſible to poſſeſs a human creature, I ſay in all its features and members, inconceivably beautiful: ſin and corruption hath made mad work in our bodies as well as in our ſouls; 'Tis ſin commonly that is the cauſe of all that deformity, and ill-favouredneſs, that now cleaveth to us, and that alſo rendereth us ſo diſhonourable at our death; but now at our riſing, we being raiſed incorruptible, we ſhall appear in ſuch perfections, and that of all ſorts belonging to the body, that all the beauty and comelineſs, ſweetneſs and amiableneſs, that hath at any time been in this world, it ſhall be ſwallowed up a thouſand times told, with this glory. The Pſalmiſt ſaith of Chriſt, That he was fairer than the children of men, and that as I believe in his outward man, as well as in his inward part, he was the exacteſt, pureſt, compleateſt, and beautifuleſt creature that ever God made, till his viſage was ſo marred by his perſecutions: for in all things he had, and ſhall have the preheminence. Why our bodies at our reſurrection, will not only be as free from ſin, as his was before he died; but alſo as free from all other infirmities, as he was after he was raiſed again. In a word, if incorruptibleneſs can put a beauty upon our bodies, when they ariſe, we ſhall have it. There ſhall be no lame legs, nor crump-ſhoulders, no blare-eyes, nor yet wrinkled faces, He ſhall change our vile body that it may be faſhioned like unto his glorious body.

Again, all the glory that a glorified ſoul can help this body to, it at this day ſhall enjoy. That ſoul that hath been theſe hundreds or thouſands of years in the heavens, ſoaking in the boſom of Chriſt, it ſhall in a moment come ſpangling into the body again, and inhabit every member and vein of the body, as it did before its departure. That Spirit of God alſo, that took its leave of the body, when it went to the grave, ſhall now in all perfection dwell in the body again: I tell you, the body at this day, will ſhine brighter than the face of Moſes or Stephen, even as bright as the ſun, the ſtars and angels. When Chriſt who is our life ſhall appear, we ſhall appear with him in glory.

Thirdly, It is raiſed in power. While we are here, we are attended with ſo many weakneſſes and infirmities, that in time the leaſt ſin or ſickneſs is too hard for us, and taketh away both our ſtrength, our beauty, our days, our breath and life, and all. But behold, we are raiſed in power, in that power that all theſe things are as far below us, as a graſhopper is below a giant, at the firſt appearance of us, the world will tremble.

Behold the gates of death, and the bars of the grave, are now carried away on our ſhoulders, as Samſon carried away the gates of the city. Death quaketh, and deſtruction falleth down dead at our feet: What then can ſtand before us? We ſhall then carry that grace, majeſty, terrour, and commanding power in our ſouls, that our countenances ſhall be like lightning. For this mortal muſt put on immortality, and this corruptible muſt put on incorruption: So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs that ſaying that is written, Death is ſwallowed up of victory.

Fourthly, It is raiſed a ſpiritual body. This is the laſt particular, and is indeed the reaſon of the other three; it is an incorruptible body, becauſe it is a ſpiritual one; it is a glorious body becauſe it is a ſpiritual one; it doth riſe in power becauſe it is a ſpiritual body. When the body is buried, or ſown in the earth, it is a body corruptible, diſhonourable, weak and natural: but when it ariſeth, it doth riſe incorruptible, glorious, powerful and ſpiritual. So that as far as incorruption is above corruption, glory above diſhonour, power above weakneſs, and ſpiritual above natural: So great an alteration will there be in our body when raiſed again. And yet it is this body and not another, this in nature, though changed into a far more glorious ſtate; A thouſand times further, than if a hoggard was changed to be an emperor. Mark, It is ſown a natural body: a very fit word; for though there dwell never ſo much of the Spirit and grace of God in it while it liveth, yet ſo ſoon as the ſoul is ſeparate from it, ſo ſoon alſo doth the Spirit of God ſeperate from it; and ſo will continue while the day of its riſing be come. Therefore it is laid into the earth, a meer lump of man's nature: It is ſown a natural body: But now at the day, when the heavens ſhall be no more, as Job ſaith, Then the trump ſhall ſound, even the trump of God, and, in a moment, the dead ſhall be raiſed incorruptible, glorious and ſpiritual. So that I ſay, the body when it ariſeth, will be ſo ſwallowed up of life and immortality, that it will be as if it had loſt its own humane nature; though in truth, the ſame ſubſtantial real nature is every whit there ſtill. It is the ſame [it] that riſeth, that was ſown, it is ſown, it is raiſed: it is ſown, it is raiſed, ſaith the apoſtle. You know, that things which are candied by the art of the apothecary, they are ſo ſwallow'd up with the ſweetneſs and virtue of that in which they are candied, that they are now, as though they had no other nature, than that in which they are boil'd: when yet in truth, the thing candied doth ſtill retain its own proper nature and eſſence; though by virtue of its being candied, it loſeth its former ſourneſs, bitterneſs, ſtinking, ſmell, or the like. Juſt thus, at the laſt day, it will be with our bodies; We ſhall be ſo candied by being ſwallowed up of life, as before is ſhewed, That we ſhall be as if we were all Spirit, when in truth, it is but this body that is ſwallowed up of life: And it muſt needs be that our nature ſtill remain, otherwiſe it cannot be us that ſhall be in heaven, but ſomething beſides us. Let us loſe our proper human nature, and we loſe abſolutely our being, and ſo are annihilated into nothing. Wherefore, it, the ſame it, that is ſown a natural body, it ſhall riſe a ſpiritual body.

But again, as I ſaid concerning things that are candied, our body, when thus riſen, it ſhall loſe all that ſourneſs and ſtink, that now by reaſon of ſin and infirmity, cleaveth to it; neither ſhall its lumpiſhneſs or unwieldineſs, be any impediment to its acting after the manner of angels. Chriſt hath ſhewed us, what our body at our reſurrection ſhall be, by ſhewing of us, in his word, what his body was at, and after his reſurrection: We read, that his body after he was riſen from the dead, though it yet retained the very ſame fleſh and bones, that did hang upon the croſs, yet how angelical was it at all times, upon all occaſions? He could come in to his diſciples with that very body, when the doors were ſhut upon them: He could at pleaſure, to their amazement, appear in the twinkling of an eye, in the midſt of them: He could be viſible and inviſible as he pleaſed, when he ſate at meat with them. In a word, he could paſs and repaſs, aſcend and deſcend in that body, with far more pleaſure and eaſe, than the bird by the art of her wing.

Now, I ſay, as we have in this world born the image of our firſt father; ſo at that day, we ſhall have the image of Jeſus Chriſt, and be as he is. As is the earthly, ſuch are they that are earthly; and as is the heavenly, ſuch are they that are heavenly; and as we have born the image of the earthly, we ſhall (at our reſurrection) bear the image of the heavenly; It is ſo in part now, but ſhall ſo be in perfection then.

To mount up to heaven, and to deſcend again at pleaſure, ſhall with us, in that day, be ordinary. If there were ten thouſand bars of iron, or walls of braſs, to ſeperate between us, and our pleaſure and deſire at that day, they ſhould as eaſily be pierced by us, as is the cobweb, or air by the beams of the ſun: And the reaſon is, becauſe to the Spirit, wherewith we ſhall be unconceivably filled at that day, nothing is impoſſible. And the working of it at that day, ſhall be in that nature and meaſure, as to ſwallow up all impoſſibilities. He ſhall change our vile body, and faſhion it like unto his glorious body; Now mark, according to the working, whereby he is able to ſubdue all things unto himſelf. As who ſhould ſay, I know that there are many things, that in this world hinder us from having our bodies like the body of Chriſt; but when God ſhall raiſe us from the dead, becauſe he will then have our bodies like the body of his Son: He will ſtretch forth ſuch a power to work upon, and in our body, that he will remove all impoſſibilities, and hindrances.

Nay, further, we do not only ſee what operation the Spirit will have in our body, by the carriage of Chriſt after his reſurrection; but even by many a ſaint before their death. The Spirit uſed to catch Elijah away, no man could tell whither. It carried Ezekiel hither and thither: It carried Chriſt from the top of the pinnacle of the temple into Galilee; through it he walked on the ſea; the Spirit caught away Philip from the Eunuch, and carried him as far as Azotus.

Thus the great God hath given us a taſte of the power and glory that is in himſelf, and how eaſily it will help us, by its poſſeſſing of us at the reſurrection, to act and to do like angels; as Chriſt ſaith, They that ſhall be counted worthy of that world, and of the reſurrection from the dead, they ſhall not die, but be equal to the angels.

Further, as the body by being thus ſpiritualized, ſhall be as I have ſaid; ſo again it muſt needs be, that hereby all the ſervice of the body, and faculties of the ſoul, muſt be infinitely inlarged alſo. Now we ſhall ſee him as he is, and now we ſhall know even as we are known.

Firſt, Now we ſhall ſee him; to wit, Chriſt in his glory: Not by revelation only, as we do now, but then face to face; and he will have us with him, to this very end. Though John was in the Spirit, when he had the viſion of Chriſt, yet it made him fall at his feet as dead, and alſo turned Daniel's beauty into corruption; It was ſo glorious, and ſo overweighing a glory that he appeared in; but we ſhall at the day of our reſurrection, be ſo furniſhed, that we ſhall with the eagle, be able to look upon the ſun in his ſtrength: We ſhall then, I ſay, ſee him as he is: who now is in the light, that no eye hath ſeen, nor any man can ſee it till that day.

Now we ſhall ſee into all things: There ſhall not be any thing hid from us; There ſhall not be a ſaint, a prophet, or ſaved ſoul, ſmall or great; but we ſhall then perfectly know them; Alſo, all the works of creation, election and redemption, and ſhall ſee and know as throughly, all the things of heaven and earth, and hell, even as perfectly, as now we know our A, B, C. For the Spirit, with which we ſhall in every crany of ſoul and body, be filled, I ſay, that ſearcheth all things, yea, the deep things of God. We ſee what ſtrange things have been known by the prophets and ſaints of God, and that when they knew but in part.

Abraham could by it, tell to a day, how long his ſeed ſhould be under perſecution in Egypt. Eliſha, by it, could tell what was done in the king of Aſſyria's bed-chamber. Abijah could know by this Jeroboam's wife, ſo ſoon, yea before her feet entred within his door, though he ſaw her not.

The prophet of Judah could tell by this, what God would do to Bethel, for the idolatry there committed; and could alſo point out the man by name, that ſhould do the execution long before he was born. What ſhall I ſay, Enoch by it could tell, what ſhould be done at the end of the world. How did the prophets to a circumſtance propheſy of Chriſt's birth, his death, his burial, of their giving him gall and vinegar, of their parting his raiment, and piercing his hands and feet? Of his riding on an aſs alſo, all this they ſaw, when they ſpake of him. Peter alſo, though half aſleep, could at the very firſt word, call Moſes and Elias by their names, when they appeared to Chriſt in the holy mount. He is very ignorant of the operation of the Spirit of God, that ſcrupleth theſe things: But now, I ſay, if theſe things have been done, ſeen and known, by ſpiritual men, while their knowledge hath been but in part, how ſhall we know, ſee, and diſcern, when that which is perfect is come? Which will be at the reſurrection; It is raiſed a ſpiritual body.

Thus in few words have I ſhewed you the truth of the reſurrection of the juſt, and alſo the manner of their riſing: Had I judged it convenient, I might have much enlarged on each particular, and have added many more: For the doctrine of the reſurrection, however queſtioned by hereticks, and erroneous perſons; yet, is ſuch a truth, that almoſt all the holy ſcriptures of God point at, and center in it.

God hath, from the beginning of the world, ſhewed to us, that our body muſt be with him, as well as our ſoul, in the kingdom of heaven. I ſay, he hath ſhew'd; firſt he hath ſhewed us, how he will deal with thoſe that are alive at Chriſt's coming, by his tranſlating of Enoch. And taking him body and ſoul to himſelf: As alſo, by his catching of Elias up, body and ſoul into heaven, in a fiery chariot.

Secondly, He hath often put us in remembrance of the riſing of thoſe that are dead, at that day.

Firſt, By the faith he gave Abraham, concerning the offering of his ſon: For when he offer'd him, he accounted that God was able to raiſe him up, even from the dead; From whence alſo he received him in a figure. In a figure of the reſurrection of Chriſt, for Abraham's juſtification, and of Abraham's reſurrection by Chriſt at the laſt day, for his glorification.

Secondly, By the faith he gave Joſeph, concerning his bones; which charge the godly in Egypt did diligently obſerve; and to that end did keep them four hundred years; and, at length, carried them, I ſay, from Egypt to Canaan, which was a type of our being carried in our body from this world to heaven.

Beſides, How oft did God give power to his prophets, ſervants, and Chriſt Jeſus, to raiſe ſome that were now dead, and ſome that had been long ſo; and all, no doubt, to put the preſent generations, as alſo the generations yet unborn, in mind of the reſurrection of the dead. To this end, I ſay, how was the Shunamite's ſon raiſed from the dead? The man alſo at the touching of the bones of Eliſha. Together with the body of Lazarus, with Jairus's daughter, and Tabitha, and many others, who after their ſouls were departed from them, Lazarus lying in his grave four days, were all raiſed to life again, and lived with that very body, out of which the ſoul at their death had departed.

But above all, that notable place in Matthew, at the reſurrection of the Lord Jeſus, gives us a notable fore-word of the reſurrection of the juſt. Saith the text, And the graves were opened, and many bodies of ſaints which ſlept, aroſe, and came out of their graves after his reſurrection, and went into the holy city, and appeared unto many.

When the author to the Hebrews had given us a catalogue of the worthies of the Old Teſtament, he ſaith at laſt, Theſe all died in faith. In the faith of what? That they ſhould lie and rot in their graves eternally? No, verily, this is the faith of ranters, not of chriſtians. They all died in faith, that they ſhould riſe again; and therefore counted this world not worth the living in [upon unworthy terms] that after death they might obtain a better reſurrection.

'Tis alſo worth the conſidering, that of Paul to the Philippians, where he ſaith, That he was confident, that that God that had begun a good work in them, would perform it unto the day of Chriſt.

Which day of Chriſt was not the day of their converſion, for that was paſt with them already, they were now the children of God; but this day of Chriſt, it is the ſame which in other places is called the day when he ſhall come with the ſound of the laſt trump to raiſe the dead. For you muſt know, That the work of ſalvation is not at an end with them that are now in heaven; no, nor ever will until (as I ſhewed you before) their bodies be raiſed again. God, as I have told you, hath made our bodies the members of Chriſt, and God doth not count us thoroughly ſaved, until our bodies be as well redeemed and ranſomed out of the grave and death, as our ſoul from the curſe of the law and dominion of ſin.

Though God's ſaints have felt the power of much of his grace, and have had many a ſweet word fulfilled on them; yet one word will be unfulfilled on their particular perſon, ſo long as the grave can ſhut her mouth upon them: But, as I ſaid before, when the gates of death do open before them, and the bars of the grave do fall aſunder; then ſhall be brought to paſs that ſaying that is written, Death is ſwallowed up of victory: And then will they hear that moſt pleaſant voice, Awake and ſing ye that dwell in the duſt; for thy dew is as the dew of herbs, and the earth ſhall caſt forth her dead. Thus much touching the truth of the reſurrection of the juſt, with the manner of their riſing.

Now you muſt know, That the time of the riſing of theſe juſt, will be at the coming of the Lord: For when they ariſe, nay, juſt before they are raiſed, the Lord Jeſus Chriſt will appear in the clouds, in flaming fire, with all his mighty angels; the effect of which appearing will be the riſing of the dead, &c. For the Lord himſelf ſhall deſcend from heaven with a ſhout, ſaith Paul, and with the voice of the archangel, and with the trump of God, and the dead ſhall riſe.

Now at the time of the Lord's coming, there will be found in the world alive both ſaints and ſinners. As for the ſaints that then ſhall be found alive, they ſhall ſo ſoon as all the ſaints are raiſed out of their graves, not die, but be changed and ſwallowed up of incorruption, immortality and glory; and have the ſoul-ſpiritual tranſlation, as the raiſed ſaints ſhall have; as he ſaith, We ſhall not all die, or ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye; For the trump ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed. And again, For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God; and the dead in Chriſt ſhall riſe firſt, and then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhall we ever be with the Lord. As he ſaith alſo in another place, He ſhall judge the quick and the dead at his appearing, and his kingdom.

Now when the ſaints that ſleep ſhall be raiſed thus incorruptible, powerful, glorious and ſpiritual; and alſo thoſe that then ſhall be found alive, made like them: Then forthwith, before the unjuſt are raiſed, the ſaints ſhall appear before the judgment ſeat of the Lord Jeſus Chriſt, there to give an account to their Lord the judge, of all things they have done; and to receive a reward for their good according to their labour.

They ſhall riſe, I ſay, before the wicked, they being themſelves the proper children of the reſurrection; that is, thoſe that muſt have all the glory of it, both as to preheminency, and ſweetneſs; and therefore they are ſaid, when they riſe, to riſe from the dead; that is, in their riſing, they leave the reprobate world behind them. And it muſt be ſo, becauſe alſo the ſaints will have done their account, and be ſet upon the throne with Chriſt as kings and princes with him to judge the world, when the wicked world are raiſed. The ſaints ſhall judge the world; they ſhall judge angels: yea, they ſhall ſit upon the throne of judgment to do it. But to paſs that:

Now when the ſaints are raiſed, as ye have heard they muſt give an account of all things in general, that they have done while they were in the world. Of all things, I ſay, whether they be good or bad. Firſt, Of all their bad; but mark, not under the conſideration of vagabonds, ſlaves and ſinners, but as ſons, ſtewards, and ſervants of the Lord Jeſus. That this ſhall be, it is evident from divers places of the holy ſcriptures: Firſt, Paul ſaith, We muſt all ſtand before the judgment ſeat of Chriſt; We ſaints: For it is written, As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God. So then every one of us ſhall give an account of himſelf to God. Again, Wherefore we labour, that whether preſent or abſent, we may be accepted of him; for we muſt all appear before the judgment ſeat of Chriſt, that every one of us may receive the things done in his body, according to what he hath done, whether it be good, or whether it be evil.

'Tis true, God loveth his people, but yet he loveth not their ſins, nor any thing they do, though with the greateſt zeal for him, if it be contrary to his word: Wherefore as truly as God will give a reward to his ſaints and children for all that they have indeed well done: So truly will he at this day diſtinguiſh their good and bad; and when both are manifeſt by the righteous judgment of Chriſt, he will burn up their bad; with all their labour, travel and pains in it for ever. He can tell how to ſave his people, and yet take vengeance on their inventions.

That is an obſervable place, in the firſt epiſtle of Paul to the Corinthians, and the third chapter, If any man build, ſaith he, upon this foundation (Chriſt) gold, ſilver, precious ſtones, wood, hay, ſtubble, every man's work ſhall be manifeſt, for the day ſhall declare it, becauſe it ſhall be revealed by fire, and the fire ſhall try every man's work of what ſort it is. If any man's work ſhall abide that he hath built thereupon, he ſhall receive a reward. If any man's work ſhall be burnt, that man ſhall ſuffer loſs, but he himſelf ſhall be ſaved, yet ſo as by fire.

Now obſerve, firſt as I ſaid before, the foundation is Chriſt.

2. The gold, ſilver, and precious ſtones, that here are ſaid to be built upon him, are all the actings in faith and love according to the word, that the ſaints are found doing for his ſake in the world.

3. To build on him wood, hay, and ſtubble, it is to build, together with what is right in itſelf, humane inventions and carnal ordinances; fathering them ſtill on God and his allowance.

4. The fire that here you read of, it is the pure word and law of God.

5. The day that here you read of, it is the day of Chriſt's coming to judgment, to reveal the hidden things of darkneſs, and to make manifeſt the counſels of the heart.

6. At this day, the gold, ſilver, precious

ſtones, wood, hay, and ſtubble, and that of every man, ſhall be tried by this fire, that it may be manifeſt of what ſort it is; the wind, the rain, and floods, beat now as vehemently againſt the houſe upon the rock, as againſt that on the ſand.

Obſerve again,

1. That the Apoſtle ſpeaks here of the ſaved, not of the reprobates, He himſelf ſhall be ſaved.

2. That this ſaved man may have wood, hay, and ſtubble; that is, things that will not abide the trial.

3. That neither this man's goodneſs, nor yet God's love to him, ſhall hinder all his wood, hay, or ſtubble for coming on the ſtage, Every man's work ſhall be manifeſt: the fire ſhall try every man's work, of what ſort it is.

4. Thus, a good man ſhall ſee all his wood, hay, and ſtubble burnt up in the trial before his face.

5. That good man then ſhall ſuffer loſs, or, the loſs of all things that are not then according to the word of God. If any man's work ſhall be burnt (or any of them) he ſhall ſuffer loſs; but he himſelf ſhall be ſaved, yet ſo as by fire, that is, yet ſo as that all that ever he hath done, ſhall be tried, and ſquared by the word of God.

From all which, it muſt be unavoidably concluded, that the whole body of the elect muſt count with their Lord for all things they have done, whether good or bad, and that he will deſtroy all their bad, with the purity of his word, yea, and all their pains, travel, and labour, that they have ſpent about it. I am perſuaded, that there are now many things done by the beſt of ſaints, that then they will gladly diſown and be aſhamed of: yea, which they have and do ſtill do with great devotion. Alas, what groſs things do ſome of the ſaints in their devotion father upon God, and do reckon him the author thereof, and ſo he alſo prompts them forward, to the doing thereof, and doth give them his preſence in the performance of them! Yea, and as they father many ſuperſtitions and ſcriptureleſs things upon him; ſo they die in the ſame opinion, and never come, in this world, to the ſight of their evil and ignorance herein. But now the judgment day is the principal time wherein every thing ſhall be ſet in its proper place; that which is of God in its place, and that which is not, ſhall now be diſcovered, and made manifeſt. In many things now, we offend all, and then we ſhall ſee the many offences we have committed, and ſhall ourſelves judge them as they are. The chriſtian is in this world, ſo candid a creature, that take him when he is not under ſome great temptations, and he will ingenuouſly confeſs to his God before all men, how he hath ſinned and tranſgreſſed againſt his Father; and will fall down at the feet of God, and cry, Thou art righteous, for I have ſinned; and thou art gracious, that notwithſtanding my ſin, thou ſhouldeſt ſave me: Now, I ſay, if the chriſtian is ſo ſimple and plain-hearted with God in the days of his imperfection, when he is accompanied with many infirmities and temptations: how freely will he confeſs, and acknowledge his miſcarriages, when he comes before his Lord and Saviour, abſolutely ſtript of all temptation and imperfection. As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God. Every knee ſhall bow, and reverence God the Creator, and Chriſt the redeemer of the world; and every tongue ſhall confeſs, that his will alone ought by them to have been obeyed in all things; and ſhall confeſs alſo, and that moſt naturally and freely; I mean, the ſaints ſhall, in how many things they were deceived, miſtaken, deluded, and drawn aſide in their intended devotion and honour to God.

But yet take notice, that in this day when the ſaints are thus counting for their evil before their Saviour and Judge: They ſhall not then, as now, at the remembrance and confeſſion of ſin, be filled with that guilt, confuſion and ſhame, that now through the weakneſs of faith attendeth their ſouls: neither ſhall they in the leaſt be grieved or offended, that God hath before the angels and the reſt of their holy brethren, laid open to a tittle their infirmities from the leaſt and firſt, to the biggeſt and laſt.

For firſt, the God to whom they confeſs all, they will now, more perfectly than ever, ſee he doth love them, and free them from all, even when and before they confeſs and acknowledge them to him; and they ſhall, I ſay, have their ſoul ſo full of the raviſhing raptures of the life and glory that now they are in, that they ſhall be of it ſwallowed up in that meaſure and manner, that neither fear nor guilt, nor confuſion can come near them, or touch them. Their Judge is their Saviour, their huſband, and head; who, though he will bring every one of them for all things to judgment, yet, he will keep them for ever out of condemnation, and any thing that tendeth that way. Perfect love caſts out fear, even while we are here: much more then when we are with our Saviour, our Jeſus, being paſſed from death to life.

Secondly, The ſaints at this day, ſhall have their hearts and ſouls ſo wrapped up in the pleaſure of God their Saviour, that it ſhall be their delight, to ſee all things, though once never ſo near and dear unto them; yet now to periſh, if not according to his word and will: Thy will be done, is to be always our language here; but to delight to ſee it done in all things, though it tend never ſo much to the deſtruction of what we love: To delight, I ſay, to ſee it done in the height and perfection of delight; it will be when we come to heaven, or when the Lord ſhall come to judge the world.

But thirdly, The ſole end of the counting of the ſaints at the day of God, it will be, not only for the vindication of the righteouſneſs, holineſs, and purity of the word, neither will it center only in the manifeſtation of the knowledge and heart-diſcerning nature of Chriſt (though both theſe will be in it.) But their very remembrances, and ſight of the ſin and vanity that they have done while here; it ſhall both ſet off, and heighten the tender affections of their God unto them; and alſo increaſe their joy and ſweetneſs of ſoul, and clinging of heart to their God. Saints while here, are ſweetly ſenſible that the ſenſe of ſin, and the aſſurance of pardon, will make famous work in their poor hearts. Ah, what meltings without guilt! what humility without caſting down! and what a ſight of the creature's nothingneſs yet without fear! will this ſenſe of ſin work in the ſoul. The ſweeteſt frame, the moſt heart-indearing frame that poſſibly a chriſtian can get into, while in this world, is to have a warm ſight of ſin, and of a Saviour, upon the heart at one time. Now it weeps not for fear, and thro' torment, but by virtue of conſtraining grace and mercy, and is at this very time ſo far off of diſquietneſs of heart, by reaſon of the ſight of its wickedneſs, that it is driven into an extaſy, by reaſon of the love and mercy that is mingled with the ſenſe of ſin in the ſoul. The heart never ſees ſo much of the power of mercy as now, nor of the virtue, value and excellency of Chriſt in all his offices as now, and the tongue ſo ſweetly enlarged to proclaim and cry up grace, as now; now will Chriſt come to be glorified in his ſaints, and admired in them that believe.

Wherefore, though the ſaints receive by faith the forgiveneſs of ſins in this life, and ſo are paſſed from death to life; yet again, Chriſt Jeſus, and God his Father, will have every one of theſe ſins reckoned up again, and brought freſh upon the ſtage in the day of judgment, that they may ſee and be ſenſible for ever, what grace and mercy hath laid hold upon them. And this I take to be the reaſon of that remarkable ſaying of the apoſtle Peter, Repent therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord, and he ſhall ſend Jeſus Chriſt, who before was preached unto you, whom the heaven muſt receive till the reſtitution of all things, ſpoken of by the mouth of all the holy prophets ſince the world began.

If a ſenſe of ſome ſin (for who ſees all?) and a ſight of the love of God, will here ſo work upon the ſpirit of the godly: what will a ſight of all ſin do, when together with it they are perſonally preſent with their Lord and Saviour?

Yea, if a ſight of ſome ſins, with a poſſibility of pardon, will make the heart love, reverence, and fear with guiltleſs and heart-affecting fears: what will a general ſight of all ſin, and together with them an eternal acquittance from them, work on the heart of a ſaint for ever?

Yea, I ſay again, if a ſight of ſin, and the love of God, will make ſuch work in that ſoul, where yet there is unbelief, blindneſs, miſtruſt, and forgetfulneſs: what will a ſight of ſin do in that ſoul, who is ſwallowed up of love, who is ſinleſs and temptationleſs; who hath all faculties of ſoul and body ſtrained, by love and grace, to the higheſt pin of perfection, that is poſſible to be in glory enjoy'd and poſſeſſed? O the wiſdom and goodneſs of God, that he at this day ſhould ſo caſt about the worſt of our things, even thoſe that naturally tend to ſink us, and damn us, for our great advantage! All things that ſhall work together for good, indeed, to them that love God. Thoſe ſins that brought a curſe upon the whole world, that ſpilt the heart-blood of our deareſt Saviour, and that laid his tender ſoul under the flaming wrath of God, ſhall by his wiſdom and love, tend to the exaltation of his grace, and the inflaming of our affections to him for ever and ever.

'Twill not be thus with devils, 'twill not be thus with reprobates; the ſaved only have this privilege peculiar to themſelves: (wherefore to vary a little from the matter in hand) will God make that uſe of ſin, even in our counting for it, that ſhall in this manner work for our advantage? Why then, let ſaints alſo make that advantage of their ſin, as to glorify God thereby, which is to be done, not by ſaying, Let us do evil that good may come, or, let us ſin that grace may abound; but by taking occaſion by the ſin that is paſt, to ſet the ground upon the head of Chriſt for our juſtificatien; Continually looking upon it, ſo as to preſs us to cleave cloſe to the Lord Jeſus, to grace and mercy through him, and to the keeping of us humble for ever, under all his diſpenſations and carriages to us.

Now having counted for all their evil, and confeſſed to God's glory, how they fell ſhort, and did not the truth in this or that, or other particulars; and having received their eternal acquittance from the Lord and judge, in the ſight of both angels and ſaints: forthwith the Lord Jeſus will make inquiry into all the good and holy actions and deeds they do in the world. Now here ſhall all things be reckoned up, from the very firſt good thing that was done by Adam or Abel, to the laſt that will fall out to be done in the world. The good of all the holy prophets, of all apoſtles, paſtors, teachers, and helps in the church:

here alſo will be brought forth and to light, all the good carriages of maſters of families, of parents, of children, of ſervants, of neighbours, or whatever good things any man doth; but to be general and ſhort, firſt, here will be a recompenſe for all that have ſincerely laboured in the word and doctrine; I ſay, a recompenſe for all the ſouls they have ſaved by their word, and watered by the ſame.

Now ſhall Paul the planter, and Apollos the waterer, with every one of their companions, receive the reward that is according to their words.

Now all the preaching, praying, watching, and labour thou haſt been at, in thy endeavouring to catch men from ſatan to God, ſhall be rewarded with ſpangling glory. Not a ſoul thou haſt converted to the Lord Jeſus, nor a ſoul thou haſt comforted, ſtrengthned, or helped by thy wholeſome counſel, admonition, and comfortable ſpeech; but it ſhall ſtick as a pearl in that crown which the Lord the righteous judge ſhall give thee at that day. That is, if thou doſt it willingly, delighting to lift up the name of God among men; if thou doſt it with love, and longing after the ſalvation of ſinners (otherwiſe thou wilt have only thy labour for thy pains, and no more.) If I do this willingly, I have a reward; but if againſt my will, a diſpenſation of the goſpel is committed to my charge. But I ſay, if thou do it graciouſly, then a reward followeth: for what is our hope, our joy, or crown of rejoicing? are not even ye, ſaith Paul, in the preſence of our Lord Jeſus Chriſt at his coming, for ye are our glory and joy. Let him therefore that Chriſt hath put into his harveſt, take comfort in the midſt of all his ſorrow, and know that God acknowledgeth that he that converteth a ſinner from the error of his way, doth even ſave that ſoul from death, and covereth a multitude of ſins. Wherefore labour to convert, labour to water, labour to build up, and to feed the flock of God which is among you, taking the over-ſight thereof, not by conſtraint but willingly; not for filthy lucre, but of a ready mind; and when the chief ſhepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

Secondly, And as the miniſters of Chriſt's goſpel ſhall at this day be recompenſed: ſo ſhall alſo thoſe more private ſaints be with tender affections and love looked on, and rewarded for all their work and labour of love, which they have ſhewed to the name of Chriſt, in miniſtring to his ſaints, and ſuffering for his ſake. Whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free. Ah! little do the people of God think how largely and thoroughly God will at that day, own and recompenſe all the good and holy acts of his people. Every bit, every drop, every rag, and every nights harbour, though but in a wiſp of ſtraw, ſhall be rewarded in that day before men and angels. Whoſoever ſhall give to drink, to one of theſe little ones, a cup of cold water, only in the name of a diſciple: verily I ſay unto you, ſaith Chriſt, He ſhall in no wiſe loſe a diſciples reward. Therefore when thou makeſt a feaſt, ſaith he, call the poor, the maimed, the lame, and the blind, and thou ſhalt be bleſſed; for they cannot recompenſe thee, for thou ſhalt be recompenſed at the reſurrection of the juſt. If there be any repentance among the godly at this day, it will be, becauſe the Lord Jeſus in his perſon, members and word, was no more owned, honoured, entertained, and provided for by them, when they were in this world: For it will be raviſhing to all, to ſee what notice the Lord Jeſus will then take of every widow's mite. He, I ſay, will call to mind, even all thoſe acts of mercy and kindneſs, which thou haſt ſhewed to him, when thou waſt among men. I ſay, he will remember, cry up, and proclaim before angels and ſaints, thoſe very acts of thine, which thou haſt either forgotten, or through baſhfulneſs wilt not at that day, count worth the owning. He will reckon them up ſo faſt, and ſo fully, that thou wilt cry, Lord, When did I do this? and when did I do the other? When ſaw we thee a hungry, and feed thee? or athirſt, and gave thee drink? When ſaw we thee a ſtranger, and took thee in? or naked, and cloathed thee? or when ſaw we thee ſick, or in priſon, and came unto thee? and the king ſhall anſwer and ſay unto them, Verily I ſay unto you, in as much as ye did it unto one of the leaſt of theſe my brethren, ye did it unto me. The good works of ſome are manifeſt before hand, and they that are otherwiſe cannot be hid. Whatever thou haſt done to one of the leaſt of theſe my brethren, thou haſt done it unto me. I felt the nouriſhment of thy food, and the warmth of thy fleece, I remember thy loving and holy viſits, when my poor members were the ſick, and in priſon, and the like. When they were ſtrangers, and wanderers in the world, thou tookeſt them in. Well done thou good and faithful ſervant, enter thou into the joy of thy Lord.

Thirdly, Here alſo will be a reward for all that hardneſs, and chriſtian enduring of affliction that thou haſt met with for thy Lord, while thou waſt in the world. Here now will Chriſt begin from the greateſt ſuffering, even to the leaſt, and beſtow a reward on them all; from the blood of the ſuffering ſaint to the loſs of an hair: nothing ſhall go unrewarded. For theſe light afflictions which are but for a moment, they work out for us a far more exceeding and eternal weight of glory. Behold by the ſcriptures, how God hath recorded the ſufferings

ferings of his people, and alſo how he hath promiſed to reward them. Bleſſed are they that are perſecuted for righteouſneſs ſake, for theirs is the kingdom of heaven. Bleſſed are ye, when men ſhall revile you, and ſpeak all manner of evil againſt you falſly for my ſake; rejoice, leap for joy, and be exceeding glad, for great is your reward in heaven. And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.

Fourthly, There is alſo a reward at this day, for all the more ſecret, and more retired works of chriſtianity: There is not now one act of faith in thy ſoul, either upon Chriſt, or againſt the devil, and antichriſt; but it ſhall in this day be found out, and praiſed, honoured and glorified, in the face of heaven.

2. There is not one groan to God in ſecret, againſt thy own luſts, and for more grace, light, ſpirit, ſanctification and ſtrength, to go through this world like a chriſtian; but it ſhall even at the coming of Chriſt, be rewarded openly.

3. There hath not one tear dropped from thy tender eye againſt thy luſts, the love of this world, or for more communion with Jeſus Chriſt, but as it is now in the bottle of God, ſo then it ſhall bring forth ſuch plenty of reward, that it ſhall return upon thee, with abundance of increaſe. Bleſſed are ye that weep now, for ye ſhall laugh. Thou telleſt my wanderings; and putteſt my tears into thy bottle; are they not in thy book? They that ſow in tears, ſhall reap in joy. He that goeth forth and weepeth, beareth precious ſeed, ſhall doubtleſs come again, bringing his ſheaves with him.

Having thus in brief ſhewed you ſomething concerning the reſurrection of the ſaints, and that they ſhall count with their Lord at his coming, both for the burning up what was not according to the truth, and rewarding them for all their good. It remains that I now in few words, ſhew you ſomething alſo of that with which they ſhall be rewarded.

Firſt, Then thoſe that ſhall be found in the day of their reſurrection, when they ſhall have all their good things brought upon the ſtage; they I ſay, that then ſhall be found the people moſt laborious for God while here: they ſhall at that day enjoy the greateſt portion of God, or ſhall be poſſeſſed with moſt of the glory of the God-head then. For that is the portion of the ſaints in general. And why ſhall he that doth moſt for God in this world enjoy moſt of him in that which is to come? But becauſe by doing and acting, the heart, and every faculty of the ſoul is inlarged, and more capacitated, whereby more room is made for glory. Every veſſel of glory ſhall at that day be full of it; but every one will not be capable to contain a like meaſure. And ſo if they ſhould have it communicated to them, would not be able to ſtand under it; for there is an eternal weight in the glory that ſaints ſhall then enjoy; and every veſſel muſt be at that day filled, that is, have its heavenly load of it.

All chriſtians have not the ſame enjoyment of God in this life, neither indeed were they able to bear it, if they had it. But thoſe chriſtians that are moſt laborious for God in this world, they have already moſt of him in their ſouls, and that not only becauſe diligence in God's ways, is the means whereby God communicates himſelf; but alſo becauſe thereby the ſenſes are made more ſtrong, and able, by reaſon of uſe, to underſtand God, and to diſcern both good and evil. To him that hath, to him ſhall be given, and he ſhall have more abundan. He that laid out his pound for his maſter, and gained ten therewith, he was made ruler over ten cities; but he that by his pound gained but five, he was made ruler over but five. Often, he that is beſt bred in his youth, is beſt able to manage moſt when he is a man (touching things of this life) but always he that is beſt bred, and that is moſt in the boſom of God, and that ſo acts for him here; He is the man that will be beſt able to enjoy moſt of God in the kingdom of heaven. It is obſervable, that Paul ſaith, Our afflictions work out for us a far more exceeding and eternal weight of glory. Our afflictions do it, not only becauſe there is laid up a reward for the afflicted, according to the meaſure of affliction; but becauſe afflictions, and ſo every ſervice of God, doth make the heart more deep, more experimental, more knowing and profound; and ſo more able to hold, contain, and bear more. Every man ſhall receive his own reward, according to his own labour. And this is the reaſon of ſuch ſayings as theſe; Lay up for yourſelves a good foundation againſt the time to come, that you may lay hold on eternal life: which eternal life is not the matter of your juſtification from ſin in the ſight of God; for that is done freely by grace through faith in Chriſt's blood; (but here the apoſtle ſpeaks of giving of alms) but it is the ſame that in the other place he calls the far more exceeding and eternal weight of glory. And hence it is, that he in his ſtirring them up to be diligent in good works, doth tell them, that he doth not exhort them to it becauſe he wanted, but becauſe he would have fruit that might abound to their account; as he ſaith alſo in another place, Beloved brethren, be ſtedfaſt, unmoveable, always abounding in the work of the Lord; for as much as you know that your labour is not in vain in the Lord. Therefore I ſay, the reward that the ſaints ſhall have at this day for all the good they have done, it is the enjoyment of God according to their works, though they ſhall be freely juſtified and glorified without works.

Secondly, As the enjoyment of God at that day, will be on the ſaints according to their works and doings: (I ſpeak not now of juſtification from ſin) ſo will their praiſe and commendations at that day be according to the ſame, and both of them their degrees of glory; for I ſay, as God by communicating of himſelf unto us at that day, will thereby glorify us, ſo alſo he will for the adding all things that may furniſh with glory every way, cauſe to be proclaimed in the face of heaven, and in the preſence of all the holy angels, every thing that hath for God, his ways and people, been done by us while here we have been. Whatſoever hath been ſpoken in darkneſs ſhall be heard in the light: and that which ye have ſpoken in the ear in cloſets, ſhall be proclaimed upon the houſe tops. Again, He that ſhall confeſs me, ſaith Chriſt, before men, him will I confeſs before the angels of God.

Now as he of whom Chriſt is aſhamed when he comes in his glory, and in the glory of the holy angels, will then lie under unconceiveable diſgrace, ſhame, diſhonour, and contempt: ſo he whom Chriſt ſhall confeſs, own, commend, and praiſe at that day, muſt needs have very great dignity, honour, and renown, for then ſhall every man have praiſe of God, to wit, according to his works. Now will Chriſt proclaim before thee, and all others, what thou haſt done, and what thou haſt ſuffered, what thou haſt owned, and what thou haſt withſtood for his name. This is he that forſook his goods, his relations, his country, and life for me: This is the man that overcame the flatteries and threats, allurements and inticings of a whole world for me; behold him, he is an Iſraelite indeed, the top man in his generation, none like him in all the earth. It is ſaid that when king Ahaſuerus, had underſtanding of how good ſervice Mordecai the Jew had done to and for him, he commanded that the royal apparel and the crown, with the horſe that the king did ride on, ſhould be given to him, and that he ſhould with that crown, apparel and horſe be had through the city, in the preſence of his nobles, and that proclamation ſhould be made before him, Thus ſhall it be done to the man whom the king delighteth to honour.

Ahaſuerus in this was a type, to hold forth to the children of God, how kindly he will take all their labour and ſervice of love, and how he will honour and dignify the ſame; as Chriſt ſaith, Let your loins be girded about, and your lights burning, and you yourſelves like unto men that wait for their Lord, when he will return from the wedding: that when he cometh and knocketh, ye may open to him immediately: bleſſed are thoſe ſervants whom the Lord when he cometh ſhall find watching. Verily I ſay unto you, that he ſhall gird himſelf, and ſhall make them ſit down to meat, and ſhall come forth and ſerve them. The meaning is, that thoſe ſouls that ſhall make it their buſineſs to honour the Lord Jeſus Chriſt in the day of their temptation, he will make it his buſineſs to honour and glorify them in the day of his glorification. Verily, I ſay unto you, that he will make them ſit down to meat, and ſhall come forth and ſerve them; if any man will ſerve me, ſaith he, him will my Father honour. It hath been God's way in this world, to proclaim the acts and doings of his ſaints in his word, before all in this world, and he will do it in that which is to come.

Thirdly, Another thing that ſhall be yet added to the glory of the ſaints, in the kingdom of their Saviour, at his coming, is, they ſhall every one of them then have his throne and place of degree on Chriſt's right hand, and on his left, in his glorious kingdom, according to the relation they ſtand in to Chriſt, as the members of his body; for as Chriſt will have a ſpecial eye on us, and a tender and affectionate heart, to recompenſe to the full every good thing that any man doth for his name in this world: ſo alſo he will have as great regard, that there be to every member of his body, the place and ſtate that is comely for every ſuch member. When the mother of Zebedee's children petitioned our Saviour, that he would grant to her, that her two ſons, might ſit, the one on his right hand, and the other on his left in his kingdom: though he did not grant to her the requeſt for her children, yet he affirmed, That there would be places of degrees and honour in heaven, ſaying, To ſit on my right hand, and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared of my Father. In the temple, there were chambers bigger and leſſer, higher and lower, more inward, and more outward: which chambers were types of the manſions that our Lord when he went away, told us he went to prepare for us. In my Father's houſe are many manſions, if it were not ſo, I would have told you, I go to prepare a place for you. The foot here, ſhall not have the place prepared for the eye; nor yet the hand, that which is prepared for the ear; but every one ſhall have his own place in the body of Chriſt, and the glory alſo prepared for ſuch a relation: Order, as it is comely in earth, ſo much more in the kingdom of the God of order, in heaven, where all things ſhall be done in their utmoſt perfections. Here ſhall Enoch, Noah, Abraham, Moſes, Joſhua, David, with the Prophets, have every one his place, according to the degree of old teſtament ſaints. As God ſaid to Daniel, Go thy way till the end be;

for thou ſhalt reſt, and ſtand in the lot at the end of the days. And here alſo, ſhall Peter, Paul, Timothy, and all other the church officers have their place, and heavenly ſtate, according as God hath ſet them in the church in the new teſtament. As Paul ſaith of the deacons, They that uſe the office of a deacon well, they purchaſe to themſelves a good degree, and great boldneſs in the faith which is in Chriſt. And ſo of all other ſaints, be they here of what rank, quality, or place in the church ſoever, they ſhall have every one his ſtate, his heavenly ſtate, according as he ſtandeth in the body: As he ſaith, ſeeing thoſe members that are moſt feeble, are neceſſary, to them ſhall be given more abundant honour. Of this heavenly order in the kingdom of Chriſt, when his ſaints are riſen from the dead, was Solomon a notable type in his family, and among his ſervants and officers, who kept ſuch exactneſs in the famous order, in which he had placed all about him, that it did amaze and confound beholders. For when the queen of Sheba had ſeen the wiſdom of Solomon, and the houſe which he built, and the meat of his table, the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, his cup-bearers alſo, and their apparel, and the aſcent by which he went up into the houſe of the Lord: There was no more ſpirit in her. Glorious things are ſpoken of thee, O thou city of God.

Having gone thus far, I ſhall now come to the ſecond part of the text, to wit, That there ſhall be a reſurrection of the wicked. There ſhall be a reſurrection of the dead, both of the juſt and unjuſt. For as the juſt go before the unjuſt, in name and dignity, and honour, ſo they ſhall in the laſt day, go before them in the reſurrection.

Now then, when the ſaints have thus riſen out of their graves, given up their accounts, received their glory, and are ſet upon the thrones (for there are ſet thrones of judgment, the thrones of the houſe of David;) When I ſay, they are all of them in their royal apparel, with crowns of glory, every one preſenting the perſon of a king: Then come the unjuſt out of their graves, to receive their judgment for what they have done in the body. As Paul ſaith, We muſt all appear before the judgment ſeat of Chriſt, that every one (both ſaints and ſinners) may receive the things done in the body, whether it be good, or whether it be bad.

But now becauſe I would prove by the words, whatever I would have others receive for a truth: Therefore I ſhall in few particulars, prove the reſurrection of the wicked.

Firſt then, It is evident, that the wicked ſhall riſe from the very terms and names that the raiſed ſhall then go under, which is the very ſame names that they did go under when they lived in this world. They are called the heathen, the nations, the world, the wicked, and thoſe that do iniquity; they are called men, women, Sodom, Sidon, Bethſaida, Capernaum, and Tyre. The men of Nineve ſhall riſe up in judgment, the queen of the South ſhall riſe up in the judgment, and it ſhall be more tolerable for Sodom in the day of judgment, than for other ſinners that have reſiſted more light. The heavens and the earth that now are, are kept in ſtore, reſerved unto fire againſt the day of judgment, and perdition of ungodly men. Now theſe terms, or names, are not given to the ſpirits of the wicked only; but to them as conſiſting of body and ſoul. Further, Chriſt tells his adverſaries, when they had apprehended him, and ſhamefully intreated him, that yet they ſhould ſee him ſit on the right hand of power, and coming in the clouds of heaven, as John alſo doth teſtify, ſaying, Behold he cometh with clouds, and every eye ſhall ſee him, and they alſo that pierced him, and all the kindreds of the earth, ſhall wail becauſe of him. Now none of theſe ſayings are yet fulfilled, neither ſhall they, until his ſecond coming; for though the Jews did many of them ſee him, when he did hang upon the croſs, yet then he was not coming in the clouds of heaven, neither did then all kindreds of the earth wail becauſe of him. No, this is reſerved till he comes to judge the world; for then ſhall the ungodly be ſo put to it; that gladly they would creep into the moſt invincible rock or mountain under heaven, to hide themſelves from his face, and the majeſty of his heavenly preſence. There ſhall therefore that this may be brought to paſs, be a reſurrection of the dead, both of the juſt and unjuſt. For tho' an opinion of no reſurrection may now lull men aſleep, in ſecurity and impiety, yet the Lord, when he comes, will rouſe them, and cauſe them to awake; not only out of their ſecurity, but out of their graves, to their doom, that they may receive for their error, the recompence that is meet.

Secondly, The body of the ungodly muſt, at the laſt, ariſe out of the grave, becauſe that body and their ſoul, while they lived in the world, were co-partners in their luſts and wickedneſs. God is a God of knowledge, and by him actions are weighed. He will therefore bring every work into judgment, with every ſecret thing. And as he will bring into judgment every work, ſo will he alſo the worker thereof, even the dead, ſmall and great. It is not in God to lay the puniſhment where the fault is not, neither to puniſh a part of the damned for the whole. With righteouſneſs ſhall he judge the world, and the people with equity; ſhall not the judge of all the earth do right? As therefore the body was co-partner with the ſoul in ſinning, ſo ſhall every man receive the things done in his body, according to what he hath done. Wherefore he ſaith in another place, Behold I come quickly, and my reward is with me, to give every man according as his work ſhall be. There ſhall therefore be a reſurrection of the dead, both of the juſt and unjuſt.

Thirdly, The body of the wicked muſt riſe again, becauſe as the whole man of the juſt alſo that is the veſſel of mercy and glory: ſo the whole man of the unjuſt, is the veſſel of wrath and deſtruction. There are ſaith Paul, in a great houſe, not only veſſels of gold and of ſilver, but alſo of wood and of earth, and ſome to honour and ſome to diſhonour. Now as he ſheweth us theſe veſſels to honour, they are good men, and the veſſels to diſhonour are the bad. Now as theſe veſſels to diſhonour, are called the veſſels of wrath; ſo it is ſaid, that God with much long ſuffering, doth ſuffer them to be fitted to deſtruction. How they are thus fitted, he alſo further ſheweth, where he ſaith. They do after their hardneſs and impenitent heart, treaſure up wrath againſt the day of wrath, and the revelation of the righteous judgment of God. Which treaſure of wickedneſs, James ſaith, it is treaſured up againſt the laſt days, (which is the time of judgment,) and obſerve it, he ſaith, That then it ſhall eat their fleſh as it were fire. Now then their bodies being the veſſels of the wrath of God, and again, ſeeing with this wrath they muſt be poſſeſſed at the laſt day, that their fleſh muſt with it be eaten, it is evident, that their body muſt riſe again out of their graves, and before the judgment ſeat appear; for it is from thence, that each of them muſt go with his full load to their long and eternal home, where their worm dieth not, and their fire is not quenched.

Fourthly, The ſeverity of the hand of God towards his children, with his forbearance of his enemies, doth clearly beſpeak a reſurrection of the ungodly, that they may receive the reward for their wickedneſs which they have committed in this world. We know, that while the eyes of the wicked ſtart out with fatneſs, the godly are plagued all the day long, and chaſtned every morning. Wherefore it is evident, that the place and time of the puniſhment of the ungodly, it is another world. If judgment begin at the houſe of God, what will the end of them be, that obey not the goſpel of God? and if the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinner appear? Alas, poor creatures! They now plot againſt the righteous, and gnaſh upon them with their teeth, but the Lord laugheth at them, for he ſeeth their day is coming? for as he ſaith, the wicked is reſerved, or let alone in his wickedneſs, to the day of deſtruction, and ſhall then be brought forth to the day of wrath, though in the mean time he may go to his grave in his banner, and reſt within his tomb. As Peter ſaith again, The Lord knoweth how to deliver the godly out of temptation, but to reſerve the unjuſt to the day of judgment to be puniſhed. And Jude ſaith, For them is reſerved the blackneſs of darkneſs for ever. The puniſhment of the ungodly, it is reſerved till the day of judgment, which will be the time of their reſurrection.

Obſerve, Firſt, The wicked muſt be puniſhed.

Secondly, The time of their puniſhment is not now, but at the day of judgment.

Thirdly, This day of judgment muſt be the ſame with the reſurrection of the dead, at the end of this world. As therefore the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world. The ſon of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them that do iniquity, and ſhall caſt them into a furnace of fire, there ſhall be weeping and gnaſhing of teeth. There ſhall then be a reſurrection of the dead, both of the juſt and unjuſt.

Fourthly, The ſovereignty of the Lord Jeſus over all creatures, doth plainly foreſhew a reſurrection of the bad, as well as of the good. Indeed, the unjuſt ſhall not ariſe, by vertue of any relation they ſtand in to the Lord Jeſus, as the ſaints ſhall; but yet, becauſe all are delivered into his hand, and he made ſovereign Lord over them, therefore by an act of his ſovereign power, they that are ungodly ſhall ariſe: this is Chriſt's own argument, The Father judgeth no man, ſaith he, but hath committed all judgment unto the ſon; that is, Count him, and fall before him as their ſovereign Lord, even as they honour the Father, and he hath given him authority to execute judgment alſo, becauſe he is the ſon of man. And then he adds, marvel not at this, for the hour is coming, that all that are in their graves ſhall hear his voice, and ſhall come forth, they that have done good to the reſurrection of life; and they that have done evil to the reſurrection of damnation. From hence alſo Paul argueth, ſaying, For this cauſe he both died, roſe and revived, that he might be Lord both of the dead and living. And then adds, We muſt all ſtand before the judgment ſeat of Chriſt.

Pray mind theſe words, Jeſus Chriſt by his death and reſurrection, did not only purchaſe grace and remiſſion of ſins for his elect, with their eternal glory; but did thereby alſo obtain of the Father, to be Lord and head over all things, whether they be things in heaven, or things on earth, or things under the earth, All power, ſaith he, in heaven and in earth, is given unto me, and I have the keys of hell and of death. So that all things, I ſay, whether they be viſible or inviſible, whether they be thrones or dominions, or principalities or powers; all things were created by him, and for him. This being thus, at the name of Jeſus, every knee muſt bow, and every tongue confeſs that he is ſovereign Lord, to the glory of God the Father. Now, that this may be done, he hath his reſolutions upon a judgment day, in which he, to ſhew himſelf, his people, his way and word in their glory, will have all his enemies raiſed out of their graves, and brought before him, where he will ſit upon them in the throne of his glory, and will ſhew them then, who is the only potentate, the King of kings, and Lord of lords.

Beloved, He comes with ten thouſand of his ſaints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have committed, and of all their wicked ſpeeches which ungodly ſinners have ſpoken againſt him.

Fifthly, The great preparation that God hath made for the judgment of the wicked, doth clearly demonſtrate their riſing forth out of their graves.

Firſt, He hath appointed the day of their riſing.

Secondly, He hath appointed their judge to judge them.

Thirdly, He hath recorded all their acts and doings againſt that day.

Fourthly, He hath alſo already appointed the witneſſes to come in againſt them.

Fifthly, The inſtruments of death and miſery, are already prepared for them.

For the firſt, He hath appointed the day of their riſing, which day John calleth the time of the dead, that they ſhould be judged. Which time, Paul ſaith, is a time fixed; he hath appointed a day, in which he will judge the world, &c. This time and day, Chriſt brings down to an hour, ſaying, The hour is coming, when all that are in their graves ſhall hear his voice, and ſhall come forth, &c.

Secondly, As he hath appointed the day, ſo he hath appointed the judge. He hath appointed a day in which he will judge the world in righteouſneſs, by that man whom he hath ordained, of which he hath given aſſurance to all men, in that he hath raiſed him from the dead. This man is Jeſus Chriſt; for it is he that is ordained of God, to be the judge of the quick and the dead.

Thirdly, All their deeds and works, to a word and thought, are every one already recorded and inrolled in the books of the laws of heaven againſt that day. The ſin of Judah is written with a pen of iron, and with the point of a diamond, upon the tables of their heart. And again, ſaith God, write it in a table, and note it in a book, that it may be for the time to come, even for ever and ever, that this is a rebellious houſe, &c.

Fourthly, God hath prepared his witneſſes againſt this day.

Fifthly, The inſtruments of death, and eternal miſery, are already prepared. He hath prepared for them the inſtruments of death, he hath ordained his arrows againſt the face of perſecutors. Hell is of old prepared, he hath made it deep and large, the fire, the everlaſting fire is alſo now of a long time prepared; the heavy weights of God's curſe are alſo ready, and their damnation now of a long time ſlumbereth not. But now I ſay, how ridiculous a buſineſs would all this be, if theſe things ſhould be all prepared of the only wiſe God, and there ſhould be none to be judged; or if he that is ordained judge, ſhould not either through want of power or will, command theſe rebels, and force them before his judgment ſeat. Glad indeed would the ſinners be, if theſe things might be true. Glad I ſay, at very heart, if they might be in their ſecret places of darkneſs, and the grave for ever: but it muſt not be, the day of their riſing is ſet; the judge is appointed, their deeds are written; the deep dungeon is with open mouth, ever waiting for them; wherefore at the day appointed, neither earth, nor death, nor hell, can hinder: There ſhall be a reſurrection of the dead, both of the juſt and unjuſt.

Laſtly, Beſides what hath been ſaid, I cannot but believe, there ſhall be a reſurrection of the wicked at the laſt day, becauſe of the ungodly conſequences and errors that do moſt naturally follow the denial thereof.

For firſt, He that taketh away the doctrine of the reſurrection of the wicked: He taketh away one of the main arguments that God hath provided for to convince a ſinner, of the evil of his ways; for how ſhall a ſinner be convinced of the evil of ſin, if he be not convinced of the certainty of eternal judgment? and how ſhall he be convinced of eternal judgment, if you perſwade him, that when he is dead, he ſhall not at all riſe? eſpecially ſeeing the reſurrection of the dead, and eternal judgment, muſt unavoidably be one the fore-runner of the other. It was Paul's reaſoning of righteouſneſs, temperance, and judgment to come, that made Felix tremble. 'Tis this alſo he calleth the argument of terrour, wherewith he perſwaded men. This was Solomon's argument, and Chriſt's alſo, where he ſaith, That every idle word that man ſhall ſpeak, he ſhall give an account thereof, in the day of judgment.

Secondly, They that deny the reſurrection of the wicked, they do both allow and maintain the chief doctrine of the Ranters, with moſt of the debauched perſons in the world. For the Ranters deny it both in principle and practice, and the other in practice at leaſt. Now to me it is very ſtrange, that theſe men above all other, ſhould both know and live in the doctrines of the kingdom of God: eſpecially, ſeeing the denial hereof is an evident token of one appointed to wrath and deſtruction. But to be plain, There ſhall be a reſurrection of the dead, both of the juſt and unjuſt: Wherefore, whatever others may ſay or profeſs, being beguiled by ſatan, and their own hearts, yet do thou fear him that can deſtroy both body and ſoul in hell.

There ſhall be a reſurrection of the dead both of the juſt and unjuſt. And the ſea gave up the dead that were in it, and death and hell delivered up the dead that were in them.

Having in the firſt place ſhewed you, that the wicked muſt ariſe; I ſhall in the next place ſhew you the manner of their riſing. And obſerve it, as the very title of the juſt and unjuſt are oppoſites, ſo they are in all other matters, and in their reſurrections.

Firſt then, As the juſt in their reſurrection do come forth in incorruption; the unjuſt in their reſurrection ſhall come forth in their corruptions; for though the ungodly at their reſurrection, ſhall for ever after be incapable of having body and ſoul ſeparate: Or of their being annihilated into nothing; yet it ſhall be far from them to riſe in incorruption; for if they ariſe in incorruption, they muſt ariſe to life, and alſo muſt have the conqueſt over ſin and death. But that they ſhall not; for it is the righteous only that put on incorruption, that are ſwallowed up of life. The wickeds reſurrection, it is called the reſurrection of damnation. Theſe in their very reſurrection ſhall be hurt of the ſecond death. They ſhall ariſe in death, and ſhall be under it, under the gnawings and terrors of it, all the time of their arraignment. As it were, a living death ſhall feed upon them, they ſhall never be ſpiritually alive, nor yet abſolutely dead; but much after that manner that natural death and hell, by reaſon of guilt, doth feed on him, that is going before the judge to receive his condemnation to the gallows. You know, though a felon go forth of the goal, when he is going to the bar for his arraignment, yet he is not out of priſon, or out of his irons for that; his fetters are ſtill making a noiſe on his heels, and the thoughts of what he is to hear by and by from the judge, is ſtill frighting and afflicting his heart; death like ſome evil ſpirit or ghoſt, doth continually haunt him, and playeth the butcher continually in his ſoul and conſcience, with frights and fears about the thoughts of the ſudden and unſupportable after-clap by and by he is to meet withal.

Thus I ſay will the wicked come out of their graves, having yet the chains of eternal death hanging on them, and the talons of that dreadful ghoſt faſtned in their ſouls. So that life will be far from them, even as far as heaven is from hell. This morning to them, is even as the ſhadow of death. They will then be in the very terrors of the ſhadow of death. As Chriſt ſaith, Their worm never dies, and their fire is never quenched. From death to eternity it never ſhall be quenched, their bed is now among the flames; and when the riſe, they will riſe in flames; while they ſtand before the judge, it will be in flames, even in the flames of a guilty conſcience: They will in their coming before the judge, be within the very jaws of death and deſtruction. Thus I ſay, the ungodly ſhall be far off from riſing as the ſaints; for they will be even in the region and ſhadow of death. The firſt moment of their riſing, death will be ever over them, ever feeding on their ſouls; and ever preſenting to their hearts, the heights and depths of the miſery that now muſt ſeize them, and like a bottomleſs gulf muſt ſwallow them up. They ſhall come out of their holes like worms of the earth, and be afraid of the Lord our God.

Secondly, As the reſurrection of the godly ſhall be a reſurrection in glory: So the reſurrection of the wicked, it will be a reſurrection in diſhonour. Yea, as the glory of ſaints at the day of their riſing, will be glory unſpeakable: ſo the diſhonour of the ungodly at that day, it will be diſhonour beyond expreſſion. As Daniel ſaith, The good ſhall riſe to everlaſting life, but the wicked to ſhame and everlaſting contempt. And again, When thou, O God, awakeſt, that is, to judge them, thou ſhalt deſpiſe their image. Never was toad or ſerpent more loathſome to any, than theſe will in the eyes of God, in their riſing forth of their graves. When they go to their graves ſaith Job, Their bones are full of the ſin of their youth, which lieth down in the duſt with them. And ariſe they ſhall, in the ſame noiſome and ſtinking condition; for as death leaves, ſo judgment finds them. At the reſurrection then of theſe ungodly, they will be in a very loathſome condition.

The ungodly at their death are like the thiſtle-ſeed; but at their riſing, they will be like the thiſtle grown; more noiſome, offenſive, and provoking to rejection abundance. Then ſuch diſhonour, ſhame, and contempt will appear in them, that neither God nor Chriſt, ſaints nor angels, will ſo much as once regard them, or vouchſafe once to come near them. He beholdeth the wicked afar off; becauſe in the day of grace they would not come to hand, and be ſaved, therefore now they ſhall, all as thorns, be thruſt away, as with fences of iron. Their riſing is called the reſurrection of the unjuſt, and ſo they at that day will appear, and will more ſtink in the noſtrils of God, and all the heavenly hoſts, than if they had the moſt irkſome plague-ſores in the world running on them. If a man at his birth, be counted as one caſt forth to the loathing of his perſon; how loathſome and irkſome, diſhonourable and contemptible, will thoſe be that ſhall ariſe godleſs, chriſtleſs, ſpiritleſs, and graceleſs, when the trumpet ſounds to their judgment, they coming out of their graves far more loathſome and filthy, than if they ſhould aſcend out of the moſt filthy hole on earth.

Thirdly, As the juſt ſhall riſe in power, ſo the wicked and unjuſt in weakneſs and aſtoniſhment. Sin and guilt bringeth weakneſs and faintneſs in this life: how much more, when both with all their power and force, like a giant, faſten on them, as God ſaith, Can thy hands be ſtrong, and can thy heart endure in the day that I ſhall deal with thee? Now will the ghaſtly jaws of deſpair gape upon thee, and now will condemnings of conſcience, like thunder-claps, continually batter againſt thy weary ſpirits. It is the godly that have boldneſs in the day of judgment; but the wicked will be like the chaff which the wind driveth away. O the fear, and the heart-aking that will ſeize them in their riſing! The frightful thoughts that then will fill their throbbing hearts: Now muſt that ſoul that hath been in hell-fire among the devils, poſſeſs the body again. Poſſeſs it, I ſay, with the hot ſcalding ſtink of hell upon it. They ſhall not be able to lift up the head for ever, pangs ſhall take hold on them, all their hands ſhall faint, and every man's heart ſhall melt: They ſhall be amazed one at another, their faces ſhall be as flames. Every thing they ſee, hear, or think of, ſhall tend to their diſcomfort. They muſt needs be weak, whom God hath left, whom guilt hath ſeized, and whom death is ſwallowing up for ever.

Fourthly, As the juſt ſhall ariſe ſpiritual bodies, ſo the unjuſt ſhall ariſe only as mere and naked lumps of ſinful nature: Not having the leaſt help from God to bear them up under this condition. Wherefore, ſo ſoon as ever they are riſen out of their graves, they will feel a continual ſinking under every remembrance of every ſin, and thoughts of judgment; in their riſing they fall, fall I ſay, from thenceforth, and for ever. And for this reaſon the dungeon into which they fall, is called Bottomleſs. Becauſe, as there will be no end of their miſery, ſo there will be no ſtay or prop to bear them up in it. Only as I ſaid before, they ſhall not now, as afore, be ſeparate body from ſoul, but both together be bound in the cords of ſin and iniquity, in which they ſhall now tremble as thieves and murderers, &c. as they go before the judge, to hear what he will ſay unto them.

Now when the wicked are thus raiſed out of their graves, they ſhall, together with all the angels of darkneſs, their fellow-priſoners, be brought up, being ſhackled in their ſins, to the place of judgment; where there ſhall ſit upon them Jeſus Chriſt, the King of kings, and Lord of lords, the Lord Chief Judge of things in heaven and earth, and things under the earth. On whoſe right hand and left, ſhall ſit all the princes and heavenly nobles, the ſaints and prophets, the apoſtles, and witneſſes of Jeſus; Every one in his kingly attire upon the throne of his glory. Then ſhall be fulfilled that which is written, As for theſe my enemies, that would not that I ſhould reign over them, bring them before me to ſlay them.

When every one is thus ſet in his proper place, the judge on his throne, with his attendants, and the priſoners coming up to judgment: Forthwith there ſhall iſſue forth a mighty fire and tempeſt from before the throne, which ſhall compaſs it round about. Which fire ſhall be as bars and bounds to the wicked, to keep them at a certain diſtance from the heavenly majeſty. As David ſaith, Our God will come, and not keep ſilence, a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him. And again, His throne was like the fiery flame, and his wheels like burning fire. A fiery ſtream iſſued, and came forth from before him, &c.

This preparation being made, to wit, the Judge with his attendance on the throne; the bar for the priſoners, and the rebels all ſtanding with ghaſtly jaws, to look for what comes after: Preſently the books are brought forth, to wit, the books both of death and life. And every one of them opened before the ſinners, now to be judged and condemned. For after that he had ſaid before, A fiery ſtream iſſued, and came forth from before him: He adds, Thouſands, thouſands miniſtered to him, and ten thouſand times ten thouſand ſtood before him: The judgment was ſet, and the book was opened. And again, I ſaw a great white throne, and him that ſat upon it, from whoſe face, the earth and the heaven fled away, and there was ſound no more place for them; and I ſaw the dead, ſmall and great, ſtand before God, and the books were opened: and another book was opened, which is the book of life. And the dead were judged out of the things that were written in the books according to their works.

He doth not ſay, the book was opened, as of one, but the books, as of many. And indeed, they are more than one, two, or three, out of which the dead ſhall in the judgment be proceeded againſt.

Firſt then, there is the book of the creatures to be opened.

Secondly, The book of God's remembrance.

Thirdly, The book of the law.

And fourthly, The book of life. For by every one of theſe, that is, out of what is written in them, ſhall the world of the ungodly be judged.

And the books were opened.

Firſt, The book of the creatures ſhall be opened, and that firſt as it concerns man's nature, and next, as it relates to all other creatures. Firſt, he will ſhew in what the principles of nature were, as they were God's creation; and how contrary to theſe principles the world have walked, acted, and done. The principles of nature are concluded under theſe three general heads.

Firſt, That man by his own natural reaſon and judgment, may gather, that there is a God, a Deity, a Chief, or firſt, or principal Being, who is over all, and ſupreme above all. This inſtinct, I ſay, man meerly as he is a rational creature, findeth in himſelf; and hence it is, that all heathens that mind their own natural reaſon, do conclude, that we are his off-ſpring; that is, his creation and workmanſhip: That he made heaven and earth, and hath made of one blood, all nations of men; That in him we live, and move, and have our being, &c.

It appears further, that man by his own nature, doth know that there is ſuch a God.

1. By his being able to judge by nature, that there is ſuch a thing as ſin, as Chriſt ſaith, Why do ye not even of yourſelves, judge that which is right? As if he had ſaid, you are degenerated even from the principles of nature and right reaſon; as Paul ſaith in another place, Doth not even nature itſelf teach you. Now he that can judge, that there is ſuch a thing as ſin, it muſt of neceſſity be, that he underſtandeth that there is a God, to whom ſin is oppoſite; for if there be no God, there is no ſin againſt him, and he that knows not the owe, knows not the other.

2. It is evident further, that man by nature knows that there is a God, by thoſe fits of fear and dread that is often begotten in themſelves, even in every man that breatheth in this world; for they are by their own conſciences and thoughts convicted and reproved, judged and condemned, though they know neither Moſes nor Chriſt. For the Gentiles which have not the law, theſe are a law to themſelves, and ſhew the works of the law, written in their hearts; that is, by this very thing, they hold forth to all men, that God created them in that ſtate and quality, that they might, in, and by their own nature, judge and know, that there is a God. And it further ſheweth itſelf, ſaith he, by thoſe workings of heart, convictions of conſcience, and accuſations, that every thought maketh within them, together with the fear that is begotten in them, when they tranſgreſs, or do thoſe things that are irrational, or contrary to what they ſee they ſhall do. I might add further, that the natural proneneſs that is in all men to devotion and religion, that is, of one kind or another, doth clearly tells us, that they by the book of nature, which book is themſelves, do read, that there is one great and eternal God.

Secondly, The ſecond principle of nature is, That this God ſhould by man be ſought after, that they might enjoy communion with him for ever. As I ſaid before, the light of nature ſheweth man, that there is a great God, even God that made the world; and the end of its ſhewing him this is, that they might ſeek the Lord, if happily they may feel after him, and find him, though he be not far from every one of them, &c.

Thirdly, This light of nature teacheth, that men between themſelves, ſhould do that which is juſt and equal. As Moſes ſaid, and that long before the law was given, Sirs, ye are brethren, why do ye wrong one another? as who ſhould ſay, you are of equal creation, you are the ſame fleſh; you both judge, that it is not equally done of any to do you wrong, and therefore ought to judge by the ſame reaſon, that ye ought not to wrong one another.

Now againſt every one of theſe three principles, hath every man in the whole world tranſgreſſed, as Paul ſaith; For both Jews and Gentiles, are all under ſin. For as touching the firſt, who is he that hath honoured, reverenced, worſhipped, and adored the living God, to the height both of what they ſaw in him, and alſo according to the goodneſs and mercy they have as men, received from him? All have ſerved and worſhipped the creature more than the creator, who is bleſſed for ever, and ſo have walked contrary to, and have ſinned againſt this bond of nature, in this firſt principle of it.

Secondly, Men inſtead of minding their own future happineſs, as nature teacheth, they have through their giving way to ſin and ſatan, minded nothing leſs; for tho' reaſon teacheth all men to love that which is good and profitable, yet they contrary to this, have loved that which is hurtful and deſtructive. Yea, though ſenſe teacheth to avoid the danger that is manifeſt: Yet man, contrary to reaſon and ſenſe both, even all men have both againſt light and feeling, rejected their own happineſs, as Paul ſaith, Though they know the judgment of God, that they which do ſuch things, are worthy of death: not only do the ſame, but take pleaſure in them that do them.

Thirdly, Man inſtead of doing equity, and as he would be done by, which nature itſelf teacheth; he hath given up himſelf to vile affections, being filled, by refuſing the dictates of nature, with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, malicioufneſs, envy, murder, debate, deceit, malignity, whiſpering, back-biting: to hate God, to be deſpiteful, proud boaſters, inventors of evil things, diſobedient to parents, without underſtanding, covenant-breakers, without natural affections, implacable, unmerciful.

And obſerve it, he doth not ſay, that all theſe things are by every man put into practice; but every man hath all theſe in his heart, which there defile the ſoul, and make it abominable in the ſight of God. They are filled with all unrighteouſneſs, which alſo appears, as occaſion ſerveth, ſometimes one of them, ſometimes more. Now man having ſinned againſt that natural light, judgment, reaſon, and conſcience, that God hath given him: Therefore, tho' as I ſaid before, he neither knew Moſes nor Chriſt, yet he ſhall periſh: As many, ſaith Paul, as have ſinned without law, they ſhall periſh without law.

Yea, here will man be found, not only a ſinner againſt God, but an oppoſer of himſelf, a contradictor of his own nature, and one that will not do that which he judgeth even of himſelf to be right. Their ſin is written upon the tables of their own hearts, and their own wickedneſs and back-ſliding, ſhall both correct and reprove them.

It is marvellous (if we conſider) how curious a creature man was made of God: To behold how much below, beſides and againſt that ſtate and place, man acts and does in this ſtate of ſin and degeneracy. Man in his creation was made in the image of God; but man, by reaſon of his yielding to the tempter, hath made himſelf the very figure and image of the devil. Man by creation was made upright, and ſinleſs; but man by ſin, hath made himſelf crooked and ſinful. Man by creation, had all the faculties of his ſoul at liberty, to ſtudy God his creator, and his glorious attributes and being; but man by ſin hath ſo bound up his own ſenſes and reaſon, and hath given way for blindneſs and ignorance of God, ſo to reign in his ſoul, that now he is captivated, and held bound in alienation and eſtrangedneſs, both from God, and all things truly ſpiritually good: Becauſe, ſaith he, That when they knew God, they glorified him not as God, but became vain in their imaginations, and their fooliſh hearts were darkened. And again, having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, through the blindneſs of their hearts.

Now for this abuſe of the workmanſhip of God, ſhall man be brought forth to the judgment, ſhall be convicted, caſt, and condemned as a rebel, againſt both God, and his own ſoul, as Paul affirmeth, and that when he reaſoned but as a man.

When this part of the book touching man's nature, is opened, and man convicted and caſt by it, by reaſon of his ſinning againſt the three general principles thereof: then forthwith is the ſecond part of the book opened, which is the myſtery of the creatures; for the whole creation that is before thee, are not only made to ſhew the power of God in themſelves, but alſo to teach thee, and to preach unto thee, both much of God and thyſelf; as alſo the righteouſneſs, and juſtice of God againſt ſin; For the wrath of God is revealed from heaven, againſt all ungodlineſs, and unrighteouſneſs of men, who hold the truth in unrighteouſneſs, becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed it unto them; for the inviſible things of him, from the creation of the world, are clearly ſeen, being underſtood by the things that are made, even his eternal power and God-head: ſo that they are left without excuſe.

The creation then of the world, namely, of the heavens, earth, ſun, moon, ſtars, with all other the creatures of God: They preach aloud to all men, the eternal power and God-head of their creator. In wiſdom he hath made them all: To be teachable, and carrying inſtruction in them; and he that is wiſe and will underſtand theſe things, even he ſhall underſtand the loving kindneſs of the Lord; for the works of the Lord are great, and ſought out of all them that have pleaſure therein.

Secondly, As the creation in general, preacheth to every man ſomething of God: So they do hold forth how man ſhould behave himſelf both to God, and one to another; and will aſſuredly come in, in the judgment, againſt all thoſe that ſhall be found croſſers, and thwarters of what God by the creatures doth hold forth to us.

As firſt, The obedience of the creatures both to God and thee; firſt to God, they are all in ſubjection (ſet devils and men aſide) even the very dragons, and all deeps, fire, hail, ſnow, and vapours, fulfilling his word. Yea, the winds and ſeas obey him. Thus, I ſay, by their obedience to God, they teach thee obedience, and by their obedience, ſhall thy diſobedience be condemned in the judgment.

2. Their obedience to thee alſo, teacheth thee obedience to all ſuperiours; For every kind of beaſts, and of birds, and ſerpents, and things in the ſea, is tamed, and hath been tamed, and brought into obedience by mankind. Man only remains untamed, and unruly, and therefore by theſe are condemned.

Secondly,

Secondy, The fruitfulneſs of all the creatures, in their kind, doth teach and admoniſh thee to a fruitful life to Godward, and in the things of his holy word. God did but ſay in the beginning, Let the earth bring forth fruit, graſs, trees, herbs, beaſts, creeping things, and cattle after their kind; and it was ſo. But to man he hath ſent his prophets, riſing early, and ſending them, ſaying, O do not this abominable thing that I hate; but they will not obey. For if the Gentiles which have not the law, do, by ſome acts of obedience, condemn the wickedneſs of thoſe, who do by the letter and circumciſion break the law, how much more ſhall the fruitfulneſs of all the creatures come in, in the judgment againſt the whole world! As Job ſaith, By the obedience and fruitfulneſs of the creatures he judgeth, (and ſo will he judge) the people.

Thirdly, The knowledge and wiſdom of the creatures, do with a check command thee to be wiſe, and do teach thee wiſdom.

1. The ſtork in the heaven, the ſwallow and the crane, by obſerving the time and ſeaſon of their coming, do admoniſh thee to learn the time of grace, and of the mercy of God.

2. The ox and the aſs, by the knowledge they have of their maſter's crib, do admoniſh thee to know the bread and table of God, and both do and ſhall condemn thy ignorance of the food of heaven.

Fourthly, The labour and toil of the creatures, doth convict thee of ſloth and idleneſs. Go to the ant, thou ſluggard, conſider her ways, and be wiſe; for ſhe provideth her food in the ſummer, and layeth up againſt the day of trial. But thou ſpendeſt the whole ſummer of thy life, in waſting both time and ſoul. All things are full of labour, ſaith Solomon, only man ſpendeth all the day idle, and his years like a tale that is told. The coney is but a feeble folk, yet laboureth for a houſe in the rock, to be ſafe from the rage of the hunter.

The ſpider alſo taketh hold with her hands, and is in king's palaces. It is man only that turneth himſelf upon the bed of ſloth, as the door doth itſelf upon the hinges: It is man, I ſay, that will neither lay hold on the rock Chriſt, as the coney doth teach, nor lay hold on the kingdom of heaven, as the ſpider doth bid him.

Fifthly, The fear that is in all creatures, when they perceive that danger is near, it teacheth men to fly from the wrath to come: In vain is the ſnare laid in the ſight of any bird; but man, man only is the foolhardy creature, that layeth wait for his own blood, and that lurketh privily for his own life. How, I ſay, will every creature fly, run, ſtrive, and ſtruggle to eſcape the danger it is ſenſible of? It is man only that delighteth to dance about the mouth of hell, and to be knowingly ſmitten with ſatan's ſnare.

Sixthly, The dependance that all the creatures have upon God: They teach thee to depend on him that made thee; yea, and will in the judgment condemn thee for thy unlawful practices, and dealings for thy preſervation. The young ravens ſeek their food from God, and will condemn thy lying, cheating, over-reaching, defrauding, and the like; they provide neither ſtore-houſe nor barn; but thou art ſo greedy of theſe things, that thou for them ſhutteſt thyſelf out of the kingdom of heaven.

Seventhly, The love and pity that is in their hearts to their young, and one another, will judge and condemn the hard-heartedneſs that is in thee to thy own ſoul. What ſhall I ſay? The heavens ſhall reveal thy iniquity, and the earth ſhall riſe up againſt thee. That is, all the creatures of God, they will by their fruitfulneſs and ſubjection to the will of their creator, judge and condemn thee for thy diſobedience, and rebellion againſt him.

Now as theſe creatures do every day call upon thee, and lay before thee theſe things: So he hath for thy awakening, in caſe thou be aſleep, and ſenſeleſs, creatures of another nature, as

1. Thy bed when thou lyeſt down in it, preacheth to thee thy grave; thy ſleep, thy death; and thy riſing in the morning, thy reſurrection to judgment.

2. The goal that thou ſeeſt with thine eyes, and the felons that look out at the grate, they put thee in mind of the priſon of hell, and of the dreadful ſtate of thoſe that are there.

3. The fire that burns in thy chimney, it holds forth the fire of hell unto thee.

4. The ugly ſmell, ſtench and ſteam of the burning brimſtone, it ſhews thee the loathſome, odious and dreadful torments of hell.

5. The darkneſs of the night in ſolitary places, and the fears that do commonly haunt thoſe that walk therein: it preacheth to thee the fears and frights, the ſcares and amazements, that will for ever attend all damned ſouls.

6. By thy delighting when thou art cold, to lay ſticks on the fire to warm thyſelf, not caring how fiercely they flame therein, ſo thou canſt be warm, and be refreſhed thereby: by this, I ſay, God preacheth to thee, with what delight he will burn ſinners in the flames of hell, for the eaſing of his mind, and the ſatisfaction of his juſtice. Ah! ſaith he, I will eaſe me of my adverſaries, and avenge me of mine enemies.

7. Yea, by thy blowing the fire, that it may faſten upon the wood the better: thou preacheſt to thyſelf, how God will blow the fire of hell by the rigour of his law, to the end, it may by its flames, to purpoſe, kindle upon damned ſinners.

All theſe things, as inconſiderable and unlikely as they may appear to you now, yet in the judgment, will be found the items, and warning words of God to your ſouls. And know, that he who could overthrow the land of Egypt, with frogs, lice, flies, locuſts, &c. will overthrow the world, at the laſt day, by the book of the creatures; and that by the leaſt, and moſt inconſiderable of them, as well as by the reſt. This book of the creatures, it is ſo excellent, and ſo full, ſo eaſy, and ſo ſuiting the capacity of all, that there is not one man in the world, but is catched, convicted, and caſt by it. This is the book, that he who knows no letters may read in: yea, and that he who neither ſaw New-Teſtament, nor old, may know both much of God, and himſelf by. It is this book, out of which generally, both Job and his friends did ſo profoundly diſcourſe of the judgments of God, and that out of which God himſelf did ſo convincingly anſwer Job. Job was as perfect in this book, as we are many of us in the ſcriptures; yea, and could ſee further by it, than many now-a-days do ſee by the New-Teſtament and Old. This is the book, out of which both Chriſt, the prophets, and apoſtles, do ſo frequently diſcourſe by their ſimilitudes, proverbs, and parables: as being the moſt eaſy way to convince the world, though by reaſon of their ignorance, nothing will work with them, but what is ſet on their heart by the Holy Ghoſt.

One word further, and I have done with this, and that is, God hath ſealed the judgment of the world by the book of the creatures, even by man's own carriage unto ſuch of them, which through any impediment, have diſappointed his expectations. As thus, if thou haſt but a tree in thy orchard, that neither beareth fruit, nor ought elſe that is good: Why, thou art for hewing it down, and for appointing it as fewel for the fire: Now thou little thinkeſt that by thy thus judging, thou ſhouldeſt paſs ſentence upon thy own fruitleſs ſoul; but it is ſo, For now is that axe laid to the roots of the trees, and every tree that bringeth not forth good fruit, is hewn down, and caſt into the fire. For as truly as thou ſayeſt of thy fruitleſs tree, cut it down, why doth it cumber the ground? So truly doth thy voice cauſe heaven to eccho again upon thy head: Cut him down, why doth he cumber the ground?

Further, The inclination of thy heart towards fruitleſs and unprofitable creatures, doth fore-preach to thee, the inclination of the heart of God towards thee in the judgment: If thou haſt either cow, or any other beaſt, that is now unprofitable to thee, though thou mayſt ſuffer them for ſome time to be with thee, as God ſuffereth ſinners in the world, yet all this while thy heart is not with them; but thou wilt take thy time to clear thy hands of them. Why, juſt ſo ſhall thy judgment be, as God ſaith, Though Moſes and Samuel ſtood before me, that is, to pray me to ſpare this people, yet my heart could not be towards them, therefore caſt them out my ſight, and let them go forth.

Thus I ſay, will God judge the world at the laſt day; he will open before them, how they have degenerated and gone back from the principles of nature, in which he created them. Alſo, how they have ſlighted all the inſtructions that he hath given them, even by the obedience, fruitfulneſs, wiſdom, labour, fear and love of the creatures; and he will tell them that as to their judgment, they themſelves have decided it, both by their cutting down that which was fruitleſs, and by the withdrawing of their hearts from thoſe things, which to them were unprofitable: As therefore the tares are gathered, and burned in the fire, ſo ſhall it be in the end of the world. As men deal with weeds, and rotten wood, ſo will God deal with ſinners in the day of final judgment: And will bring in, I ſay, all the counſels and warnings he hath given men by theſe things, both to clear up, and to aggravate their judgment to them.

The ſecond book that will be opened at this day, it will be the book of God's remembrance, for as God hath in his remembrance, recorded all and every particular good thing that his own people have done to and for his name, while they were in this world: So he hath in his remembrance recorded all the evil and ſin of his adverſaries, even every thing. Now God's remembrance is ſo perfect every way, that it is impoſſible that any thing ſhould be loſt that is committed to it to be kept, and brought forth to the judgment at the time appointed; for as a thouſand years are but as yeſterday, with his eternity: So the ſins that have been committed thouſands of years ſince, they are all ſo firmly fixed in the remembrance of the eternal God, that they are always as freſh and clear in his ſight as if they were but juſt now in committing. He calleth again the things that are paſt, and hath ſet our moſt ſecureſt things in the light of his countenance. As he alſo ſaith in another place, hell itſelf is naked before him, and deſtruction hath no covering, That is, the moſt ſecret, cunning and hidden contrivances of the moſt ſubtle of the infernal ſpirits, which yet are far more ſlethy than men, to hide their wickedneſs, yet, I ſay, all their ways, hearts, and moſt ſecret doings, are clear, to the very bottom of them, in the eyes of the great God. All things are open and bare, before the eyes of him with whom we have to do; who will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart.

Ye that ſay, the Lord ſhall not ſee, neither ſhall the God of Jacob regard it: Underſtand, O ye brutiſh among the people, and ye fools, when will ye be wiſe? He that planted the ear, ſhall not he hear? He that formed the eye, ſhall not he ſee? He that chaſteneth the Heathen, ſhall not he correct? He that teacheth man knowledge ſhall not he know? Can any hide himſelf in ſecret places, that I ſhould not ſee him? that is, when he is committing wickedneſs, ſaith the Lord, Do not I fill heaven and earth, ſaith the Lord.

Now to know and ſee things, it is the cauſe among men, of their remembrance. Wherefore, God to ſhew us that he will remember all our ſins, if we die out of Chriſt, he tells us, that he knoweth, and ſeeth them all, and therefore muſt needs remember them; for as is his ſight and knowledge, ſo is his remembrance of all things.

When this book of his remembrance therefore is opened, as it ſhall be in the judgment: Then ſhall be brought forth of their hidden holes, all things whatſoever hath been done ſince the world began, whether by kingdoms in general, or perſons in particular. Now alſo ſhall be brought forth to open view, all the tranſactions of God and his Son, among the ſons of men, and every thing ſhall be applied to every particular perſon, in equity and juſtice, to whom they belong: The ſins that thou haſt committed ſhall be thy own, and thou thy ſelf ſhalt bear them. The Lord is a God of knowledge, and by him actions are weighed.

It will be marvellous to behold, how by thouſands, and ten thouſands, God will call from their ſecret places, thoſe ſins that one would have thought had been dead and buried, and forgotten; yea, how he will ſhew before the ſun, ſuch things, ſo baſe and ſo horrid, that one would think it was not in the hearts of any to commit; for all is recorded in the book of God's remembrance. While men are here, they have a thouſand tricks to preſent themſelves one to another, far more fair and honeſt than they are, or ever were. As Chriſt ſaid to the Phariſees, Ye are they who juſtify yourſelves before men, but God knoweth your hearts. I, God knoweth indeed, what a neſt, what a heap, what ſwarms; yea, what legions of helliſh wickedneſſes, there is with power lurking, like cockatrices, in thoſe men, that one would ſwear a thouſand times, are good and honeſt men. The way of men in their ſins, It is like an eagle in the air, a ſerpent upon a rock, a ſhip in the midſt of the ſea, and of a young man with a maid, ſaith Solomon. That is, hiddenly, cloſely, covertly, burying all under fair pretences, wipeth their mouths in the cloſe of their evil, ſaying, I have done no wickedneſs.

But this though it may ſerve for the time preſent, and no longer, God will not be deluded, nor blinded, nor mocked, nor put off. They conſider not that I remember all their wickedneſs, ſaith he, but I will reprove thee, and will ſet them in order before thine eyes. Here will be laid open the very heart of Cain the murderer, of Judas the traitor, of Saul the adverſary of David, and of thoſe that under pretences of holineſs, have perſecuted Chriſt, his word and people. Now ſhall every drunkard, whoremaſter, thief, and other wicked perſon be turned their inſide outward; their hearts right open, and every ſin, with every circumſtance of place, time, perſon with whom, with the cauſes alſo that drew them to the commiſſion of every evil, be diſcovered to all. Here will be no hiding yourſelves behind curtains, nor no covering yourſelves with the black and dark night. If I ſay, ſurely the darkneſs ſhall cover me, even the night ſhall be light about me; yea, (O God) darkneſs hideth not from thee, but the night ſhineth as the day, the darkneſs and light are both alike unto thee.

The piercing eye of God beholds all places, perſons and things; the holy hand of his juſtice writeth them down in the book of his remembrance; and by his power and wiſdom, will he open and read to all men exactly, diſtinctly, and convincingly, whatever hath paſſed from them, or been done by them in their whole life; For, for all theſe things God will bring thee into judgment. Again, as God will bring out of the book of his remembrance, whatever hath paſſed from thee, againſt him; ſo alſo will he then bring forth by the ſame book, all things and carriages of his towards thee.

Here will he bring to thy mind every ſermon thou haſt heard, every chapter thou haſt read, every conviction thou haſt had on thy conſcience: and every admonition that hath been given thee in all thy life, when thou waſt in the land of the living.

Now will God lay open before thee, what patience he extended to thee, how he let thee live one year, two years, ten, yea twenty and twenty years, and all to try thee. Yea, now alſo will he bring to thy view, how many times he warned, rebuked, threatned, and chaſtiſed thee for thy wickedneſs; how many awakening providences and judgments he continually laid before thy face; yea, how many a time thou didſt like Balaam run upon the point of the ſword of juſtice, and how he gave back, as being loath to kill thee.

Now alſo again ſhall be brought before thee and all men, how many ſtrugglings God had with thy heart, on the ſick-bed, to do thee good; yea, and at ſuch times, how many vows, promiſes, engagements, and reſolutions thou madeſt before God, to turn, if he would releaſe thee from thy affliction, and take off his rod from thy back: And yet how thou didſt like the man poſſeſſed, break, and ſnap in twain all theſe chains of iron, with which thou hadſt bound thy ſoul; and that for a very luſt and ſin. Here alſo will be opened before thee, how often thou haſt ſinned againſt thy light and knowledge; how often thou haſt laid violent hands on thy own conſcience; how often thou haſt laboured to put out that light that hath ſtood in thy way, to hinder thee from ſinning againſt thy ſoul. Ah Lord, what a condition will the Chriſtleſs ſoul be in at this day? how will every one of theſe things afflict the damned ſoul? they will pierce like arrows, and bite like ſerpents, and ſting like an adder. With what ſhame will that man ſtand before the judgment ſeat of Chriſt, who muſt have all things he hath done againſt God, to provoke the eyes of his glory to jealouſy, laid open before the whole hoſt of the heavenly train! It would make a man bluſh to have his pockets ſearched for things that are ſtolen, in the midſt of a market, eſpecially if he ſtand upon his reputation and honour. But thou muſt have thy heart ſearched, the bottom of thy heart ſearched; and that, I ſay, before thy neighbour, whom thou haſt wronged, and before the devils, whom thou haſt ſerved, yea, before God whom thou haſt deſpiſed, and before the angels, thoſe holy and delicate creatures, whoſe holy and chaſte faces will ſcarce forbear bluſhing, while God is making thee vomit up all thou haſt ſwallowed; for God ſhall bring it out of thy belly.

For, as for God to forget iniquity, is one of the chief heads of the covenant of grace, and as an argument of the higheſt nature, to beget, and to continue conſolation in the godly: So the remembrance of iniquity, by the Lord, it is one of the heavieſt loads and judgments that can befall any poor creature. Lord, ſaith the prophet, remember not againſt us former iniquities. And again, If thou Lord, ſhouldeſt mark iniquity, O Lord, who ſhall ſtand? And the reaſon is, becauſe that which the Lord forgetteth, is forgiven forever; but that which he remembreth, it is charged forever, and nothing can take it away. Though thou waſh thee with nitre, and take thee much ſoap, yet thine iniquity is marked before me, ſaith the Lord God.

The third book that will at this day be opened, and out of which God will judge the world; it is the book of the law, or ten words given forth on the Mount Sinai. But this book will more ſpecially concern thoſe that have received it, or that have had knowledge thereof. Every one ſhall not be judged by this book, as there delivered, though they ſhall be judged by the works of it, which are written in their hearts. As many as have ſinned without law, ſhall periſh without law; and they that have ſinned in the law ſhall be judged by the law. That is, the Heathens that never knew the law, as delivered on Sinai, they ſhall be judged by the law, as it was written in man's heart in his creation, (which is comprized within the book of the creatures;) but thoſe that have knowledge of the law as delivered on Sinai; they ſhall be judged by the law as there given.

Now then this book when it is opened at the day of judgment, it will to thoſe to whom it eſpecially relates, be a moſt terrible law, far ſurpaſſing the two aforementioned. This law, as I may ſo ſay, it is the chief and moſt pure reſemblance of the juſtice and holineſs of the heavenly majeſty, and doth hold forth to all men the ſharpneſs and keenneſs of his wrath above the other two that I have before mentioned. I ſay, both becauſe it hath been delivered more plain and open, both as to the duty enjoyned, and the ſin prohibited; and therefore muſt of neceſſity fall with the more violence upon the head of all that ſhall be found within the compaſs of it. This law, it hath in it to be opened at this day theſe two general heads: Firſt, A diſcovery of the evil of ſin, that is ſo againſt plain light and truth.

And Secondly, A diſcovery of the vanity of all things that will at this day be brought by ſinners, for their help and plea at the judgment. Alas, who can but imagine, that the poor world, at the day of their arraignment, ſhould muſter up all that ever they can think of, as arguments to ſhelter them from the execution of that fierce wrath, that then with ſinking ſouls they will ſee prepared for them?

As to the firſt of theſe, the apoſtle tells us, that the law was added, that the offence might abound, or be diſcovered what it is. As he ſaith again, I had not known ſin but by the law. Thus it is in this life, and thus it will be in the day of judgment; that is, thoſe that ſee ſin, and that in its abounding nature, and in its exceeding ſinfulneſs, they muſt ſee it by the law, for that is indeed the glaſs by which God diſcovereth ſin, and the filthy ſpots of leproſy that are in the ſoul. Now thoſe that have not the happineſs to ſee their ſin by the law in this life, while there is a fountain of grace to waſh in, and be clean; they muſt have the miſery to ſee it at the judgment, when nothing is left but miſery and pain, as the puniſhment for the ſame. At which day thoſe little tittles of this holy law, that now men ſo eaſily look over, and ſin againſt with eaſe, they will every one of them appear with ſuch dread and with ſuch flaming juſtice againſt every offence committed; that if heaven and earth itſelf ſhould ſtep in to ſhelter the ſinner from the juſtice and wrath due to ſin, it would turn them up by the roots. It is eaſier for heaven and earth to paſs away, than for one tittle of the law to fail. If there appeared ſuch flames, ſuch thunderings and tempeſts, as there were at the giving of the law: what flames and blackneſs will there appear at the execution thereof? And if at the giving of the law there appeared ſo much holineſs and juſtice, that it made all Iſrael fly: yea, holy Moſes exceedingly fear and quake: what will become of theſe that God ſhall judge by the rigour of this law in the day of judgment!

O! what thunderings and lightenings! what earthquakes and tempeſts will there be in every damned ſoul at the opening of this book! Then indeed will God viſit them with thunder and earthquake, and great noiſe; with ſtorm and tempeſt, and the flame of a devouring fire. For behold, ſaith the prophet, the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebukes with flames of fire.

The Lord will come with fire, that is, in the flaming heat of his juſtice and holineſs againſt ſin and ſinners, to execute the rigour of his threatenings upon their periſhing ſouls.

Secondly, The ſecond general head, that is contained in this law, to be opened at this day, is its exactneſs and purity, and ſtrictneſs as to all acts of good that any poor creature hath done in this life, whereby he in the judgment will think to ſhelter, or ſecure himſelf from the wrath of God. This is the rule, and line, and plummet, whereby every act of every man, ſhall be meaſured; and he whoſe righteouſneſs is not found every way anſwerable to this law, which all will fall ſhort of, but they that have the righteouſneſs of God by faith in Jeſus Chriſt: He muſt periſh, as he ſaith, Judgment alſo will I lay to the line, and righteouſneſs will I lay to the plummet, and the hail ſhall ſweep away the refuge of lies, and the water ſhall overflow the hiding places. That is, though men may now ſhelter themſelves under legal repentance, cold profeſſion, good meaning, thinkings, and doings: Yet all theſe things muſt be meaſured, and weighed in the ballance of God's moſt righteous law: And as I ſaid, whatever in that day, is not found the righteouſneſs of God, it will be found a refuge of lies, and will be drowned by the overflowing of the wrath of God, as the waters of Noah overflowed the world. And hence it is, that all the ungodly will at this day, be found as ſtubble, and the law as fire. As it ſaith, From his right hand went a fiery law. And again, His lips are full of indignation, and his tongue as a devouring fire. For as fire, where it ſeizeth, doth burn, eat, deſtroy, devour and conſume; ſo will the law, all thoſe that at this day, ſhall be found under the tranſgreſſion of the leaſt tittle of it. It will be with theſe ſouls at the day of judgment, as it is with thoſe countries that are over-run with moſt mercileſs conquerors, who leave not any thing behind them, but ſwallow up all with fire and ſword. For by fire, and by his ſword, will the Lord plead with all fleſh, and the ſlain of the Lord ſhall be many. There are two things at the day of judgment, will meet in their heighth and utmoſt ſtrength, and they are ſin and the law; for the judgment will not be, till the iniquity of the world be full ripe.

Now then, when ſin is come to its full, having played all its pranks, and done all the miſchief it can againſt the Lord of glory: Then God brings forth the law, his holy and righteous law, one of which will now reign for ever, that is, either the law or ſin: Wherefore ſin and ſinners, they muſt tremble with all that help, and hold them up; for God will magnify the law, and make it honourable. That is will give it the victory over the world for ever; for that is holy, juſt, and good: They are unholy, unjuſt and bad. Therefore by this law, will the Lord rain ſnares, fire and brimſtone, and a horrible tempeſt, this ſhall be the portion of their cup. Let no man ſay then, that becauſe God is ſo famous in his mercy and patience, in this day of his grace, that therefore he will not be fierce and dreadful in his juſtice, in the day of judgment; for judgment and juſtice, is the laſt thing that God intends to bring upon the ſtage, which will then be to the full as terrible, as now his goodneſs and patience, and long ſufferance, is admirable. Lord, who knoweth the power of thine anger? even according to thy fear, ſo is thy wrath.

You may ſee, if you will, a few of the ſparks of the juſtice of God againſt ſin and ſinners: By his caſting off angels for ſin, from heaven to hell; by his drowning the old world; by his burning of Sodom and Gomorrah to aſhes; condemning them with an overthrow, making them an example to thoſe that after ſhould live ungodly.

For whatſoever the law ſaith, it ſaith it to them that are under the law, that every mouth may be ſtopped, and all the world become guilty before God.

Moſes ſeems to wonder, that the children of Iſrael could continue to live, when they did but hear the law delivered on the mountain; Did ever people, ſaith he, hear the Lord ſpeak out of the midſt of the fire, as thou haſt done, and live? O that ye did but know the law and the wonderous things that are written therein, before the Lord cauſe that fearful voice to be heard, Curſed is every one, that continueth not in every thing that is written in the book of the law to do them: Which curſe muſt fall on all that walk not in all the commandments of God, without iniquity, which none do, I ſay, but they that walk in Chriſt, who hath alone fulfilled them all.

The law is that which ſtandeth at the entrance of the paradiſe of God, as a flaming ſword turning every way to keep out thoſe that are not righteous with the righteouſneſs of God; that have not ſkill to come to the throne of grace by that new and living way which he hath conſecrated for us through the veil; that is to ſay, his fleſh: for though this law, I ſay, be taken away by Chriſt Jeſus, for all that truly and ſavingly believe; yet it remains in full force and power in every tittle of it, againſt every ſoul of man, that now ſhall be found in his tabernacle; that is, in himſelf, and out of the Lord Jeſus; it lieth, I ſay, like a lion rampant at the gates of heaven, and will roar upon every unconverted ſoul, fiercely accuſing every one, that now would gladly enter in through the gates into this city. So then, he that can anſwer all its moſt perfect and legal commands, and that can live in the midſt of devouring fire, and there enjoy God and ſolace himſelf; he ſhall dwell on high, and ſhall not be hurt by this law: His place of defence ſhall be the munitions of rocks; bread ſhall be given him, and his waters ſhall be ſure; thine eyes ſhall behold the King in his beauty, they ſhall ſee the land that is very far off. Bleſſed then is he whoſe righteouſneſs doth anſwer every point of the law of God, according to 1 Cor. 1. 30. He ſhall be able to eſcape all thoſe things that ſhall come to paſs, and to ſtand before the Son of man; for in himſelf, our God is a conſuming fire, and man out of Chriſt, is but as ſtubble, chaff, thorns, briars, and fuel for the wrath of this holy and ſinner-conſuming God to ſeize upon for ever. Who can ſtand before his indignation? Who can abide the fierceneſs of his anger; his fury is poured out like fire, and the rocks are thrown down by him.

Now when theſe three books are thus opened, there will without doubt, be ſad throbbing and pricking in every heart that now ſtands for his life, before the judgment ſeat of Chriſt the righteous judge; and without all queſtion, they will be ſtudying a thouſand ways to evade and ſhift the ſtroke, that by the ſin that theſe three books do charge them with, will immediately fall upon them.

But now to cut off all theſe at a blow, forthwith appear the witneſſes, who are ready to evince, and make full and ſoul-killing proof of every particular charged againſt them.

And the firſt is, God himſelf; I, ſaith he, will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, andagainſt thoſe that oppreſt the hireling of his wages; the widow and the fatherleſs, and that turn aſide the ſtranger from his right, and that feareth not me, ſaith the Lord.

This muſt needs be of great ſway with every ſoul, that God ſhould now come in. I will witneſs, ſaid God, that theſe things of which you are accuſed before the judge, are true. I have ſeen all, know all, and write down all. There hath not been a thought in your heart, nor a word in your tongue, but I have known it altogether. All things have always been open, and naked to mine eye. Yea, my eye-lids try the children of men, I have known your down-ſitting, and your up-riſing, and have underſtood your thoughts afar off; I have compaſſed your path, and am well acquainted with all your ways.

1. You have not continued in that ſtate of nature in which I did at firſt create you: You have not liked to retain that knowledge and underſtanding of God that you had, and might have had, by the very book of the creatures. You gave way to the ſuggeſtions of fallen angels, and ſo your fooliſh hearts were darkened and alienated, and eſtranged from God.

2. All the creatures that were in the world, have even condemned you, they have been fruitful, but you fruitleſs; they have been fearful of danger, but you fool hardy; they have taken the fitteſt opportunity for their own preſervation, but thou haſt both blindly, and confidently gone on to thy puniſhment.

3. Touching the book of my remembrance, who can contradict it? Do not I fill heaven and earth, ſaith the Lord? Was I not in all places to behold, to ſee, and to obſerve thee in all thy ways? My eye ſaw the thief and the adulterer, and I heard every lie and oath of the wicked. I ſaw the hypocriſy of the diſſembler. They have committed villainy in Iſrael, and have committed adultery with their neighbours wives, and have ſpoken lying words in my name, which I have not commanded them, even I know and am a witneſs, ſaith the Lord.

4. God will alſo come in againſt them for their tranſgreſſing his law, even the law which he delivered on Mount Sinai; he will, I ſay, open every tittle thereof in ſuch order and truth, and apply the breach of each particular perſon with ſuch convincing arguments, that they will fall down ſilenced for ever. Every mouth ſhall be ſtopped, and all the world ſhall become guilty before God.

Secondly, There is yet another witneſs, for the condemning the tranſgreſſors of theſe laws, and that is Conſcience: their conſciences alſo bearing witneſs, ſaith the apoſtle. Conſcience is a thouſand witneſſes. Conſcience, it will cry Amen to every word that the great God doth ſpeak againſt thee. Conſcience is a terrible accuſer, it will hold pace with the witneſs of God, as to the truth of evidence to a hair's breadth. The witneſs of conſcience, it is of great authority, it commands guilt, and faſtneth it on every ſoul which it accuſeth. And hence it is ſaid, If our hearts or conſcience accuſe us. Conſcience will thunder and lighten at this day; even the conſciences of the moſt pagan ſinners in the world, will have ſufficiently wherewith to accuſe, to condemn, and to make paleneſs appear in their faces, and breaking in their loins, by reaſon of the force of its conviction. O the mire and dirt that a guilty conſcience, when it is forced to ſpeak, will caſt up and throw out before the judgment-ſeat: It muſt out, none can ſpeak peace, nor health to that man upon whom God hath let looſe his own conſcience. Cain will now cry, My puniſhment is greater than I can bear; Judas will hang himſelf; and both Belſhazzar and Felix will feel the joints of their loins to be looſened, and their knees to ſmite one againſt another when conſcience ſtirreth. When conſcience is once thoroughly awakened, as it ſhall be before the judgment-ſeat; God need ſay no more to the ſinner, than Solomon ſaid to filthy Shimei, Thou knoweſt all the wickedneſs that thy heart is privy to. As who ſhould ſay, thy conſcience knoweth, and can well inform thee of all the evil and ſin that thou art guilty of. To all which it anſwereth even as face anſwereth to face in a glaſs; or as an eccho anſwereth the man that ſpeaketh; as faſt I ſay as God chargeth, conſcience will cry out, Guilty, guilty, Lord, guilty of all, of every whit; I remember clearly all the crimes thou layeſt before me. Thus, I ſay, will conſcience be a witneſs againſt the ſoul in the day of God.

Thirdly, As God and conſcience will at this day be moſt dreadful witneſſes againſt the ſinful man: ſo alſo will thoſe ſeveral thoughts that have paſſed through man's heart, be a witneſs alſo againſt him. As he ſaid before, Their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another, in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to the goſpel.

The thoughts come in as a witneſs for God againſt the ſinner, upon the account of that unſteadineſs and variety that was in them, both touching God and their own ſelves. Sometimes the man thinks there is no God, but that every thing hath its riſe of itſelf, or by chance or fortune: The fool hath ſaid in his heart, there is no God.

Sometimes again they think there is a God; but yet they think and imagine of him falſly. Thou thoughteſt that I was altogether ſuch a one as thyſelf, ſaith God, but I will reprove thee.

Men think, that becauſe they can ſin with delight; that therefore God can let them eſcape without puniſhment. Nay, oftentimes they think, that God doth either quite forget their wickedneſs, or elſe that he will be pleaſed with ſuch ſatisfaction as they are pleaſed to give him, even a few howling prayers, feigned and hypocritical tears and weepings, which paſs from them, more for fear of the puniſhment of hell-fire, than becauſe they have offended ſo holy, ſo juſt, and ſo glorious a God, and ſo loving and ſo condeſcending a Jeſus.

Sometimes again they have had right thoughts of ſomething of God, but not of him together: either thinking ſo of his juſtice, as to drive them from him, and alſo cauſe them to put him out of their mind: Or elſe ſo thinking of his mercy, as that they quite forget his holineſs and juſtice. Now both theſe are but baſe thoughts of God, and ſo erroneous and ſinful thoughts.

Sometimes alſo they have pretty right thoughts of God, both as to juſtice and mercy, but then through the wretchedneſs of their unſatiſfied nature, they, againſt this light and knowledge, do with ſhut eyes and hardened hearts, ruſh fiercely, knowingly and willingly again into their ſins and wickedneſs.

Secondly, As men have theſe various thoughts of God, ſo alſo their thoughts are not ſteddy about themſelves.

1. Sometimes they think they are ſinners, and therefore they have need of mercy.

2. Sometimes again they think they are righteous, and ſo have not ſo much need; mark, and yet both alike rotten and baſe; becauſe as the laſt is altogether ſenſeleſs; ſo the firſt is not at all ſavingly ſenſible.

3. Sometimes again they think they are gods, that they ſhall never die, or that if they do die, yet they ſhall never riſe again; or if they do riſe again, yet they ſhall be ſaved, though they have lived vilely, and in their ſins all the days of their life. Now I ſay every one of theſe thoughts, with ten thouſand more of the like nature, will God bring in againſt the rebels in the judgment-day. Which thoughts ſhall every one of them be brought forth in their diſtinct order. He ſheweth to man what is his thought. And again, I know that thou canſt do every thing, and that no thought can be hid from thee. We read, that when the ſtrangers at Jeruſalem did but hear the apoſtles ſpeak to every one of them in their own language, how it amazed and confounded them. But I ſay, how will they look and be amazed, when God ſhall evidently, clearly and fully ſpeak out all their hearts, and every thought they have had before them?

Now the reaſon and ſtrength of this witneſs will lie here, that God will by the variety and croſsneſs that their thoughts had one to another, and by the contradiction that was in them, prove them ſinners and ungodly; becauſe that I ſay, ſometimes they thought there was a God, ſometimes again they thought there was none. Sometimes they thought that he was ſuch a God, and ſometimes again they thought of him quite contrary: Sometimes they thought he was worth regarding, and ſometimes they thought he was not: As alſo, ſometimes they thought he would be faithful, both to mercy, and juſtice, and ſinners; and ſometimes again they thought he would not.

What greater argument now can there be, to prove men, vanity, froth, a lie, ſinners, deluded by the devil, and ſuch as had falſe apprehenſions of God, his ways, his word, his juſtice, his holineſs, of themſelves, their ſins, and every action?

Now they will indeed appear a very lump of confuſion, a maſs of ſin, a bundle of ignorance, of atheiſm, of unbelief, and of all things that ſhould lay them obnoxious to the judgments of God. This will God, I ſay, by muſtering up the thoughts of man, and by ſhewing of them, that every imagination and thought of their heart was only evil, and that continually (by ſhewing of them what ſtaggering, drunken, wild and uncomely thoughts they have had, both of him and of themſelves) convince them, caſt them, and condemn them for ſinners and trangreſſors againſt the book of creatures, the book of his remembrance, and the book of the law. By the variety of their thoughts, they ſhall be proved unſtable, ignorant, wandering ſtars, clouds carried with a tempeſt, without order or guidance, and taken captive of the devil at his will.

Now while the wicked are thus ſtanding upon their trial and lives before the judgment ſeat, and that in the view of heaven and hell; they, I ſay, hearing and ſeeing ſuch dreadful things, both written and witneſſed againſt every one of them; and that by ſuch books and ſuch witneſſes as do not only talk, but teſtify, and that with the whole ſtrength of truth againſt them: They will then begin, tho' poorly, and without any advantage to plead for themſelves, which plea will be to this effect:

Lord, we did find in the ſcriptures, that thou didſt ſend a Saviour into the world, to deliver us from theſe ſins and miſeries. We heard this Saviour alſo publiſhed, and openly proferred to ſuch poor ſinners as we are. Lord, Lord, we alſo made profeſſion of this Saviour, and were many of us frequenters of his holy ordinances. We have eat and drank in thy preſence, and thou haſt taught in our ſtreets. Lord, we have alſo ſome of us been preachers ourſelves, we have propheſied in thy name, and in thy name have we caſt out devils, and done many wondrous works. Nay, Lord we did herd among thy people, we forſook the profane and wicked world; and carried our ſhining lamps before us in the face of all men: Lord, Lord, open to us.

All the while they are thus pleading, and ſpeaking for themſelves: behold, how earneſtly they groan, how ghaſtly they look, and how now the briniſh tears flow down like rivers from their eyes, ever redoubling their petition, Lord, Lord, Lord, Lord: Firſt thinking of this thing, and then of that, ever contending, ſeeking, and ſtriving to enter in at this ſtrait gate. As Chriſt ſaith, When once the maſter of the houſe is riſen up, that is, when Chriſt hath laid aſide his mediation for ſinners, and hath taken upon him only to judge and condemn: Then will the wicked begin to ſtand without, and to knock and contend, for a portion among them that are the bleſſed. Ah, how will their hearts twitter, while they look upon the kingdom of glory! And how will they ake and throb at every view of hell, their proper place! Still crying, O that we might inherit life, and O that we might eſcape eternal death.

But now, to take away all cavils and objections that of this nature will ariſe, in the hearts of theſe men; forthwith the book of life is brought out for a concluſion, and a final end of eternal judgment. As John ſaith, The books were opened, and another book was opened, which is the book of life, and the dead were judged out of thoſe things that were written in the books, according to their works.

But this book of life it is not at this time opened, becauſe there are not any godly to be tried; for as I have ſhewed before, their judgment is paſt and over, before the wicked riſe. The book of life then, it is now opened for further conviction of damned reprobates, that their mouths may be ſtopped for ever, as touching all their cavils, contendings and arguments againſt God's proceeding in judgment with them. For believe it, while God is judging them, they will fall to judging him again, but he will be juſtified in his ſayings, and will overcome when he is judged at this day. Yet not by a haſty and angry caſting them away, but by a legal and convincing proceeding againſt them, and overthrowing all their cavils by his manifeſt and invincible truth. Wherefore to cut off all that they can ſay, he will now open the book of life before them, and will ſhew them what is written therein, both as to election, converſion, and a truly goſpel converſation. And will convince them, that they neither are of the number of his elect, neither were they ever regenerate, neither had they ever a truly goſpel converſation in the world.

By theſe three things then, out of this book, thou, who art not ſaved, muſt at laſt be judged, and overcome.

Firſt, Here will be tried, whether thou art within that part of this book, wherein all the elect are recorded: for all the elect are written here, as Chriſt ſaith, Rejoice that your names are written in heaven. And again, in thy book, ſaith he to his Father, are all my members written.

Now then if thy name be not found, either among the prophets, apoſtles, or the reſt of ſaints, thou muſt be put by, as one that is caſt away, as one polluted, and as an abominable branch. Thy name is wanting in the genealogies and rolls of heaven. Thou art not pricked for everlaſting life, therefore thou muſt not be delivered from that ſoul-amazing miſery; for there are no ſouls can, though they would give a thouſand worlds, be delivered at the day of God, but ſuch that are found written in this book. Every one of thoſe that are written, though never a one of thoſe that are not written ſhall in that day be delivered from the wrath to come.

But, O methinks! with what careful hearts will the damned now begin to look for their names in this book! Thoſe that when once the long-ſuffering of God waited on them, made light of all admonition, and ſlighted the counſel of making their calling and election ſure: would now give thouſands of treaſures, that they could but ſpy their names, though laſt and leaſt among the ſons of God: But I ſay, How will they fail! How will they faint! How will they die and languiſh in their ſouls, when they ſhall ſtill as they look, ſee their names wanting! What a pinch will it be to Cain to ſee his brother there recorded, and he himſelf left out! Abſalom will now ſwoon, and be as one that giveth up the ghoſt, when he ſhall ſee David his father, and Solomon his brother, written here, while he withal is written in the earth, among the damned! Thus I ſay, will ſadneſs be added to ſadneſs, in the ſoul of the periſhing world, when they fail of finding their names in this part of the book of the life of the Lamb, ſlain from the foundation of the world.

Secondly, The ſecond part of this book, is that in which is recorded, the nature of converſion, of faith, love, &c. And thoſe that have not had the effectual word of God upon them, and the true and ſaving operation of grace in their hearts, which is indeed the true life which is begun in every chriſtian, they will be found ſtill not written in this book; for the living, the holy living ſouls, are they only that are written therein: As the prophet ſaith, And he that remaineth in Jeruſalem, ſhall be called holy, even every one that is written among the living in Jeruſalem. Eternal life is already in this life, begun in every ſoul that ſhall be ſaved; as Chriſt ſaith, He that believeth in me, hath everlaſting life. And again, Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day. And hence they are called the living, that are written in this book. Here then the Lord will open before thee, what converſion is, in the true and ſimple nature of it, which when thou beholdeſt, thou wilt then be convinced, that this thou haſt miſt of; for it muſt needs be, that when thou beholdeſt by the records of heaven, what a change, what a turn, what an alteration the work of regeneration maketh on every ſoul, and in every heart, where the effectual call, or the call according to his purpoſe is, that thou who haſt lived a ſtranger to this or that, haſt contented thyſelf with the notion only, or a formal and feigned profeſſion thereof: I ſay, it cannot be, but that thou muſt forthwith fall down, and with grief conclude, that thou haſt no ſhare in this part of the book of life neither, the living only are written herein. There is not one dead, carnal, wicked man recorded here. No, but when the Lord ſhall at this day make mention of Rahab, of Babylon, of Philiſtia, and Ethiopia: that is, of all the curſed rabble and crew of the damned: then he will ſay, that this man was born there, that is amongſt them, ſo hath his name where they have theirs; namely, under the black rod, in the king's black book, where he hath recorded all his enemies, and traytors. It ſhall be ſaid of this man, of this ungodly man, that he was born there. That he lived and died in the ſtate of nature, and ſo under the curſe of God, even as others; for as he ſaid of wicked Coniah, Write this man childleſs: So he ſaith of every ungodly man that ſo departed out of this world, Write this man graceleſs.

Wherefore, I ſay, among the Babylonians and Philiſtines, among the unbelieving Moors and Pagans, his name will be found in the day when it will be enquired where every man was born; for God at this day will divide the whole world into theſe two ranks, the children of the world, and the children of Zion. Wherefore here is the honour, the privilege and advantage, that the godly above the wicked will have at the day of their counting, When the Lord maketh mention of Zion, it ſhall be then acknowledged, that this and that (good) man was born in her; the Lord ſhall count, ſaith the prophet, when he writeth up the people, that this man was born there.

This man had the work of converſion, of faith, and grace in his ſoul. This man is a child of Zion, of the heavenly Jeruſalem, which is alſo written in heaven. Bleſſed is the people that are in ſuch a caſe.

But poor ſoul, counters will not go for gold now; for though ſo long as thou didſt judge thy ſelf by the crooked rule of thy own reaſon, and fancy, and affection, thou waſt pure in thine own eyes: yet now thou muſt be judged alone, by the words and rule of the Lord Jeſus. Which words ſhall not now, as in times paſt, be wreſted and wrung, both this way and that, to ſmooth thee up in thy hypocrites hope, and carnal confidence; but be thou king, or Keſer, be thou who thou wilt, the word of Chriſt, and that with this interpretation only, It ſhall judge thee in the laſt day.

Now will ſinners begin to cry with loud and bitter cries, Oh! ten thouſand worlds for a ſaving work of grace. Crowns and kingdoms for the leaſt meaſure of ſaving faith, and for the love, that Chriſt will ſay, is the love of his own Spirit.

Now they will begin alſo to ſee the work of a broken and a contrite Spirit, and of walking with God, as living ſtones, in this world. But alas, theſe things appear in their hearts, to the damned too late; as alſo do all things elſe. This will be but like the repentance of the thief, about whoſe neck is the halter, and he turning off the ladder; for the unfortunate hap of the damned will be, that the glory of heavenly things will not appear to them, till out of ſeaſon. Chriſt muſt now indeed be ſhewed to them; as alſo the true nature of faith, and all grace; but it will be, when the door is ſhut, and mercy gone: they will pray, and repent moſt earneſtly; but it will be in the time of great waters of the flouds of eternal wrath, when they cannot come nigh him.

Well then, tell me ſinner, if Chriſt ſhould now come to judge the world, canſt thou abide the trial of the book of life; Art thou confident that thy profeſſion, that thy converſion, thy faith and all other graces thou thinkeſt thou haſt, will prove gold, ſilver, and precious ſtones, in this day? behold, he comes as a refiner's fire, and as fullers ſoap, ſhalt thou indeed abide the melting and waſhing of this day? Examine I ſay before hand, and try thy ſelf unfeignedly; for every one that doth truth, cometh to the light, that their deeds may be made manifeſt, that they are wrought in God.

Thou ſayeſt thou art a chriſtian, that alſo thou haſt repented, doſt believe, and love the Lord Jeſus; but the queſtion is, whether theſe things will be found of equal length, heighth, and breadth with the book of life. Or whether, when thou art weighed in the balance, thou wilt yet be found wanting. How if when thou comeſt to ſpeak for thy ſelf before God, thou ſhouldeſt ſay Siboleth, inſtead of Shiboleth: that is, though almoſt, yet not rightly and naturally the language of the chriſtians.

If thou miſs but one letter in thy evidence, thou art gone; for though thou mayeſt deceive thy own heart with braſs inſtead of gold, and with tin inſtead of ſilver: yet God will not be ſo put off. You know how confident the fooliſh virgins were, and yet how they were deceived. They herded with the ſaints, they went forth from the groſs pollutions of the world, they every one had ſhining lamps, and all went forth to meet the bridegroom, and yet they miſs'd the kingdom. They were not written among the living in Jeruſalem; they had not the true, powerful, ſaving work of converſion, of faith and grace in their ſouls; they that are fooliſh, take their lamps, but take no oil, no ſaving grace with them. Thus you ſee how ſinners will be put to it before the judgment ſeat, from theſe two parts of this book of life. But

Thirdly, There is yet another part of this book to be opened, and that is, that part of it in which is recorded thoſe noble and chriſtian acts, that they have done ſince the time of their converſion and turning to Chriſt. Here I ſay, is recorded the teſtimony of the ſaints againſt ſin and antichriſt: their ſuffering for the ſake of God, their love to the members of Chriſt, their patience under the croſs, and their faithful frequenting the aſſemblies of the ſaints, and their incouraging one another to bear up in his ways in the worſt of times; even when the proud was called happy, and when they that wrought wickedneſs, were even ſet up. As he there ſaith; Then they that feared the Lord, ſpake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name.

For indeed, as truly as any perſon hath his name found in the firſt part of this book of life, and his converſion in the ſecond: So there is a third part in which there is his noble, ſpiritual and holy actions recorded, and ſet down. As it is ſaid by the Spirit, to John, concerning thoſe that ſuffered martyrdom for the truth of Jeſus, Write, Bleſſed are the dead that dye in the Lord, yea, ſaith the Spirit, that they may reſt from their labours, and their works follow them.

And hence it is, that the labours of the ſaints, and the book of life, are mentioned together, ſignifying that the travels and labours, and acts of the godly, are recorded therein.

And hence it is again, that the Lord doth tell Sardis, that thoſe among them that ſtood it out to the laſt gaſp, in the faith and love of the goſpel, ſhould not be blotted out of the book of life; but they, with the work of God on their ſoul, and their labour for God in this world: ſhould be confeſſed before his Father, and before his angels.

This part of this book, is in another place called, The book of the word of the Lord, becauſe in it, I ſay, is recorded theſe famous acts of the ſaints, againſt the world, fleſh, and the devil.

You find alſo, how exact the Holy Ghoſt is, in recording the travels, pains, labour, and goodneſs of any of the children of Iſrael, in their journey from Egypt to Canaan, which was a repreſentation of the travels of the ſaints, from nature to grace, and from grace to glory. King Ahaſuerus kept in his library, a book of records, wherein was writ the good ſervice that his ſubjects did for him at any time, which was a type alſo of the manner and order of heaven. And as ſure as ever Mordecai, when ſearch was made in the rolls, was found there to have done ſuch and ſuch ſervice for the king and his kingdom: So ſurely will it be found what every ſaint hath done for God at the day of inquiry. You find in the Old Teſtament alſo, ſtill as any of the kings of Judah died, there was ſurely a record in the book of Chronicles, of their memorable acts and doings for their God, the church, and the commonmon-wealth of Iſrael, which ſtill doth further hold forth unto the children of men, this very thing, That all the kings of the New Teſtament, which are the ſaints of God, have all their acts, and what they have done for their God, &c. recorded in the book of Chronicles, in the heavenly Jeruſalem.

Now I ſay, when this part of the book of life ſhall be opened, what can be found in it, of the good deeds, and heaven-born actions of wicked men? Juſt nothing; for as it is not to be expected, That thorns ſhould bring forth grapes, or that thiſtles ſhould bear figs: So it cannot be imagined, that ungodly men ſhould have any thing to their commendation, recorded in this part of the book of life. What haſt thou done man for God in this world? Art thou one one of them that haſt ſet thyſelf againſt thoſe ſtrong ſtrugglings of pride, luſt, covetouſneſs, and ſecret wickedneſs, that remain in thy heart, like Job and Paul.

2. And do theſe ſtrugglings againſt theſe things, ariſe from pure love to the Lord Jeſus, or from ſome legal terrors and conviction for ſin.

3. Doeſt thou, I ſay, ſtruggle againſt thy luſts, Becauſe thou doeſt in truth love the ſweet, holy, and bleſſed leadings of the Spirit of the Lord Jeſus; its leadings of thee I ſay, into his blood and death, for thy juſtification, and deliverance from wrath to come?

4. What acts of ſelf-denial haſt thou done for the name of the Lord Jeſus, among the ſons of men? I ſay, what houſe, what friend, what wife, what children and the like, haſt thou loſt or left, for the word of God, and the teſtimony of his truth in the world?

5. Waſt thou one of them that did ſigh and afflict thyſelf for the abominations of the times, and that Chriſt hath marked, and recorded for ſuch a one!

6. In a word, Art thou one of them that wouldeſt not be won, neither by fear, frowns, nor flatteries, to forſake the ways of God, or wrong thy conſcience? or art thou one of thoſe that ſlighteſt thoſe opportunities, that ſatan and this world did often give thee to return to ſin in ſecret. Theſe be the men whoſe praiſe is in the goſpel; and whoſe commendable and worthy acts are recorded before the judge of all the world. Alas, alas, theſe things are ſtrange things to a carnal and wicked man. Nothing of this hath been done by him in this life, and therefore how can any ſuch be recorded for him in the book of life; wherefore he muſt needs be ſhut out of this part alſo. As David ſaith, Let them be blotted out of the book of the living, and not be written with the righteous.

Thus I ſay, the wicked will find nothing for their comfort, either in the firſt part of this book, where all the names of the elect are, neither will they find any thing in the ſecond part thereof, where is recorded the true nature and operation of effectual converſion of faith or love, or the like; and I ſay, neither can any thing be found in this third part, wherein is recorded the worthy acts, and memorable deeds of the ſaints of the Lord Jeſus. Thus when Chriſt therefore hath opened before them this book of life, and convinced the ungodly at this day out of it; he will then ſhut it up again, ſaying, I find nothing herein that will do you good, you are none of my elect, you are the ſons of perdition: For as theſe things will be found clear and full in the book of life, ſo they will be found effectually wrought in the hearts of the elect, all whoſe converſion and perſeverance ſhall now be opened before thy eyes, as a witneſs, I ſay, of the truth of what thou here ſeeſt opened before thee, and alſo of thy unregenerate eſtate? Now thou wilt ſee what a turn, what a change, and what a clinging to God, to Chriſt, and his word and ways, there was found in the ſouls of the ſaved ones; here ſhall be ſeen alſo how reſolvedly, unfeignedly, and heartily the true child of God did oppoſe, reſiſt and war againſt his moſt deareſt and darling luſts and corruptions. Now the ſaints are hidden ones, but then they ſhall be manifeſt, this is the marrow in which the Lord will ſhew who are his, and who they are that fear the Lord, and who that fear him not. Now you ſhall ſee how Abraham left his country, how cloſe good Lot did ſtick to God in profane and wicked Sodom;

dom: How the apoſtles left all to follow Jeſus Chriſt, and how patiently they took all croſſes, afflictions, perſecutions, and neceſſities for the kingdom of heaven's ſake; how they endured burning, ſtarving, ſtoning, hanging, and a thouſand calamities: how they manifeſted their love to their Lord, his cauſe and people in the worſt of times, and in the days when they were moſt rejected, ſlighted, abuſed, and abaſed, then ſhall the King ſay to them on his right hand (and that when all the devils and damned ſinners ſtand by) Come ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world, (you are indeed the truly converted ſouls, as appears by the grace that was in your hearts.) For I was an hungred, and you gave me meat: I was thirſty, as you gave me drink: I was a ſtranger, and ye took me in; naked, and ye cloathed me; I was ſick and you viſited me, and in priſon and you came unto me. You owned me, ſtood by me, and denied yourſelves to nouriſh me and my poor members, in our low and weak and moſt deſpiſed condition. This, I ſay, the world ſhall ſee, hear, and be witneſſes of, againſt themſelves and their ſouls for ever; for how can it be, but theſe poor damned ſinners ſhould be forced to confeſs, that they were both Chriſtleſs and graceleſs, when they ſhall find, both in the book of life, and in the hearts of the holy and beloved ſouls, that which themſelves are quite barren of, and greateſt ſtrangers to. The ſaints, by the fruits of regeneration, even in this world, do teſtify to the world, not only the truth of converſion in themſelves, but alſo that they are yet Chriſtleſs, and ſo heavenleſs, and ſalvationleſs, that are not converted. But alas, while we are here, they will evade this teſtimony, both of our happineſs, by calling our faith, phantaſy, our communion with God, deluſion; and the ſincere profeſſion of his word before the world, hypocriſy, pride, and arrogancy: Yet, I ſay, when they ſee us on the right hand of Chriſt, commingled among the angels of light, and themſelves on his left hand, and commingled with the angels of darkneſs; and I ſay, when they ſhall ſee our hearts and ways opened before their eyes, and owned by the judge for honeſt hearts and good ways, and yet the ſame ways that they hated, ſlighted, diſowned and contemned; what will they, or what can they ſay, but thus, We fools, counted their lives madneſs, and their end to be without honour; but how are they numbered with the ſaints, and owned by God and Chriſt?

And truly, was it not that the world might, by ſeeing the turn that is wrought on the godly at their converſion, be convinced of the evil of their ways, or be left without excuſe the more in the day of God (with ſome other reaſons) they ſhould not, I am perſuaded, ſtay ſo long from heaven as they do, nor undergo ſo much abuſe and hardſhip as frequently befalls them. God, by the lengthening out the life of his people that are ſcattered here and there among men in this world, is making work for the day of judgment, and the overthrow of the implacable, for ever and ever, and, as I have ſaid, will by the converſion, life, patience, ſelf-denial, and heavenly-mindedneſs of his dear children, give them a heavy and moſt dreadful blow. Now when God hath thus laid open the work of grace, both by the book of life, and the chriſtians heart; then, of itſelf, will fall to the ground, their pleading what gifts and abilities they had in this world, they will now ſee that gifts and grace, are two things; and alſo, that whoſoever is graceleſs, let their gifts be never ſo excellent, they muſt periſh and be loſt for ever: Wherefore for all their gifts, they ſhall be found the workers of iniquity, and ſhall be ſo judged and condemned. That is a notable place in the prophecy of Ezekiel, Thus ſaith the Lord, ſaith he, If the prince (the prince of life) give a gift to any of his ſons, that is, to any that are truly gracious, the inheritance, or the profit that he gets thereby, ſhall be, his ſons; that is, for the exerciſe of his gift, he ſhall receive a reward; but if he give a gift of his inheritance to one of his ſervants, (that is not a ſon then it ſhall be his (but) to the year of liberty, after it ſhall return to the prince, &c. This day of liberty, it is now, when the judge is ſet upon the throne to judgment, even the glorious liberty of the children of God; wherefore then will Chriſt ſay to them that ſtand by, Take from him the pound, and give it to him that hath ten pounds, this ſervant muſt not abide in the houſe for ever, though with the Son it ſhall be ſo. A man may be uſed as a ſervant in the church of God, and may receive many gifts, and much knowledge of the things of heaven, and yet at laſt, himſelf be no more than a very bubble and nothing,

But now, I ſay, at this day they ſhall clearly ſee the difference between gifts and grace, even as clearly as now they that have eyes can ſee the difference between gifts and ignorance, and very fooliſhneſs: This our day doth indeed abound with gifts; many ſparkling wits are ſeen in every corner, men have the word and truths of Chriſt at their fingers ends; but alas, with many, yea, a great many, there is nought but wits and gifts, they are but words, all their religion lieth in their tongues and heads, the power of what they ſay and know it is ſeen in others, not in themſelves: Theſe are like the lord on whom the king of Iſrael leaned, they ſhall ſee the plenty, the bleſſed plenty that God doth provide, and will beſtow upon his church, but they ſhall not taſte thereof.

Before I conclude this matter, obſerve, that among all the objections and cavils that are made, and will be made, by the ungodly, in the day of the Lord Jeſus, they have not one hump about election and reprobation: they murmur not at all that they were not predeſtinated to eternal life; and the reaſon is, becauſe then they ſhall ſee, though now they are blind, that God could in his prerogative royal, without prejudice to them that are damned, chuſe and refuſe at pleaſure; and beſides, they at that day ſhall be convinced, that there was ſo much reality, and downright willingleſs in God, in every tender of grace and mercy to the worſt of men; and alſo ſo much goodneſs, juſtneſs, and reaſonableneſs in every command of the goſpel of grace, which they were ſo often intreated and beſeeched to embrace, that they will be drowned in the conviction of this, that they did refuſe love, grace, reaſon, &c. Love, I ſay, for hatred, grace for ſin, and things reaſonable, for things unreaſonable and vain. Now they ſhall ſee they left glory for ſhame, God for the devil, heaven for hell, light for darkneſs. Now they ſhall ſee, that though they made themſelves beaſts, yet God made them reaſonable creatures, and that he did with reaſon expect that they ſhould have adhered to, and have delighted in, things that are good, and according to God: Yea, now they ſhall ſee, that though God did not determine to bring them to heaven againſt their hearts and wills, and the love that they had to their ſins: Yet then they ſhall be convinced that God was far from infuſing any thing into their ſouls, that ſhould in the leaſt hinder, weaken, obſtruct, or lett them in ſeeking the welfare of their ſouls. Now men will tattle and prattle at a mad rate, about election and reprobation, and conclude, that becauſe all are not elected, therefore God is to blame that any are damned: But then they will ſee, that they are not damned becauſe they were not elected, but becauſe they ſinned; and alſo that they ſinned, not becauſe God put any weakneſs into their ſouls, but becauſe they gave way, and that wilfully, knowingly, and deſperately, to ſatan and his ſuggeſtion: and ſo turned away from the holy commandment delivered unto them; yea, then they will ſee, that though God at ſome times did faſten his cords about your heads, and heels, and hands, both by godly education, and ſmarting convictions: Yet you ruſhed away with violence from all, ſaying, Let us break theſe bonds aſunder, and caſt their cords from us. God will be juſtified in his ſayings, and clear when he judgeth; though thy proud ignorance thinks to have, and to multiply cavils againſt him.

But ſecondly, as the whole body of the elect, by the nature of converſion in their hearts, ſhall witneſs a non-converſion in the hearts of the wicked; and as the ungodly ſhall fall under the conviction of this cloud of witneſſes: So to increaſe their conviction, there will alſo be opened before them all the labours of the godly, both miniſters and others, and the pains that they have taken, to ſave, if it had been poſſible, theſe damned wretches: and now will it come burning hot upon their ſouls, how often they were forewarned of this day; now they ſhall ſee, that there was never any quarter-ſeſſions, nor general goal-delivery more publickly foretold of, than this day. You know that the judges, before they begin their aſſizes, do give to the country in charge, that they take heed to the laws and ſtatutes of the king: Why rebel, thou ſhalt be at this day convicted, that every ſermon thou haſt heard, and that every ſerious debate thou haſt been at about the things of God, and laws of eternity, they were to thee as the judges charge before the aſſizes and judgment began. Every exhortation of every miniſter of God, it is as that which Paul gave to Timothy, and commanded him to give in charge to others. I charge thee before God, and the Lord Jeſus Chriſt, and the elect angels, ſaith he, that thou obſerve theſe things: And again, I give thee charge in the ſight of God, who quickeneth all things, and before Jeſus Chriſt, who before Pontius Pilate witneſſed a good confeſſion, that thou keep this commandment without ſpot, unrebukable until the appearing of Jeſus Chriſt; theſe things give in charge, ſaith he, that they may be blameleſs. This, I ſay, haſt thou heard and ſeen, and yet thou haſt not held faſt, but haſt caſt away the things that thou haſt heard, and haſt been warned of, alas, God will multiply his witneſſes againſt thee.

1. Thy own vows and promiſes ſhall be a witneſs againſt thee, that thou haſt, contrary to thy light and knowledge, deſtroyed thy ſoul, as Joſhua ſaid to the children of Iſrael, when they ſaid the Lord ſhould be their God, Well, ſaith he, Ye are witneſſes againſt yourſelves, that ye have choſen the Lord to ſerve him; that is, if now you turn back again, even this covenant and reſolution of yours will in the great day be a witneſs againſt you; and they ſaid, We are witneſſes.

2. Every time you have with your mouth, ſaid well of godlineſs, and yet gone on in wickedneſs; or every time you have condemned ſin in others, and yet have not refrained it yourſelves; I ſay, every ſuch word and concluſion that hath paſſed out of thy mouth, ſinner, it ſhall be as a witneſs againſt thee in the day of God, and the Lord Jeſus Chriſt, as Chriſt ſaith, By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned. I obſerve, that talk with who you will,

they will with their mouth, ſay, ſerving of God, and loving of Chriſt, and walking in ways of holineſs is beſt, and beſt will come it. I obſerve again, that men that are groſly wicked themſelves, will yet, with heavy cenſures and judgments, condemn drunkenneſs, lying, covetouſneſs, pride and whoring, with all manner of abominations in others; and yet in the mean time, continue to be neglecters of God, and imbracers of ſin, and the allurements of the fleſh themſelves. Why ſuch ſouls, every time they ſpeak well of godlineſs, and continue in their ſins, they do paſs judgment upon themſelves, and provide a witneſs, even their own mouth, againſt their own ſoul, at the judgment-ſeat: out of thy own mouth, ſaith Chriſt, will I judge thee, thou wicked ſervant; thou knewеſt what I was, and that I loved to ſee all my ſervants zealous and active for me, that at my coming, I might have received again what I gave thee with increaſe: Thou oughteſt therefore to have been buſying thy ſelf in my work, for my glory, and thy own good, but ſeeing thou haſt againſt thy own light, and mouth, gone contrary; Angels, take this unprofitable ſervant, and caſt ye him into utter darkneſs, there ſhall be weeping and gnaſhing of teeth; he ſinned againſt his light, he ſhall go to hell againſt his will.

The very ſame, I ſay, will befall all thoſe that have uſed their mouth to condemn the ſins of others, while they themſelves live in their ſins. Saith God, O thou wicked wretch, thou didſt know that ſin was bad, thou didſt condemn it in others; thou didſt alſo condemn, and paſs judgment upon them for their ſin, Thou art therefore inexcuſable, O man, whoſoever thou art, that has thus judged; for thou that judgeſt, doſt the ſame thing: Wherefore, wherein thou haſt judged another, thou haſt condemned thyſelf. I muſt therefore ſaith Chriſt, look upon thee to be no other but a ſinner againſt thy own mouth, and cannot but judge thee as a deſpiſer of my goodneſs, and the riches of my forbearance; by which means, thou haſt treaſured up wrath againſt this day of wrath, and revelation of the righteous judgment of God, He that knoweth to do good, and doth it not, to him it is ſin. Thus will God, I ſay, judge and condemn poor ſinners, even from and by themſelves, to the fire, that lake of brimſtone and fire.

Thirdly, God hath ſaid in his word, that rather than there ſhall want witneſs at the day of judgment, againſt the workers of iniquity; the very duſt of their city, that ſhall cleave to his meſſengers that publiſh the goſpel, ſhall itſelf be a witneſs againſt them; and ſo Chriſt bid his ſervants ſay; into whatſoever city, ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay, even the very duſt of your city which cleaveth to us we do wipe off againſt you, &c. But I ſay unto you, ſaith he to his miniſters, It ſhall be more tolerable for Sodom at the judgment, than for that city.

It may be, that when thou heareſt that the duſt of the ſtreet, (that cleaveth to a miniſter of the goſpel, while thou rejecteſt his word of ſalvation) ſhall be a witneſs againſt thee at the day of judgment: Thou wilt be apt to laugh, and ſay, the duſt a witneſs! Witneſſes will be ſcarce were duſt is forced to come in to plead againſt a man. Well ſinner, mock not, God doth uſe to confound the great and mighty, by things that are not, and that are deſpiſed. And how ſayſt thou? If God had ſaid by a prophet to Pharaoh, but two years before the plague, that he would ſhortly come againſt him with one army of lice, and a ſecond army of frogs, and with a third army of locuſts, &c. and would deſtroy his land; doſt thou think it had been wiſdom in Pharaoh now to have laughed ſuch tidings to ſcorn? Is any thing too hard for the Lord? Hath he ſaid it, and ſhall he not bring it to paſs? You ſhall ſee, in the day of judgment, of what force all theſe things will be, as witneſſes againſt the ungodly.

Many more witneſſes might I here reckon up, but theſe at this time ſhall ſuffice to be nominated; for out of the mouth of two or three witneſſes, every word ſhall be eſtabliſhed. And at the mouth of two or three witneſſes, ſhall he that is worthy of death be put to death.

Thus then the books being opened, the laws read, the witneſſes heard, and the ungodly convicted, forthwith the Lord and Judge proceeds to execution. And to that end doth paſs the ſentence of eternal death upon them, ſaying, depart from me ye curſed, into everlaſting fire, prepared for the devil and his angels. You are now by the book of the creatures, by the book of God's remembrance, by the book of the law, and by the book of life, adjudged guilty of high treaſon againſt God, and me; and as murderers of your own ſouls. As theſe faithful and true witneſſes here have teſtified, every one of them appearing in their moſt upright teſtimony againſt you. Alſo you never had a ſaving work of converſion and faith paſt upon you, you died in your ſins; neither can I find any thing in the laſt part of this book that will ſerve your turn, no worthy act is here recorded of you. When I was an hungred, you gave me no meat; when I was a thirſty, you gave me no drink; when I was a ſtranger, you took me not in; I was naked, but ye clothed me not; I was ſick and in priſon, but ye viſited me not.

I have made a thorough ſearch among the records of the living, and find nothing

thing of you, or of your deeds therein: Depart from me, ye curſed, &c.

Thus will theſe poor ungodly creatures be ſtript of all hope and comfort, and therefore muſt need fall into great ſadneſs and wailing, before the judge; yea, crying out, as being loth to let go all for loſt; and even as the man that is fallen into the river, will catch hold of any thing, when he is ſtruggling for life, though it tend to hold him faſter under the water, to drown him. So, I ſay, while theſe poor creatures, as they lye ſtruggling and twining under the ireful countenance of the judge; they will bring out yet one more faint and weak groan, and there goes life and all; their laſt ſigh is this, Lord, when ſaw we thee an hungred, and gave thee no meat? Or when ſaw we thee thirſty, and gave thee no drink? When ſaw we thee a ſtranger, and took thee not in? Or naked, and clothed thee not? Or when waſt thou ſick, or in priſon, and we did not miniſter unto thee?

Thus you ſee, how loth the ſinner is now to take a Nay of life everlaſting. He that once would not be perſuaded to cloſe with the Lord Jeſus, though one ſhould have perſuaded him with tears of blood: Behold how faſt he now hangs about the Lord; what arguments he frames with mournful groans; how with ſhifts and words, he ſeeks to gain the time, and to defer the execution. Lord open unto us! Lord, Lord, open unto us! Lord, thou haſt taught in our ſtreets, and we have both taught in thy name, and in thy name have we caſt out devils. We have eat and drank in thy preſence. And when did we ſee thee an hungry, or thirſty, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter to thee? O poor hearts, how loth, how unwillingly do they turn away from Chriſt? how loth are they to partake of the fruit of their ungodly doings? Chriſt muſt ſay, depart once, and depart twice, before they will depart. When he hath ſhut the door upon them, yet they knock, and cry, Lord open unto us; when he hath given them their anſwer, that he knows them not, yet they plead and mourn. Wherefore, he is fain to anſwer again, I tell you, I know you not whence you are, depart.

Depart] O this word, Depart! How dreadful is it? with what weight will it fall on the head of every condemned ſinner! For you muſt note, that while the ungodly ſtand thus before the judge: They cannot chuſe but have a moſt famous view both of the kingdom of heaven, and of the damned wights in hell. Now they ſee the God of glory, the king of glory, the ſaints of glory, and the angels of glory; and the kingdom in which they have their eternal abode. Now, they alſo begin to ſee the worth of Chriſt, and what it is to be ſmiled upon by him; from all which they muſt depart; and as I ſay, they ſhall have the view of this, ſo they will moſt famouſly behold the pit, the bottomleſs pit, the fire, the brimſtone, and the flaming beds that juſtice hath prepared for them of old. Their aſſociates alſo will be very conſpicuous and clear before their watry eyes. They will ſee now, what and which are devils, and who are damned ſouls; now their great grandfather Cain, and all his brood, with Judas and his companions, muſt be their fellow-ſighers in the flames and pangs for ever. O heavy day! O heavy word!

This word [depart] therefore, it looketh two ways, and commands the damned to do ſo too. Depart from heaven, depart to hell: Depart from life, depart to death: Depart from me] now the ladder doth turn from under them indeed. The Saviour turns them off, the Saviour throws them down. He hath given him authority to execute judgment alſo, becauſe he is the Son of Man. Depart from me. I would come to have done you good; but then you would not: Now then, though you would have it never ſo willingly, yet you ſhall not.

Depart from me ye curſed] you lye open to the ſtroke of juſtice for your ſins; ye forſaken, and left of God, ye veſſels of wrath, ye deſpiſers of God and goodneſs. You muſt now have vengeance feed on you; for you did, when you were in the world, feed on ſin, and treaſure up wrath againſt this day of wrath, and revelation of the righteous judgment of God.

Depart ye curſed into everlaſting fire.] Fire is that which of all things is the moſt inſufferable and inſupportable. Wherefore by fire is ſhewed the grievous ſtate of the ungodly after judgment. Who can eat fire, drink fire, and lye down in the midſt of flames of fire? Yet this muſt the wicked do. Again, not only fire, but everlaſting fire. Behold how great a fire a little matter kindleth. A little ſin, a little pleaſure, a little unjuſt dealing and doing: What preparation is made for the puniſhment thereof? And hence it is, that the fire into which the damned fall, is called the lake or ſea of fire. And whoſoever, ſaith John, was not found written in the book of life, was caſt into the lake of fire and brimſtone. Little did the ſinner ſeriouſly think, that when he was ſinning againſt God, he was making ſuch proviſion for his poor ſoul; but now 'tis too late to repent, his worm muſt never die, and his fire ſhall never be quenched. Though the time in which men commit ſin is ſhort; yet the time of God's puniſhing of them for their ſin is long.

Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels.] In that he ſaith, prepared for the devil and his angels, he inſinuates a further conviction

tion upon the conſciences of the damned. As if he had ſaid, as for this fire and lake that you muſt go to, though you thought but little of it, becauſe you were careleſs, yet I did betimes put you in mind of what would be the fruits of ſin, even by preparing of this judgment for the devil and his angels. The devil in his creation is far more noble than you; yet when he ſinned I ſpared him not. He ſinned alſo before man, and I upon his ſinning, did caſt him down from heaven to hell, and did hang the chains of everlaſting darkneſs upon him, which might, yea, ought to have been a fair item to you to take heed, but you would not. Wherefore, ſeeing you have ſinned as he hath done; and that too after he had both ſinned, and was bound over to eternal puniſhment: The ſame juſtice that layeth hold on theſe more noble creatures muſt ſurely ſeize on you. The world ſhould be convinced of judgment then, becauſe the prince of the world is judged. And that before they come to this condition of hearing the eternal ſentence rattle in their ears; but ſeeing they did not regard it then, they muſt and ſhall feel the ſmart of it now. Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels.

God would have men learn both what mercy and juſtice is to them, by his ſhewing it to others; but if they be ſottiſh and careleſs in the day of forbearance, they muſt learn by ſmarting in the day of rebukes and vegeance. Thus it was with the old world, God gave them one hundred and twenty years warning, by the preparation of Noah for the flood that ſhould come; but for as much as they then were careleſs, and would not conſider the works of the Lord, nor his threatning them by this preparation: therefore he brought in the flood upon the world of the ungodly. As he doth here the laſt judgment upon the workers of iniquity, and ſweep them all away in their wilful ignorance.

Wherefore I ſay, the Lord Chief Judge, by theſe words [prepared for the devil and his angels] doth as good as ſay, this fire into which I now ſend you, it did of itſelf, even in the preparation of it (had you conſidered it) forewarn you of this that now is come upon you. Hell-fire is no new, or unheard of thing; you cannot now plead, that you heard not of it in the world, neither could you with any reaſon judge, that ſeeing I prepared it for angels, for noble, powerful and mighty angels: that you poor duſt and aſhes ſhould eſcape the vengeance.

Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels. The ſentence being thus paſſed, it remains now, the work being done, that every one goeth to his eternal ſtation. Wherefore, forthwith this mighty company, do now with heavy heart return again from before the judgment-ſeat: And that full haſtily, God knoweth, for their proper center is the hell of hell; into which they deſcend like a ſtone into a well, or like Pharoah into the bottom of the red ſea. For all hope being now taken from them, they muſt needs fall with violence into the jaws of eternal deſperation, which will deal far worſe with the ſouls of men, and make a greater ſlaughter in their tortured conſciences, than the lions in the den with Daniel could poſſibly do with the men that were caſt in among them.

This is that which Paul calleth eternal judgment, becauſe it is that which is laſt and final. Many are the judgments that God doth execute among the ſons of men, ſome after this manner, and ſome after that, divers of which continue but for a while, and none of them are eternal, no, the very devils and damned ſpirits in hell, though there is the longeſt and moſt terrible of all the judgments of God yet on foot: Yet I ſay, they muſt paſs under another judgment, even this laſt, great and final judgment. The angels that kept not their firſt ſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day. And ſo alſo it is with damned ſouls; for both Sodom and Gomorrah, with all other, though already in hell in their ſouls: Yet they muſt (as I have before ſhewed) all ariſe to this judgment, which will be their final judgment. Other of the judgments of God, as they have an end, ſo the end of many of them prove the profit of thoſe on whom they are inflicted, being I ſay, God's inſtruments of converſion to ſinners; and ſo may fitly be compared to thoſe petty judgments among men, as putting in the ſtocks, whipping, or burning in the hand: Which puniſhments and judgments, do often prove profitable to thoſe that are puniſhed with them; but eternal judgment it is like thoſe more ſevere judgments among men, as beheading, ſhooting to death, hanging, drawing and quartering, which ſoop all, even health, time and the like, and cut off all opportunity of good, leaving no place for mercy or amendment: Theſe ſhall go away into everlaſting puniſhment, &c. This word, depart, &c. is the laſt word the damned for ever are like to hear. I ſay, it is the laſt voice, and therefore will ſtick longeſt, and with moſt power on their ſlaughtered ſouls: There is no calling of it back again, it is the very wind-up of eternal judgment.

Thus then the judgment being over, the kingdom ceaſeth to be any longer in the hand of the Man Chriſt Jeſus: For as the judges here among men, when they have gone their circuit, do deliver up their commiſſion to the king; ſo Chriſt the Judge, doth now deliver up his kingdom to his Father. And now all is ſwallowed up of eternity. The damned are ſwallowed up of eternal juſtice and wrath; the ſaved, of eternal life and felicity; and the Son alſo delivereth up, I ſay, the kingdom to the Father, and ſubjects himſelf under him that did put all things under him, that God may be all in all.

For now is the end come, and not before, even the end of the reign of death itſelf; for death, and hell, and ſinners, and devils, muſt now together into the lake, that burns with fire and brimſtone. And now is the end of Chriſt's reign, as the Son of Man, and the end of the reign of the ſaints with him, in this his kingdom, which he hath received of his Father, for his work ſake, which he did for him, and for his elect. Then cometh the end, ſaith Paul, when he ſhall have delivered up the kingdom to God the Father: But when ſhall that be? why, he anſwers ſaying, When he ſhall have put down all rule, and all authority and power; for he muſt reign, ſaith he, until he hath put all his enemies under his feet, (which will not be, until the final ſentence and judgment be over;) for the laſt enemy that ſhall be deſtroyed, is death. For God hath put all things under his feet, but when he ſaith all things are put under him: It is manifeſted, he is excepted, that did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject to him, that did put all things under him, that God may be all in all.

All things being now at this paſs, to wit, every one being in its proper place, God in his, Chriſt in his, the ſaint in his, and the ſinner in his; I ſhall conclude with this brief touch upon both the ſtate of the good and bad after this eternal judgment.

1 The righteous now ſhall never fear death, the devil, and hell more: And the wicked ſhall never hope of life.

2. The juſt ſhall ever have the victory over theſe things: but the wicked ſhall everlaſtingly be ſwallowed up of them.

3. The holy ſhall be in everlaſting light: But the ſinner in everlaſting darkneſs. Without light, I ſay, yet in fire ever burning, yet not conſumed; always afraid of death and hell, vehemently deſiring to be annihilated to nothing. Continually fearing to ſtay long in hell, and yet certainly ſure they ſhall never come out of it. Ever deſiring the ſaints happineſs, and yet always envying their felicity. They would have it becauſe it is eaſy and comfortable; yet cannot abide to think of it, becauſe they have loſt it for ever. Ever loaded with the delight of ſin; And yet that is the greateſt torture, always deſiring to put it out of their mind, and yet aſſuredly know they muſt for ever abide the guilt and torment thereof.

4. The ſaints are always inflamed with the conſideration of the grace that once they embraced: But the wicked moſt flamingly tormented with the thoughts of rejecting and refuſing it.

5. The juſt when they think of their ſins, they are comforted with the thoughts of their being delivered from them; but the ungodly, when they think of their righteouſneſs, will gnaw themſelves, to think that this would not deliver them from hell.

6. When the godly think of hell, it will increaſe their comfort; but when the wicked think of heaven, it will twinge them like a ſerpent. Oh this eternal judgment! what would a damned ſoul give, that there might be, though after thouſands and hundreds of thouſands of millions of years, an end put to this eternal judgment. But their miſery is, they have ſinned againſt a God that is eternal; they have offended that juſtice that will never be ſatisfied; and therefore they muſt abide the fire that never ſhall be quenched. Here is judgment, juſt, and ſad.

Again, As it will be thus with good and bad in general, ſo again more particularly, when the wicked are thus adjudged and condemned, and alſo received of the fiery gulph; then they ſhall find, That as he that buſieth himſelf to do good, ſhall have more glory than others; ſo they that have been more buſy and active in ſin than others, they ſhall have more wrath and torment than others. For as doing good abundantly, doth inlarge the heart to receive and hold more glory; ſo doing evil abundantly, doth inlarge the heart and ſoul to receive puniſhment ſo much the more. And hence it is that you have ſuch ſayings as theſe, It ſhall be more tolerable in the judgment for Sodom, than for others; that is, than for thoſe that had ſinned againſt much greater light and mercy: For theſe, as he ſaith in another place, ſhall receive greater damnation. Yea, it ſtandeth to reaſon, that he who had moſt light, moſt conviction, moſt means of converſion, and that was higheſt towards heaven, he muſt needs have the greateſt fall, and ſo ſink deepeſt into the jaws of eternal miſery. As one ſtar, that is, as one ſaint, differeth from another in heaven; ſo one damned ſoul ſhall differ from another in hell. It is ſo among the devils themſelves, they are ſome worſe than others: Beelzebub is the prince or the chief of the devils; That is one that was moſt glorious in heaven; chief among the reprobate angels before his fall, and therefore ſinned againſt the greater light, mercy and goodneſs: And ſo became the chief for wickedneſs, and will alſo have as the wages thereof, the chief of torments. For that will be true of the damned in hell, which is prayed for againſt Babylon. How much ſhe hath glorified her ſelf and lived deliciouſly; ſo much torment and ſorrow give her. Can it be imagined, that Judas ſhould have no more torment, who betrayed the Prince of life and Saviour of the world, than others who never came near his wickedneſs by ten thouſand degrees? He that know his maſter's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes. With many more ſtripes, than others that through ignorance did commit ſin worthy of many ſtripes. But what ſhould I thus diſcourſe of the degrees of the torments of the damned ſouls in hell? For he that ſuffers leaſt, will the waters of a full cup be wrung out to him. The leaſt meaſure of wrath, it will be the wrath of God, eternal and fiery wrath, inſupportable wrath, it will lay the ſoul in the gulph of that ſecond death, which will for ever have the maſtery over the poor damned periſhing ſinner. And death and hell were caſt into the lake of fire; which is the ſecond death. And whoſoever was not found in the book of life, was caſt into the lake of fire.

A CAUTION to ſtir up to watch againſt SIN.

The firſt eight lines one did commend to me,
The reſt I thought good to commend to
thee:
Reader, in reading be thou rul'd by me,
With rhimes nor lines, but truths, affected be.

I.

SIN will at firſt, juſt like a beggar crave
One penny or one half-penny to have:
But if you grant its firſt ſuit, 'twill aſpire,
From pence to pounds, and ſtill will mount
up higher
To the whole ſoul: but if it makes its
moan,
Then ſay here is not for you, get you gone.
For if you give it entrance at the door,
It will come in, and may go out no more.

II.

Sin, rather than 'twill out of action be,
Will pray to ſtay, though a ſhort ſpace with
thee,
One night, one hour, one moment, will it
cry,
Embrace me in thy boſom, or I die:
Time to repent [ſaith it] I will allow,
And help, if to repent thou know'ſt not
how.
But if you give it entrance at the door.
It will come in, and may go out no more.

III.

If begging doth not do, ſin promiſe will
Rewards to thoſe that ſhall its luſts fulfill:
Some pence in hand, yea pounds 'twill
offer thee,
If at its motion and its beck thou'lt be.
'Twill heaven ſeem to out-bid, and all to
gain
Thy love, and win thee it to entertain.
But give it not admittance at thy door,
Leſt it comes in, and ſo goes out no more.

IV.

If promiſing and begging will not do,
'Twill by its wiles attempt to flatter you.
I'm harmleſs, mean no ill, be not ſo ſhy,
Will ev'ry ſoul-deſtroying motion cry.
Its ſting 'twill hide, 'twill change its native
hue,
Vile 'twill not, but a beauty ſeem to you.
But if you given it entrance at the door,
It's ſting will in, and may come out no
more.

V.

Rather than fail, ſin will it ſelf divide,
Bid thee do this, and lay the reſt aſide.
Take little ones ('twill ſay) throw great ones
by,
(As if for little ſins men ſhould not die.)
Yea ſin with itſelf a quarrel will maintain
On purpoſe that by it thou might'ſt be ſlain.
Beware the cheat then, keep it out of
door,
It would come in, and would go out
no more.

VI.

Sin, if you will believe it, will accuſe,
What is not hurtful, and it ſelf excuſe:
'Twill make a vice of vertue, and 'twill ſay
Good is deſtructive, doth mens ſouls betray,
'Twill make a law, where God has made
man free,
And break thoſe laws by which men
bounded be.
Look to thy ſelf then, keep it out of
door,
Thee 'twould intangle, and inlarge thy
ſcore

VII.

Sin, is that beaſtly thing that will defile
Soul, body, name, and fame in little while;
'Twill make him, who ſome time God's
image was,
Look like the devil, love and plead his
cauſe;

Like to the plague, poiſon, or leproſy,
Defile 'twill, and infect contagiouſly.
Wherefore beware, againſt it ſhut the door;
If not, it will defile thee more and more.

VIII.

Sin, once poſſeſſed of the heart, will play
The tyrant, force its vaſſal to obey:
'Twill make thee thine own happineſs oppoſe
And offer open violence to thoſe
That love thee beſt; yea make thee to defy
The law and counſel of the deity.
Beware then, keep this tyrant out of door
Leſt thou be his, and ſo thy own no more.

IX.

Sin, harden can thy heart againſt thy God,
Make thou abuſe his grace, deſpiſe his rod;
'Twill make you run upon the very pikes,
Judgments foreſeen bring ſuch to no diſlikes
Of ſinful hazards; no, they venture ſhall
For one baſe luſt, their ſoul, and heav'n and all.
Take heed then, hold it, cruſh it at the door
It comes to rob thee, and to make thee poor.

X.

Sin, is a priſon, hath its bolts, its chains,
Brings into bondage who it entertains;
Hangs ſhackles on them, bends them to its will,
Holds them, as Sampſon's grinding at the mill,
'Twill blind them, make them deaf; yea, 'twill them gagg,
And ride them as the devil rides his hagg.
Wherefore look to it, keep it out of door,
If once its ſlave, thou may'ſt be free no more.

XI.

Though ſin at firſt its rage diſſemble may,
'Twill ſoon upon thee as a lion prey;
'Twill roar, 'twill rend, 'twill tear, 'twill kill out-right,
Its living death will gnaw thee day and night.
Thy pleaſures now to paws and teeth it turns,
In thee its tickling luſts, like brimſtone burns.
Wherefore beware and keep it out of door,
Leſt it ſhould on thee as a lion roar.

XII.

Sin, will accuſe, will ſtare thee in the face,
Will for its witneſs quote both time and place
Where thou it did'ſt commit and ſo appeal
To conſcience, who thy facts dare not conceal,
But on thee as a judge ſuch ſentence paſs,
As will to thy ſweet meats prove bitter ſauce.
Wherefore beware, againſt it ſhut thy door,
Repent what's paſt, believe and ſin no more.

XIII.

Sin is the living worm, the laſting fire,
Hell would ſoon loſe its heat, could ſin expire:
Better ſinleſs, in hell, than to be where
Heav'n is, and to be found a ſinner there.
One ſinleſs with infernals might do well,
But ſin would make a very heav'n a hell.
Look to thyſelf then, to keep it out of door,
Leſt it gets in, and never leaves thee more.

XIV.

No match has ſin but God in all the world,
Men, angels it has from their ſtations hurl'd:
Holds them in chains, as captives in deſpite,
Of all that here below is called Might.
Releaſe, help, freedom from it none can give,
But even he by whom we breathe and live.
Watch therefore, keep this giant out of door,
Leſt if once in, thou get him out no more.

XV.

Fools make a mock at ſin, will not believe,
It carries ſuch a dagger in its ſleeve;
How can it be (ſay they) that ſuch a thing,
So full of ſweetneſs, ſhould e'er wear a ſting:
They know not that it is the very ſpell
Of ſin, to make men laugh themſelves to hell.
Look to thyſelf then, deal with ſin no more,
Leſt he that ſaves, againſt thee ſhuts the door.

XVI.

Now let the God that is above,
That hath for ſinners ſo much love:
Theſe lines ſo help thee to improve,
That he to him thy heart may move.
Keep thee from outward enemies,
Help the infernal to deſpiſe,
Deliver thee from them infernal,
And bring thee ſafe to life eternal.
Amen.

AN
EXPOSITION
ON THE
Ten firſt Chapters
OF
GENESIS,
AND
Part of the Eleventh.

CHAP. I.

Of GOD.

GOD is a Spirit, eternal, infinite, incomprehenſible, perfect, and unſpeakably glorious in his being, attributes, and works: The eternal God. Do not I fill heaven and earth, ſaith the Lord? Neither is there any creature that is not manifeſt in his ſight, Jer. 23. 24.

II. In his attributes of wiſdom, power, juſtice, holineſs, mercy, &c. he is alſo inconceivably perfect and infinite, not to be comprehended by things in earth, or things in heaven; known in the perfection of his being only to himſelf. The ſeraphims cannot behold him, but through a veil; no man can ſee him in his perfection and live.

III. His attributes, though apart laid down in the word of God, that we, being weak, might the better conceive of his eternal power and godhead; yet in him they are without diviſion; one glorious and eternal being. Again, though ſometimes this, as of wiſdom, or that, as of juſtice and mercy, is moſt manifeſt in his works and wonders before men; yet every ſuch work is begun and compleated by the joint concurrence of all his attributes. No act of juſtice is without his will, power and wiſdom; no act of mercy is againſt his juſtice, holineſs and purity.

IV. Beſides, no man muſt conceive of God, as if he conſiſted of theſe attributes, as our body doth of its members, one ſtanding here, another there, for the compleating perſonal ſubſiſtance: For though by the word we may diſtinguiſh, yet may we not divide them, or preſume to appoint them their places in the Godhead: Wiſdom is in his juſtice, holineſs is in his power, juſtice is in his mercy, holineſs is in his love, power is in his goodneſs.

V. Wherefore, he is in all his attributes almighty, all-wiſe, holy and powerful. Glory is in his wiſdom, glory is in his holineſs, glory is in his mercy, juſtice and ſtrength; and God is love.

Of the Perſons or Subſiſtances in the Godhead.

THE Godhead is but one, yet in the Godhead there are three. There are

Three that can bear record in heaven. Theſe three are called the Father, the Son, the Holy Spirit; each of which is really, naturally and eternally God: yet there is but one God. But again, becauſe the Father is of himſelf, the Son by the Father, and the Spirit from them both, therefore to each, the ſcripture not only applieth, and that truly, the whole nature of the Deity, but again diſtinguiſheth the Father from the Son, and the Spirit from them both; calling the Father HE, by himſelf; the Son HE, by himſelf; the Spirit HE, by himſelf. Yea, the Three of themſelves, in their manifeſting to the church what ſhe ſhould believe concerning this matter, hath thus expreſſed the thing: Let us make man in our image, after our likeneſs. Again, The man is become like one of us. Again, Let us go down and there confound their language: And again, Whom ſhall I ſend, and who will go for us? To theſe general expreſſions might be added, That Adam heard the voice of the Lord God walking in the midſt of the garden: Which voice John will have, to be one of the Three, calling that which Moſes here ſaith is the voice, the word of God: In the beginning, ſaith he, was the word: the voice which Adam heard walking in the midſt of the garden. This word, ſaith John, was with God, this word was God; the ſame was in the beginning with God. Marvellous language! once aſſerting the unity of eſſence, but twice inſinuating a diſtinction of ſubſtances therein. The word was with God, the word was God, the ſame was in the beginning with God. Then follows, All things were made by him, the word, the ſecond of the three.

Now the godly in former ages have called theſe three, thus in the Godhead, Perſons or Subſiſtances; the which, though I condemn not, yet chuſe rather to abide by ſcripture phraſe, knowing, though the other may be good and ſound, yet the adverſary muſt needs more ſhameleſſly ſpurn and reject, when he doth it againſt the evident text.

To proceed then,

1. There are Three.

2. Theſe three are diſtinct.

Firſt, by this word Three, is intimated the Father, the Word, and the Holy Ghoſt, and they are ſeid to be three,

1. Becauſe thoſe appellations that are given them in ſcripture, demonſtrate them ſo to be, to wit, Father, Son and Holy Ghoſt.

2. Becauſe their acts one towards another diſcover them ſo to be.

Secondly, Theſe three are diſtinct.

1. So diſtinct as to be more than one, only. There are three.

2. So diſtinct as to ſubſiſt without depending. The Father is true God, the Son is true God, the Spirit is true God. Yet the Father is one, the Son is one, the Spirit is one: The Father is one of himſelf, the Son is one by the Father, the Spirit is one from them both. Yet the Father is not above the Son, nor the Spirit inferior to either: The Father is God, the Son is God, the Spirit is God.

Among the three then there is not ſuperiority.

1. Not as to time; the Father is from everlaſting, ſo is the Son, ſo is the Spirit.

2. Not as to nature, the Son being of the ſubſtance of the Father, and the Spirit of the ſubſtance of them both.

3. The fulneſs of the Godhead is in the Father, is in the Son, and is in the Holy Ghoſt.

The Godhead then, though it can admit of a Trinity, yet it admitteth not of inferiority in that Trinity: if otherwiſe, then leſs or more muſt be there, and ſo either plurality of gods, or ſomething that is not God: ſo then, Father, Son and Spirit are in the Godhead, yet but one God; each of theſe is God over all, yet no Trinity of Gods, but one God in the Trinity.

The Godhead then is common to the three, but the three themſelves abide diſtinct in that Godhead: Diſtinct I ſay, as Father, and Son, and Holy Spirit.

This is manifeſt further by theſe ſeveral poſitions.

Firſt Father and Son are relatives, and muſt needs therefore have their relation as ſuch: A Father begetteth, a Son is begotten.

Proof.

Who hath aſcended upon into heaven, or deſcended? Who hath gathered the wind in his fiſt? Who hath bound the waters in a garment? What is his name, and what is his Son's name, if thou canſt tell?

God ſo loved the world, that he gave his only begotten Son, &c.

The Father ſent the Son to be the Saviour of the world.

Secondly, The Father then cannot be that Son he begat, nor the Son that Father that begat him, but muſt be diſtinct as ſuch.

Proof.

I am one that beareth witneſs of my ſelf, and the Father that ſent me beareth witneſs of me.

I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.

The Father judgeth no man, but hath committed all judgment unto the Son, that all men ſhould honour the Son, even as they honour the Father.

Thirdly, The Father muſt have worſhip as a Father, and the Son as a Son.

Proof.

They that worſhip the Father muſt worſhip him in Spirit and in truth, for the Father ſeeketh ſuch to worſhip him.

And of the Son he ſaith, And when he bringeth his firſt begotten into the world, he ſaith, And let all the Angels of God worſhip him.

Fourthly, The Father and Son have really thoſe diſtinct; but heavenly, relative properties, that diſcover them, as ſuch, to be two as well as one.

Proof.

The Father loveth the Son and ſheweth him all things.

Therefore doth my Father love me, becauſe I lay down my life, that I may take it again. The Father ſent the Son; the Father commanded the Son; the Son prayed to the Father, and did always the things that pleaſed him.

The abſurdities that flow from the denial of this are divers, ſome of which hereunder follow.

1 Abſurdity.

It maketh void all thoſe ſcriptures that do affirm the doctrine; ſome of which you have before.

2 Abſurdity.

If in the Godhead there be but one, not three, then the Father, Son, or the Spirit, muſt needs be that one, if any one only: So then the other two are nothing. Again, If the reality of a being be neither in the Father, Son, nor Spirit, as ſuch, but in the eternal Deity, without conſideration of Father, Son, and Spirit as three; then neither of the three are any thing but notions in us, or manifeſtations of the Godhead, or nominal diſtinctions, ſo related by the word; but if ſo, then when the Father ſent the Son, and the Father and Son the Spirit, one notion ſent another, one manifeſtation ſent another. This being granted, this unavoidably follows, there was no Father to beget a Son, no Son to be ſent to ſave us, no Holy Ghoſt to be ſent to comfort us, and to guide us into all the truth of the Father and Son, &c. The moſt amounts but to this, a notion ſent a notion, a diſtinction ſent a diſtinction, or one manifeſtation ſent another. Of this error theſe are the conſequences, we are only to believe in notions and diſtinctions, when we believe in the Father and the Son; and ſo ſhall have no other heaven and glory, than notions and nominal diſtinctions can furniſh us withal.

3 Abſurdity.

If Father and Son, &c. be no otherwiſe three, than as notions, names, or nominal diſtinctions; then to worſhip theſe diſtinctly, or together, as ſuch, is to commit moſt groſs and horrible idolatry: For albeit we are commanded to fear that great and dreadful name, The Lord our God; yet to worſhip a Father, a Son, and Holy Spirit in the Godhead, as three, as really three as one, is by this doctrine to imagine falſly of God, and ſo to break the ſecond commandment: but to worſhip God under the conſideration of Father, and Son, and Holy Ghoſt, and to believe them as really three as one when I worſhip, being the ſum and ſubſtance of the doctrine of the ſcriptures of God, there is really ſubſtantially three in the eternal Godhead.

But to help thee a little in thy ſtudy on this deep.

1. Thou muſt take heed when thou readeſt, there is in the Godhead, Father, and Son, &c. that thou do not imagine about them according to thine own carnal and fooliſh fancy; for no man can apprehend this doctrine but in the light of the word and Spirit of God. No man knoweth the Son but the Father; neither knoweth any man the Father, ſave the Son; and he to whom the Son will reveal him. If therefore thou be deſtitute of the Spirit of God, thou canſt not apprehend the truth of this myſtery as it is in itſelf, but will either by thy darkneſs be driven to a denial thereof; or if thou own it, thou wilt (that thy acknowledgment notwithſtanding) falſly imagine about it.

2. If thou feel thy thoughts begin to wreſtle about this truth, and to ſtruggle concerning this one againſt another; take heed of admitting of ſuch a queſtion, How can this thing be? For here is no room for reaſon to make it out, here is only room to believe it is a truth. You find not one of the prophets propounding an argument to prove it; but aſſerting it, they let it lye, for faith to take it up and embrace it.

The grace of our Lord Jeſus Chriſt, and the love of God and the communion of the Holy Ghoſt be with you all. Amen.

Of the Creation of the World.

THE Apoſtle ſaith, That to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jeſus Chriſt, by whom are all things, and we by him. God that made the world. All things were made by him, and without him was not any thing made that was made. This world therefore had a beginning, and was created by the God of heaven. Which work, becauſe it is wonderful, and diſcovereth much of the greatneſs, of the wiſdom and power of the eternal Godhead, it behoveth ſuch poor mortals as we to behold theſe works of the mighty God, that thereby we may ſee how great he is, and be made to cry out, What is man!

Now in the creation of the world we may conſider ſeveral things; as, What was the order of God in this work? And, whether there was a ſecret or myſtery in this work containing the truth of ſome higher thing? For the firſt of theſe:

Of the Order of God in Making the World.

I. ALTHOUGH God be indeed omnipotent,

potent, and not only can, but doth do whatſoever he will; and tho' to do his works he needeth not length of time; yet it pleaſed him beſt, in the creation of the world (though he could, had it pleaſed him, have done all by one only word) to proceed by degrees from one thing to another, to the compleating of ſix days work in the making thereof.

And foraſmuch as this work went on by degrees, now this thing, and then another, it may not be amiſs, if in our diſcourſe on this wonderful work, we begin where God began; and if we can, go wondring after him who hath thus wrought.

1. The firſt thing that God made, was time; I ſay, it was time: All the plain in which he would build this beautiful world; he made nothing before, but in the beginning: In the beginning God created the heaven and the earth: In the beginning of time. For in ſix days the Lord made heaven and earth: the ſea, and all that in them is. Therefore the firſt day muſt firſt have a beginning to be. Whatſoever was before time, was eternal; but nothing but God himſelf is eternal, therefore no creature was before time. Time therefore, which was indeed the beginning, was the firſt of the creatures of God.

2. I think, the ſecond of creatures that the Lord created, were the holy angels of God, they being called the morning ſtars, as created and ſhining in the morning of the world; and therefore they are ſaid to be by, when the corner-ſtone of the univerſe was laid; that is, when he laid the foundation of the world: Then the morning ſtars ſang together, and all the ſons of God ſhouted for joy.

3. I think the third thing that the Lord created, was theſe large and copious heavens; for they are mentioned with reſpect to their being before the earth, or any viſible creature. In the beginning God created the heavens, &c. Neither do I think that the heavens were made of that confuſed chaos that afterwards we read of: It is ſaid, he ſtretched out the heaven as a curtain, and with his hand he hath ſpanned the heavens; intimating, that they were not taken out of that formleſs heap, but were immediately formed by his power. Beſides, the Holy Ghoſt, treating of the creating of heaven and earth, he only ſaith, The earth was void, and without form; but no ſuch thing of the heavens.

4. The fourth thing that God created, it was (in mine opinion) that chaos, or firſt matter, with which he in the ſix days framed this earth, with its appurtenances; for the viſible things that are here below, ſeem to me to be otherwiſe put into being and order, than time, the angels, and the heavens, they being created in their own ſimple eſſence by themſelves: But the things that are viſibly here below, whatever their eſſence and nature be, they were formed of that firſt deformed chaos. In the beginning God created the heavens and the earth, and the earth was without form, and void. He ſaith not ſo of the heavens; they, as I ſaid, were at firſt ſtretched forth as a curtain; indeed they were afterwards garniſhed with the beauty which we now behold; but otherwiſe they had, at their firſt inſtant of being, that form which now they have. This ſeems clear by the antitheſis which the Holy Ghoſt put between them, God created the heavens and the earth, but the earth was without form, and void: The earth was without form, &c. without order; things were together on a confuſed heap; the waters were not divided from the earth, neither did thoſe things appear which are now upon the face of the earth, as man, and beaſt, fiſh, fowls, trees and herbs; all theſe did afterwards ſhew themſelves, as the word of God gave them being, by commanding their appearance, in what form, order, place and time he in himſelf had before determined; but all, I ſay, took their matter and ſubſtance of that firſt chaos, which he in the firſt day of the world had commanded to appear, and had given being to: And therefore 'tis ſaid, God ſaid, Let the earth bring forth graſs, herbs, trees, &c. and that the waters brought forth the fiſh, and fowl, yea, even to the mighty whales: Alſo the earth brought forth cattle, and creeping things: And that God made man of the duſt of the ground: All theſe things therefore were made of, or cauſed by his word diſtinctly to appear, and be after its kind, of that firſt matter which he had before created by his word. Obſerve therefore, That the matter of all earthly things was made at the ſame inſtant, but their forming, &c. was according to the day in which God gave them their being, in their own order and kind. And hence it is ſaid, that after that firſt matter was created, and found without form, and void, That the Spirit of God moved upon the face of the waters; that is to work, and cauſe thoſe things to appear in their own eſſence and form, which, as to matter and ſubſtance, was before created: Wherefore it follows, And God ſaid, let there be light; and God divided the light from the darkneſs, &c. Now he ſet to putting in frame that which before lay in diſorder and confuſion: And this was a great part of the ſix days work; I ſay, a great part, but not all; for (as I ſaid) before that, time, the angels, and the heavens were made; yea, after the beginning of the morning of the firſt day. I am of the belief, that other things alſo, that were formed after, were not made of that firſt chaos, as the ſun, the moon, the ſtars, the light, the ſouls of men, and poſſibly the air, &c. The ſun, and moon, and ſtars are ſaid to be made the fourth day, yet not of the body of heaven itſelf, much leſs, in my opinion, of any earthly matter: God

made them, and ſet them in the firmament of heaven: So the light that was made before, it ſeems to be a thing created after the heavens and the earth were created: Created, I ſay, as a thing that wanted a being before, any otherwiſe than in the decree of God: And God ſaid, Let there be light; Let it have a being: And ſo, though the body of man was made of the ſubſtance of earth, yet as to his ſoul, it is ſaid, God breathed into his noſtrils the breath of life, and man became a living ſoul.

Whether there was a ſecret or myſtery in this work, containing the truth of ſome higher thing.

¶ Though God in very deed, by his eternal power, created heaven and earth of things that do not appear, we that are chriſtians believe: yet in this his wonderful work, neither his will or underſtanding did here terminate, or make a ſtop; but being infinite in wiſdom, he made them, that both as to matter and manner they might preſent unto us, as in a myſtery, ſome higher and more excellent thing; in this wiſdom he made them all. And hence it is that other things are alſo called a creation: As,

1. The eſſential converſion of a ſinner, 2 Cor. 9. 7.
2. The recovery of the church from a degenerate ſtate, Rev. 21. 5.

And therefore, as Moſes begins with the creation of the world, ſo John begins with the goſpel of ſalvation, Gen. 1. 1. John 1. 1. There is alſo beſides many excellent things in the manner and order of the creation of the world, held forth to thoſe that have underſtanding: Some of which I may touch upon by way of obſervation. But to begin with the firſt:

1. The firſt appearance of this earthy part of the world, is recorded to be but a formleſs and void heap or chaos; and ſuch is man before a new creation: formleſs, I mean, as to the order of the Teſtament of Chriſt, and void of the holy order thereof: And hence Jeremiah, when he would ſet forth the condition of a wicked people, he doth it under this metaphor: I beheld (ſaith he) the earth, and it was without form, and void. Indeed, the world would make this a type of Chriſt; to wit, a man of no form or comelineſs: But 'tis only true of themſelves; they are without a New-Teſtament impreſſion upon them; they are void of the ſovereign grace of God. So then the power of God gave the world a being, but by his word he ſet it in form and beauty; even as by his power he gives a being to man, but by his word he giveth him New-Teſtament framing and glory. This is ſtill followed by that which follows:

And darkneſs was upon the face of the deep, ver. 2.

The Deep here, might be a type of the heart of man before converſion; and ſo Solomon ſeems to intimate. Now as the darkneſs of this world did cover the face of this firſt chaos; ſo ſpiritual darkneſs the heart of the ſons of men: and hence they are ſaid to be darkened, to be in darkneſs, yea, to be very darkneſs itſelf.

And the Spirit of God moved upon the face of the waters.

A bleſſed emblem of the word of God in the matter of regeneration; for as the firſt chaos remained without form, and void, until the Spirit of God moved to work upon it, and by working, to put this world into frame and order; ſo man, as he comes into the world, abides a confuſed lump, an unclean thing; a creature without New-Teſtament order, until by the Spirit of the Lord he is transformed into the image of Jeſus Chriſt.

And the Spirit of God moved upon the face.

Solomon compares the heart to a man's face; becauſe as in the face may be diſcerned whether there is anger or otherwiſe; ſo by the inclinations of the heart is diſcovered the truth of the condition of the man, as to his ſtate either for heaven or hell. And beſides, as the Spirit of God moved upon the face of the waters; ſo in the work of our converſion, the Spirit of God beginneth with the heart of the ſons of men; becauſe the heart is the main fort: Now if the main fort be not taken, the adverſary is ſtill capable of making continual reſiſtance. Therefore God firſt conquers the heart; therefore the Spirit of God moveth upon the face of our heart, when he cometh to convert us from ſatan to God.

And God ſaid, Let there be light.

This is the firſt thing with which God began the order of the creation; to wit, light; Let there be light: From which many profitable notes may be gathered, as to the order of God in the ſalvation of the ſoul. As,

1. When the Holy Ghoſt worketh upon us, and in us, in order to a new creation; he firſt toucheth our underſtanding, that great piece of the heart, with his ſpiritual illumination: His firſt word, in order to our converſion, is, Let there be light: light, to ſee their ſtate by nature; light, to ſee the fruits and effects of ſin; light, to ſee the truth and worth of the merits of Jeſus Chriſt; light to ſee the truth and faithfulneſs of God, in keeping promiſe and covenant with them that embrace ſalvation upon the bleſſed terms of the goſpel of peace. Now that this word, Let there be light, was a ſemblance of the firſt work of the Holy Ghoſt upon the heart, compare it with that of Paul to the Corinthians; For God, who commanded the light to ſhine out of darkneſs, that is, at the beginning of the world, hath ſhined in our hearts to give the light

light of the knowledge of the glory of God in the face of Jeſus Chriſt.

2. And God ſaid, Let there be light. As here, the light of this world; ſo in converſion, the light of the New-Teſtament of Chriſt, it comes by the word of God. No word, No light: therefore the apoſtle ſaith, He hath brought life and immortality to light through the goſpel. And therefore Paul ſaith again, That ſalvation is manifeſt through preaching, through the expounding or opening of the word of faith.

3. And God ſaid, Let there be light; and there was light: He ſpake the word, and it was done; all that darkneſs that before did cover the face of the deep, could not now hinder the being of light. So neither can all the blindneſs and ignorance that is in the heart of man, hinder the light of the knowledge of the glory of God in the face of Jeſus Chriſt. When it pleaſeth God to reveal, it is revealed; when he openeth, none can ſhut: He ſaid, Let there be light, and there was light.

And God ſaw that the light was good. Truly the light is good (ſaith Solomon) and a pleaſant thing it is for the eye to behold the ſun. It was good, becauſe it was God's creature; and ſo in the work of grace that is wrought in our hearts, that light of the new-covenant, it is good, becauſe it is God's work, the work of his good pleaſure; that good work which he hath not only begun, but promiſed to fulfil until the day of Jeſus Chriſt.

God ſaw that the light was good. The darkneſs that before did cover the face of the waters, was not a creature of God, but a privation, or that which was cauſed by reaſon that light was not as yet in the world: ſo ſin, that darkneſs that might be felt, is not the workmanſhip of God in the ſoul, but that which is the work of the devil; and that taketh occaſion to be, by reaſon that the true light, as yet, doth not ſhine in the ſoul.

And God divided the light from the darkneſs. As Paul ſaith, What communion hath light with darkneſs? they cannot agree to dwell together. We ſee the night ſtill flyes before the day, and dareth not come upon us again, but as the light diminiſheth and conveyeth itſelf away. So it is in the new creation; before the light of the glorious goſpel of Chriſt appears, there is night, all night in the ſoul: but when that indeed doth ſhine in the ſoul, then for night there is day in the ſoul: Ye were darkneſs (ſaith Paul) but now ye are light in the Lord: And, The darkneſs is paſt (ſaith John) and the true light now ſhineth.

And God divided the light from the darkneſs.

God took part with the light, and preſerved it from the darkneſs. By theſe words, it ſeems that darkneſs and light began the quarrel, before that bloody bout of Cain and Abel. The light and the darkneſs ſtruggled together, and nothing could divide or part them but God. Darkneſs is at implacable enmity with light in the creation of the world; and ſo it is in that rare work of regeneration, the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; as Peter ſaith, Fleſhly luſts, they war againſt the ſoul. This every chriſtian feels, and alſo that which I mentioned before, namely, That before he be capable of oppoſing antichriſt, with Abel, in the world, he findeth a ſtruggling in his own ſoul between the light and the darkneſs that is there.

And God called the light day, and the darkneſs he called night.

God doth not only diſtinguiſh by ſeperating, but alſo by certain characters; that things which are diſtinguiſhed and ſeperate, may to us be the better known; he did ſo here in the work of creating the world, and doth ſo alſo in the great concern of man's eternal happineſs. The place of felicity is called heaven: The place of torment is called hell: that which leads to hell is called ſin, tranſgreſſion, iniquity and wickedneſs; that which leads to heaven, righteouſneſs, holineſs, goodneſs and uprightneſs: even as in theſe types God called the light day, of which the godly are the children; but the darkneſs he called night, of which all ungodly men are the inhabiters and children alſo. Thus after the Spirit of God had moved upon the face of the waters; after God had commanded the light to ſhine, and had divided between the light and the darkneſs, and had characterized them by their proper names, he concludes the firſt days work, And the evening and the morning was the firſt day. In which concluſion there is wrapped up a bleſſed goſpel-myſtery; for God, by concluding the firſt day here, doth ſhew us how we ought to determine that one is made indeed a chriſtian: Even then when the Spirit of God hath moved upon the face of the heart, when he hath commanded that light ſhould be there, when he divideth between, or ſetteth the light at variance with the darkneſs; and when the ſoul doth receive the characters of both, to obſerve them, and carry it to each according to the mouth of God.

¶ And God ſaid, Let there be a firmament.

This firmament he calleth heaven, ver. 8. Now this firmament, or heaven, was to make ſeperation, or to divide between the waters and the waters; to ſeperate, I ſay, the waters from the waters; the waters which were under the firmament, from the waters which were above the firmament. Now by waters is ſignified in the ſcriptures many things, as afflictions, worldly people, and particularly the ſaints; but in this place is figured forth, all the people in the world, but ſo as conſiſting of two parts, the children of God, and the children of the wicked one: They under the heaven, figure out the world, or ungodly: they above the firmament, the elect and choſen of God. And hence in ſcripture the one is called heaven, and the other is called earth, to ſignify the ſeperation and difference that there is between the one and the other.

And God made the firmament, and divided the waters from the waters.

Indeed the world think that this ſeparation comes, or is made, through the captiouſneſs of the preacher: But in truth it is the handy work of God; And God made the firmament, and God divided, &c. I (ſaith he) will put enmity between thee and the woman, between thy ſeed and her ſeed: The good ſeed are the children of the kingdom of God, but the bad are the children of the wicked one.

And God made the firmament, and divided the waters that were under the firmament, from the waters that were above the firmament: and it was ſo.

Whatſoever the Lord doth, it abideth for ever. And again, What he hath made crooked, who can make ſtrait? He ſaid it in the beginning, and behold how it hath continued! yea, though there hath been endeavours on ſatan's part, to mingle his children with the ſeed of men; yet it hath not been poſſible they ſhould ever cleave one to another, even as iron is not mixed with clay. Yea, let me add further, What laws have been made, what blood hath been ſhed, what cruelty hath been uſed, and what flatteries and lies invented, and all to make theſe two waters and people one? And yet all hath failed, and fallen ſhort of producing the deſired effect; for the Lord hath made a firmament, even heaven itſelf hath divided between them.

And God called the firmament heaven, and the evening and the morning were the ſecond day.

After the waters were divided from the waters, God called the cauſe of dividing, heaven; and ſo concluded the ſecond days work. And indeed it was a very great work, as in the antitype we feel it to this very day. Dividing work is difficult work, and he that can, according to God, compleatly end and finiſh it, he need do no more that day of his life.

¶ And God ſaid, Let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was ſo.

Although in the ſecond day's work, the waters above the firmament, and thoſe that be under, are the two peoples, or great families of the world; yet becauſe God would ſhew us by things on earth, the flouriſhing ſtate of thoſe that are his, therefore he here doth expreſs his mind by another kind of repreſentation of things: And God ſaid, Let the waters under the firmament be gathered together in one place; and let the dry land appear. The waters here ſignifying the world; but the fruitful earth, the thrifty church of God. That the fruitful earth is a figure of the thriving church of God in this world, is evident from many ſcriptures, (and there was nothing but thriftineſs till the curſe came.) And hence it is ſaid of the church, That ſhe ſhould break the clods of the ground; that ſhe ſhould ſow righteouſneſs, and reap it; that ſhe ſhould not ſow among thorns; that if this be done, the heart is circumciſed, and ſpiritual fruit ſhall flow forth, and grow abundantly: And hence again it is that the officers and eminent ones in the church, are called vines, trees, and other fruitful plants. And hence it is ſaid again, When the Lord reigneth, let the earth (that is, the church) rejoice. That earth which bringeth forth fruit meet for him by whom it is dreſſed, receiveth bleſſing from God. In all which places, and many more that might be named, the earth is made a figure of the church of God; and ſo I count it here in this place.

And God ſaid, Let the waters under the heaven be gathered into one place.

Let them be together: It is not thus of all waters, but of the ſea, which is ſtill here a type of the world. Let them be ſo together, that the earth may appear; that the church may be rid of their rage and tumult, and then ſhe will be fruitful, as it follows in this firſt book of Geneſis. The church is then in a flouriſhing ſtate, when the world is fartheſt off from her, and when the roaring of their waves are far away. Now therefore let all the wicked men be far from thence: The Lord gather theſe waters, which in another place are called the doleful creatures, and birds of prey; Let theſe, O Lord, be gathered together to their own places, and be ſettled in the land of Shinar upon their own baſe: Then the wilderneſs and the ſolitary places ſhall be glad for them; that is, for that they are departed thence, the deſart ſhall rejoice and bloſſom as a roſe.

And God called the dry land earth; and the gathering together of the waters he called ſeas; and God ſaw that it was good.

God ſaw, that to ſeparate the waters from the earth was good: And ſo it is, for then have the churches reſt. Then doth the earth bring forth her fruit, as in the 11th and 12th verſes may here be ſeen.

¶ And God ſaid, Let there be lights in the firmament of heaven.

The wiſdom of God, is there to make uſe of figures and ſhadows, even where moſt fit things, the things under conſideration, may be moſt fitly demonſtrated. The dividing the waters from the waters, moſt fitly doth ſhew the work of God in chuſing and refuſing; by dividing the waters from the earth, doth ſhew how fruitful God's earth, the church is, when perſecutors are made to be far from thence.

Wherefore he ſpeaketh not of garniſhing of his church until he comes to this fourth days work: By his Spirit he hath garniſhed the heavens, that moſt fitly ſhewing the glory of the church.

Let there be lights; to wit, the ſun, the moon, and the ſtars,

The ſun is in this place a type of Chriſt, the ſun of righteouſneſs: The moon is a type of the church, in her uncertain condition in this world: The ſtars are types of the ſeveral ſaints and officers in this church. And hence it is that the ſun is ſaid not only to rule, but it, with the moon and ſtars, to be ſet for ſigns, and for ſeaſons, and for days and for years, &c. But if we take the heaven for the church, then how is ſhe beautified, when the Son of God is placed in the midſt of her! And how plainly is her condition made out, even by the changing, increaſing, and diminiſhing of the moon! And how excellent is that congregation of men, that for light and glory are figured by the ſtars!

From this day's work much might be obſerved.

1. That foraſmuch as the ſun was not made before the fourth day, it is evident there was light in the world before the ſun was created; for in the firſt day God ſaid, Let there be light, and there was light. This may alſo teach us thus much, That before Chriſt came in perſon, there was ſpiritual light in the ſaints of God. And again, That as the ſun was not made before the fourth day of the creation, ſo Chriſt ſhould not be born before the fourth myſtical day of the world; for it is evident, that Chriſt, the true light of the world, was not born till about four thouſand years after the world was made.

2. As to the moon, there are four things attending her, which fitly may hold forth the ſtate of the church. 1. In that ſhe changeth from an old to a new, we may conceive, that God by making her ſo, did it to ſhew he would one day make a change of his church, from a Jewiſh to a Gentile congregation. 2. In that ſhe increaſeth, ſhe ſheweth the flouriſhing ſtate of the church. 3. In her diminiſhing, the dimiſhing ſtate of the church. 4. The moon is alſo ſometimes made to look as red as blood, to ſhew how dreadful and bloody the ſuffering of the church is at ſome certain times.

3. By the ſtars, we underſtand two things. 1. How innumerable the ſaints, thoſe ſpiritual ſtars ſhall be. 2. How they ſhall differ each from other in glory.

And God ſaid let there be lights in the firmament of heaven, to divide the day from the night.

For though before the light was divided from the darkneſs, yet the day and night was not ſo kept within their bounds, as now by theſe lights they were: probably ſignifying, that nothing ſhould be ſo clearly diſtinguiſh'd and made appear, as by the ſun-light of the goſpel of Chriſt: for by that it is that the ſhadows flee away. The light of the ſun gathers the day to its hours, both longer and ſhorter, and forceth alſo the night to keep within his bounds.

And God made two great lights; the greater light to rule the day, and the leſſer light to rule the night.

Signifying, That Chriſt ſhould be the light and governor of his church, which are the children of the day; but the church, a light to the children of the night, that by them they might learn the myſteries of the kingdom. Saith Chriſt to his own, Ye are the light of the world: And again, Let your light ſo ſhine, that men may ſee, &c. for though they that only walk in the night, cannot ſee to walk by the ſun, yet by the moon they may. Thus the heaven is a type of the church, the moon a type of her uncertain ſtate in this world; the ſtars are types of her immoveable converts; and their glory, of the differing degrees of theirs, both here, and in the other world. Much more might be ſaid, but I paſs this.

¶ And God ſaid, Let the waters bring forth abundantly the moving creature that hath life.

The ſea, as I ſaid, is a figure of the world; wherefore the creatures that are in it, of the men of the world. This ſea bringeth forth ſmall and great beaſts, even as the world doth yield both ſmall and great perſecutors, who like the fiſhes of prey, eat up and devour what they can of thoſe fiſh that are of another condition. Now alſo out of the world that myſtical ſea, as fiſhers do out of the natural, both Chriſt and his ſervants catch myſtical fiſh, even fiſh as of the great ſea.

In the ſea God created great whales, he made them to play therein.

Which whales in the ſea are types of the devils in the world: Therefore as the devil is called, the Prince of this world; ſo the whale is called, King over all the children of pride.

¶ And God ſaid, Let the earth bring forth the living creature after his kind.

Of the beginning of this ſixth day's work that may be ſaid which is ſaid of the fiſhes, and the reſt of the ſea; for as there is variety of fiſh in the one, ſo of beaſts and cattle in the other, who alſo make a prey of their fellows, as the fiſhes do; a moſt apt repreſentation of the nature and actions of bloody and deceitful men: Hence perſecutors are called bulls, bears, lions, wolves, tygers, dragons, dogs, foxes, leopards, and the like.

And God ſaid, Let us make man.

I obſerve, that in the creation of the world, God goeth gradually on, from things leſs, to things more abundantly glorious; I mean, as to the creation of this earth; and the things that thereto appertain. Firſt he bringeth forth a confuſed chaos, then he commands matter to appear diſtinct, then the earth bringeth forth trees, and herbs, and graſs; after that beaſts; and the ſea, fowls; and laſt of all, Let us make man. Now paſſing by the doctrine of the trinity, becauſe ſpoken to before, I come to make ſome obſervation upon this wonderful piece of the workmanſhip of God.

Let us make man. Man in whom is alſo included the woman, who was made the laſt of the creatures. From whence we may gather,

Firſt, God's reſpect to this excellent creature, in that he firſt provideth for him, before he giveth him his being: He bringeth him not to an empty houſe, but to one well furniſhed with all kind of neceſſaries, having beautified the heaven and the earth with glory, and all ſorts of nouriſhment, for his pleaſure and ſuſtenance.

Let us make man in our image, after our likeneſs.

An image, or the likeneſs of any thing, is not the thing of which it is a figure; ſo here, Adam is an image, or made in the likeneſs of God. Now as Adam is the image of God, it muſt either reſpect him, as he conſiſteth of the ſoul, as a part; or as he conſiſts of a body and ſoul together: If as he is made a reaſonable ſoul, then he is an excellent image of the eternal Godhead, the attributes of the one being ſhadowed out by the qualities and paſſions of the other; for as there is in the Godhead, power, knowledge, love, and righteouſneſs; ſo a likeneſs of theſe is in the ſoul of man, eſpecially of man before he had ſinned: And as there is paſſions of pity, compaſſion, affections, and bowels in man; ſo there are theſe in a far more infinite way in God.

Again, If this image reſpect the whole man, then Adam was a figure of God, as incarnate; or of God, as he was to be made afterwards man. And hence it is, that as Adam is called the image of God; ſo alſo is Chriſt himſelf called and reckoned as the anſwering antitype of ſuch an image.

But again, Though Adam be here called the image or ſimilitude of God; yet but ſo as that he was the ſhadow of a more excellent image. Adam was a type of Chriſt, who only is the expreſs image of his Father's perſon, and the likeneſs of his excellent glory; for thoſe things that were in Adam, were but of an humane, but of a created ſubſtance; but thoſe that were in Chriſt, of the ſame divine and eternal excellency with the Father.

Is Chriſt then the image of the Father, ſimply, as conſider'd of the ſame divine and eternal excellency with him? certainly, No: for an image is doubtleſs inferiour to that of which it is a figure. Underſtand then, that Chriſt is the image of the Father's glory, as born of the Virgin Mary, yet ſo, as being very God alſo: Not that his Godhead in itſelf was a ſhadow or image, but by the acts and doing of that man, every act being infinitely perfect by vertue of his Godhead, the Father's perfections were made manifeſt to fleſh. An image is to be looked upon, and by being looked upon, another thing is ſeen; ſo by the perſon and doings of the Lord Jeſus, they that indeed could ſee him as he was, diſcovered the perfection and glory of the Father.— Philip, He that hath ſeen me, hath ſeen the Father, and how ſayeſt thou then, Shew us the Father? Neither the Father nor the Son can by us at all be ſeen, as they are ſimply and intirely in their own eſſence. Therefore the perſon of the Father muſt be ſeen by us, through the Son, as conſiſting of God and man; the Godhead, by working effectually in the manhood, ſhewing clearly therethrough the infinite perfection and glory of the Father: The word was made fleſh, and (then) we beheld his glory, the glory of the only begotten of his Father, (He being in his perſonal excellencies, infinitely and perfectly, what is recorded of his Father,) full of grace and truth. So again, He is the image of the inviſible God. The Godhead is indeed inviſible; How then is Chriſt the image of it? Not by being inviſible alſo; for ſo is he as much hid as the Father; but being cloathed with fleſh, that the works of the Son might by us be ſeen, he thereby preſenteth to us, as in a figure, the eternal excellency of the Father. And hence as he is called an image, he is alſo called the firſt-born of every creature: his being a creature, reſpecting his manhood; and his birth, his riſing again from the dead. Therefore a little after, he is called, the firſt-born from the dead: And in another place, the firſt-begotten of the dead: And the firſt-fruits of them that ſleep. So then, though Adam was the image of God, yet God's image but as a meer creature: But Chriſt though a creature as touching his manhood; yet being alſo God, as the Father, he ſhewed forth expreſſly, in capital characters, by all his works and doings in the world, the beauty and glory of the Father: The light of the knowledge of the glory of God, is given in the face of Jeſus Chriſt. Where by face, we muſt underſtand that which is viſible, that being open when all elſe is covered, and that by which moſt principally we are diſcovered to others, and known. Now as to the caſe in hand, this face muſt ſignify to us the perſonal vertues and doings of Chriſt, by which the glory of the Father is expoſed; the glory of his juſtice by Chriſt's exactneſs of life; the glory of his love, by Chriſt's compaſſion to ſinners, &c.

And God ſaid, Let us make man in our image, after our likeneſs; and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth.

As Adam was a type of Chriſt, as the image and glory of God; ſo by theſe words he further ſheweth, that he was a type of his ſovereign power for to him be dominion and power everlaſting, to whom be praiſe and dominion for ever. Now by the fiſh of the ſea, the beaſt of the earth, the fowls of the air, and every creeping thing, we may underſtand all creatures, viſible and inviſible, whether they be men, angels, or devils, in heaven, earth, or under the earth: alſo all thrones, authorities and powers, whether in heaven, in earth, or hell: Chriſt is made head over all; He hath alſo a name above every name, not only in this world, but in that which is to come.

And God bleſſed them; and God ſaid unto them, (that is, to the man and his wife) Be fruitful, and multiply, and repleniſh the earth, and ſubdue it, &c.

This in the type doth ſhew in the antitipe how fruitful Chriſt and his church ſhall be; and how he at laſt ſhall, all over the earth, have a ſeed to repleniſh and ſubdue it by the power of the immortal ſeed of the word of God: how his name ſhall be reverenced from one end of the earth to the other: how the kingdoms of the earth ſhall all at laſt become the kingdoms of our Lord, and of his Chriſt.

And ſubdue it. God did put that majeſty and dread upon Adam, at his creation, that all the beaſts of the field ſubmitted themſelves unto him. As God alſo ſaid to Noah, The fear of you, and the dread of you, ſhall be upon every beaſt of the earth, and upon every ſoul of the air; upon all that moveth upon the earth, and upon all the fiſhes in the ſea; into your hands are they delivered.

¶ And God ſaid, Behold I have given you every herb bearing ſeed, which is upon the face of all the earth; and every tree, in which is the fruit of a tree yielding ſeed, to you it ſhall be for meat.

Theſe herbs and trees are types of the wholſom word of the goſpel, on which both Chriſt, his church, and unconverted ſinners, ought to feed and be refreſhed; and without which there is no ſubſiſting either of one or the other: He cauſeth the graſs to grow for the cattle, and herb for the ſervice of man, that he may bring forth food upon the earth; and wine, that maketh glad the heart of man; and oyl, to make his face to ſhine; and bread, which ſtrengtheneth man's heart.

¶ And God ſaw every thing that he had made, and behold it was very good.

All things have their natural goodneſs by creation. Things are not good, becauſe they have a being only, but becauſe God gave them ſuch a being: Neither did God make them, becauſe he ſaw they would attract a goodneſs to themſelves; but he made them in ſuch kind, as to bring forth that goodneſs he before determined they ſhould. And the evening and the morning were the ſixth day.

CHAP. II.

AND God bleſſed the ſeventh day, and ſanctified it; becauſe that in it he had reſted from all his work which God created and made.

The ſeventh day did ſignify two things:

Firſt, Chriſt Jeſus, who is as well the reſt of the juſtice of God, as a reſt for ſinful man.

Secondly, It was alſo a type of that glorious reſt that ſaints ſhall have when the ſix days of this world are fully ended.

For the firſt, the Apoſtle makes the ſabbath a ſhadow of Jeſus Chriſt, a ſhadow of things to come, but the body or ſubſtance, is Chriſt: And hence it is that he is ſo often ſaid to be a reſt to the Gentiles, a glorious reſt, and that he promiſeth reſt to ſuch as caſt their burthen upon him.

The ſecond alſo the Apoſtle aſſerteth in that fourth chapter to the Hebrews, There remaineth therefore a reſt, or the keeping of a ſabbath, to the people of God: Which ſabbath, as I conceive, will be the ſeventh thouſand of years, which are to follow immediately after the world hath ſtood ſix thouſand firſt: For as God was ſix days in the works of creation, and reſted the ſeventh; ſo in ſix thouſand years he will perfect his works and providences that concern this world: As alſo he will finiſh the toil and travel of his ſaints, with the burthen of the beaſts, and the curſe of the ground; and bring all into reſt for a thouſand years. A day with the Lord, is as a thouſand years: wherefore this bleſſed and deſirable time is alſo called a day, a great day, that great and notable day of the Lord, which ſhall end in the eternal judgment of the world. God hath held forth this by ſeveral other ſhadows, as the ſabbath of weeks, the ſabbath of years, and the great jubilee, which is to be the year after forty nine years are expired. Of all which, more in their place, if God permit.

¶ Theſe are the generations of the heavens, and of the earth, when they were created; in the day that the Lord God created the earth and the heavens.

Moſes ſeems by theſe words, In the day, to inſiſt principally upon them in their firſt and primitive ſtate, before there was ſin or curſe in the world; for in the day that they were created, there was a far more glorious luſtre and beauty than now can be ſeen; the heaven, for ſin, is, as it were, turned into braſs; and the rain into powder and duſt, n comparriſon of what it was as it came from the fingers of God; The earth hath alſo from that time a curſe upon it; yea, the whole creation, by ſin, is even made ſubject to vanity, is in travail, and groans under the burthen that ſin hath brought upon it.

And every plant of the field before it was in the earth, and every herb of the field before it grew.

Thus it was in the firſt creation; they therefore became neither herbs nor trees, by the courſe of nature, but by the creation of God. And even ſo it is in the new creation, men ſpring not up by nature to be ſaints: No not in the church of God, but firſt they are created in Chriſt Jeſus, and made meet to be partakers of the benefit, and then planted in the church of God; planted, I ſay, as plants before prepared. Indeed hypocrites, and formal profeſſors, may ſpring up in the church, by virtue of her forms, and outward ſervices, as thorns and thiſtles ſpring up in the earth, by virtue of her moiſture and heartineſs. But theſe are but the fruits of the curſe, and are determined to be burn'd at laſt in the fire: Every plant (ſaith Chriſt) which my heavenly Father hath not planted, ſhall be rooted up.

For the Lord God had not cauſed it to rain upon the earth: This is the reaſon that they came not up by nature firſt, but were firſt created, then planted, then made to grow. So the reaſon why men by nature grow not in the church, is becauſe the Lord doth not cauſe it to rain upon them, they ſtill abiding and doing according to the courſe of this world; but he plants them in his houſe by the mighty power of his word and Spirit, by which they are created ſaints, and then they afterwards grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt.

And there was not a man to till the ground. It ſeems by this there was a kind of neceſſity why God ſhould make man, yea, a multitude of men; for otherwiſe he had made what before he made in vain; that is, his end in making ſo glorious a creature as this world, which was to ſhew forth his glory by, had been void, and without effect; for although it was glorious, as it came out of the hand of God; yet it was not of power ſo to preſerve itſelf, but would, without men to look after and dreſs it, be turned into a wilderneſs.

Thus it is with the world of men, if there was not the ſecond Adam to plow them and ſow them, they could none of them become ſaints; No, not the elect themſelves; becauſe the means are determined, as well as the end.

By this we may likewiſe ſee what a woful condition that people is in, that have no miniſters of the word of the goſpel: My people periſh, for lack of knowledge: And again, Where there is no viſion, the people periſh. Pray therefore to the Lord of the harveſt, that he would ſend out his plowers to plow, and his labourers into his harveſt.

¶ But there went up a miſt from the earth, and watered the whole face of the ground.

Although as yet there was no plowman nor rain, yet a miſt aroſe from the earth; ſo where there is not the word of the goſpel, there is yet ſufficiency of light, to teach men how to goven themſelves in civil and natural ſociety. But this is only a miſt, men cannot goſpelly grow by this; therefore, as in the next verſe, of neceſſity man muſt be formed.

But again, I have ſometimes thought by this miſt, might be held fourth that nouriſhment men had by the doctrine of faith, before the goſpel was divulged by Moſes, the prophets, or Chriſt, &c. for before theſe, that nouriſhment the church received, was but ſlender and ſhort, even as ſhort as the nouriſhing of the miſt is to ſober and moderate ſhowers of rain; to which both the law and the goſpel is compared.

Again, I have alſo ſometimes thought, that by this miſt might be typified thoſe excellent proverbs and holy ſayings of the men of old, before there was a written word; for it cannot be but the godly did contain in proverbs, and certain ſayings, the doctrine of ſalvation hereafter, and of good living here; of which we have a touch in Geneſis, but more at large by that bleſſed book of Job; which book, in my opinion, is a holy collection of thoſe proverbs and ſayings of the ancients, occaſioned by the temptation of that good man. But whatever this miſt did ſignify (in other mens judgment) certain it is, it was for preſent neceſſity, till a man ſhould be made to till the ground, and the fruits thereof watered with the bottles of heaven: Which, ſo far as I ſee yet, moſt aptly preſents us with ſome of all theſe.

¶ And the Lord God formed man of the duſt of the ground, &c.

In the creation of man, God began with his out-ſide; but in the work of regeneration, he firſt begins within, at the heart. He made him; that is, his body, of the duſt of the ground; but he abides a lifeleſs lump, till the Lord puts forth a ſecond act. And he breathed into his noſtrils the breath of life, and man became a living ſoul. Now he lives, now he acts: ſo it is in the kingdom of Chriſt, no man can be a living ſoul in that kingdom by his firſt creation, he muſt have life breathed into him, life and ſpirit from Jeſus Chriſt.

Now therefore is Adam a type, yet but an earthly one, of things more high and heavenly; and as we have born the image of the earthly, we ſhall alſo bear the image of the heavenly.

¶ And the Lord God planted a garden eaſtward in Eden, and there he put the man whom he had formed.

And the Lord God planted a garden. Thus the Holy Ghoſt ſpeaks clearer and clearer; for now he preſents the church to us under the ſimilitude of a garden, which is taken out of the wide and open field, and incloſed; A garden incloſed is my ſiſter, my ſpouſe; a garden incloſed, a ſpring ſhut up, a fountain ſealed; and there he put the man whom he had formed. An excellent type of the preſence of Chriſt with his church.

¶ And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight, &c.

Theſe trees, and their pleaſurableneſs, do ſhew us the beauty of the truly godly, whom the Lord hath beautify'd with ſalvation. And hence it is ſaid, the glory of Lebanon, of Sharon, and of Carmel, is given to the church: that is, ſhe is more beautified with gifts and graces than can by types and ſhadows be expreſſed. The tree of life alſo in the midſt of the garden, and the tree of the knowledge of good and evil.

This tree of life, was another type of Chriſt, as the bread and healing medicine of the church, that ſtands in the midſt of the paradiſe of God.

The tree of the knowledge of good and evil, was a type of the law, or covenant of works, as the ſequel of the ſtory clearly manifeſteth; for had not Adam eaten thereof, he had enjoyed for ever his firſt bleſſedneſs. As Moſes ſaith, It ſhall be our righteouſneſs, if we obſerve to do all theſe commandments before the Lord our God, as he hath commanded us. But both Adam and we have touched, that is, broken the boughs and fruit of this tree, and therefore now forever, by the law, no man can ſtand juſt before God.

¶ And a river went out of Eden, to water the garden; and from thence it was parted, and became into four heads.

This river while it abided in Eden, in the garden, it was the river of God; that is, ſerviceable to the trees and fruit of the garden, and was herein a type of thoſe watering miniſters that water the plants of the Lord. But obſerve, when it had paſſed the garden, had gotten without the bound of the garden, from thence it was parted, and became into four heads; from thence it was transformed, or turned into another manner of thing: it now became into four heads; A type of the four great monarchs of the world, of which Babylon, though the firſt in order of being, yet the laſt in a goſpel or myſterious ſenſe. The fourth is the river Euphrates, that which was the face of the kingdom of Babel of old. Hence note, That how eminent and ſerviceable ſoever men are while they abide in the garden of Eden, the church; yet when they come out from thence, they evilly ſeek the great things of the world: one is for compaſſing the whole land of Havilah, where is gold; another is for compaſſing this, a third that, and a fourth another thing, according as you ſee theſe four heads did. Obſerve again, That while men abide in the church of God, there is not by them a ſeeking after the monarchies of this world; but when they depart from thence, then they ſeek and ſtrive to be heads; as that curſed monſter the pope, forſaking the garden of God, became in a manner the prince of all the earth: Of whom Tyrus mentioned by Ezekiel, was a very lively type, Thou haſt been in Eden, the garden of God; every precious-ſtone, that is doctrine, was thy covering; as the ſardus, topaz, diamond, &c. till iniquity was found in thee; till thou lefteſt thy ſtation, and place appointed of God, and then thou waſt caſt as prophane out of the mountain of God, yea, though a covering cherub. See it again in Cain, who while he continued in the church, he was a buſy ſacrificer, as buſy as Abel his brother; but when he left off to fear the Lord, and had bloodily butcher'd his holy brother, then he ſeeks to be a head, or monarch; then he goeth and buildeth a city to preſerve his name and poſterity for ever.

And the Lord God took the man, and put him into the garden of Eden, to dreſs it, and to keep it.

In this alſo Adam was a figure of our Lord Jeſus Chriſt, as paſtor and chief biſhop of his church. I the Lord, ſaith Chriſt, do keep it; I will water it night and day.

And the Lord God took the man. No man taketh this honour upon him, but he that is called of God, as was Aaron. Bleſſed is he alſo that can ſay as the prophet Amos; And the Lord took me (ſaid he) as I followed the flock; and the Lord ſaid unto me, Go propheſy unto my people Iſrael.

To dreſs it and to keep it. He that is not dreſſed, is not kept: That is a ſad judgment, That which dieth, let it die; That which is diſeaſed, let it not be dreſſed, let it die of that diſeaſe. By dreſſing therefore I underſtand, pruning, manuring and the like, which the dreſſer of the vineyard was commanded to do, without which all is over-run with briers and nettles, and is fit for nothing but curſing, and to be burn'd.

¶ And the Lord God commanded the man, ſaying, Of every tree of the garden thou mayeſt freely eat.

It is God's word that giveth us power to eat, to drink, and do other our works, and without the word we may do nothing. The command gave Adam leave: Every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving; for it is ſanctified by the word of God (by the command of the word, and by receiving of it according to the limits thereof,) and prayer.

¶ But of the tree of the knowledge of good and evil, thou ſhalt not eat of it. I ſaid before, What God's word prohibits, we muſt take care to ſhun.

This tree of knowledge, as I ſaid before, was a type of the covenant of works, the which had not Adam touched, (for by touching it he broke that covenant,) he then had lived ever, but touching it he dies.

Adam going into the garden under theſe conditions and penalties, was therein a type of the humiliation of Chriſt; who at his coming into the world, was made under the law, under its command and penalty, even as other men, but without ſin.

For in the day thou eateſt thereof thou ſhalt ſurely die.

For in the day. Adam lived to God no longer than while he kept himſelf from eating forbidden fruit; in that very day he died; firſt a ſpiritual death in his ſoul; his body alſo was then made capable of mortality, and all diſeaſes, which two great impediments in time brought him down to duſt again.

And the Lord God ſaid, it is not good that man ſhould be alone; I will make an help meet for him.

By theſe words, Adam's ſtate, even in innocency, ſeems to crave for help; wherefore it is manifeſt that ſtate is ſhort of that we attain by the reſurrection from the dead; yea, for as much as his need required earthly help, 'tis apparent his condition was not heavenly: The firſt man is of the earth, earthy; the ſecond man is the Lord from heaven. Adam in his firſt eſtate was not ſpiritual: That was not firſt which is ſpiritual, but which is natural, and afterwards that which is ſpiritual. Wherefore thoſe that think it enough to attain to the ſtate of Adam in innocency, think it ſufficient to be meer naturaliſts; think themſelves well, without being made ſpiritual: yea, let me add, they think it ſafe ſtanding by a covenant of works; they think themſelves happy, though not concerned in a covenant of grace; they think they know enough, though ignorant of a mediator, and count they have no need of the interceſſion of Chriſt.

Adam ſtood by a covenant of works: Adam's kingdom was an earthly paradiſe; Adam's excellency was, that he had no need of a Saviour; and Adam's knowledge was ignorant of Jeſus Chriſt: Adam in his greateſt glory, wanted earthly comforts; Adam in his innocency, was a meer natural man.

¶ And out of the ground the Lord God formed every beaſt of the field, and every fowl of the air.

This proveth further what I ſaid at firſt, That in the firſt chaos was contained all that was made upon the earth.

And brought them to Adam, to ſee what he would call them; and whatſoever Adam called every living creature, that was the name thereof.

In this Adam was a lively type of the Lord Chriſt's ſovereign and glorious power over all fleſh: Thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.

And he brought them to Adam, to ſee what he would call them.

So Chriſt nameth the world; who he will he calleth ſaints; and who he will he calleth the world, ungodly, ſerpents, vipers, and the like. I pray for them, I pray not for the world.

And whatſoever Adam called every living creature, that was the name thereof. Even as Chriſt paſſes ſentence, ſo ſhall their judgment be.

¶ And Adam gave names to all cattle, and to the fowl of the air, and to every beaſt of the field. So Chriſt judgeth of angels, devils, and men.

But for Adam, there was not found an help meet for him. All the glory of this world, had not Adam had a wife, could not have compleated this man's bleſſedneſs; he would yet have been wanting: ſo all the glory of heaven, conſider Chriſt as mediator, could not, without his church, have made him up compleat. The church, I ſay, which is his body, the fulneſs of him that fills all in all.

¶ And the Lord God cauſed a deep ſleep to fall upon Adam, and he ſlept; and he took one of his ribs, and cloſed up the fleſh inſtead thereof. And the rib which the Lord God had taken from man made he a woman, and brought her unto the man.

In theſe words we find an help provided for Adam; alſo, whence it came. The help was a wife: ſhe came out of his ſide; ſhe was taken thence while Adam ſlept. A bleſſed figure of a further myſtery. Adam's wife was a type of the church of Chriſt; for that ſhe was taken out of his ſide, it ſignifies we are fleſh of Chriſt's fleſh, and bone of Chriſt's bone. And in that ſhe was taken thence while Adam ſlept, it ſignifies, the church is Chriſt's, by vertue of his death and blood: Feed the church of God, which he purchaſed with his own blood.

And he brought her to the man. That is, And God brought her to the man. By which he clearly intimates, That as the church is the workmanſhip of God, and the purchaſe of the blood of Chriſt; ſo yet ſhe cannot come to Chriſt, unleſs brought to him of God: No man can come to me (ſaith Chriſt) except the Father which hath ſent me, draw him.

¶ And Adam ſaid, This is bone of my bone, and fleſh of my fleſh; ſhe ſhall be called woman becauſe ſhe was taken out of man.

In that Adam doth thus acknowledge his wife to be bone, and fleſh of his ſubſtance, it ſhews us, that Chriſt will acknowledge thoſe that are his: He is not aſhamed to call them brethren, ſaying, I will declare thy name unto my brethren, in the midſt of the church will I ſing praiſe unto thee.

And obſerve it, He ſaid She is bone of my bone, &c. before that God that brought her to him; intimating, that Chriſt both owns us now at his Father's right-hand, and will not be aſhamed of us, even in the day of judgment.

¶ Therefore ſhall a man leave his father and his mother, and ſhall cleave unto his wife, and they ſhall be one fleſh.

This ought to be truly performed in our married eſtate in this world. But here endeth not the myſtery.

Therefore ſhall a man leave his father. Thus did Chriſt when he came into the world to ſave ſinners: He came forth from the Father; I came forth from the Father, and am come into the world.

Therefore ſhall a man leave his Father and his mother. The Jewiſh church may, in a myſtical ſenſe, be called the mother of Chriſt; for ſhe was inded God's wife, and of her came his Son Jeſus Chriſt: yet his mother he left and forſook, to be joined to his Gentile ſpouſe, which is now his only wife.

¶ And they were both naked, the man and his wife, and were not aſhamed.

No ſin, no ſhame: Let men ſtand where God hath ſet them, and there is no cauſe of ſhame, though they be expoſed in outward appearance to never ſo much contempt.

And they were both naked. Apparel is the fruits of ſin; wherefore let ſuch as pride themſelves therein, remember, that they cover one ſhame with another. But let them that are truly godly have their apparel modeſt and ſober, and with ſhamefacedneſs put them on, remembring always the firſt cauſe of our covering our nakedneſs, was the ſin and ſhame of our firſt parents.

CHAP. III.

NOW the the ſerpent was more ſubtil than any beaſt of the field which the Lord God had made; and he ſaid unto the woman, Yea, hath God ſaid, ye ſhall not eat of every tree of the garden?

In theſe words we have an entrance of the firſt great ſpiritual conflict that was fought between the devil and fleſh; and it is worth the obſerving, how the enemy attempted, engaged and overcame the world.

1. He tempts by means; he appeareth not in his own ſhape and hue, but aſſumeth the body of one of the creatures, the body of the ſerpent, and ſo begins the combat. And from hence it is, that in after-ages he is ſpoken of under the name of that creature, the dragon, that old ſerpent called the devil, and ſatan; becauſe, as the Holy Ghoſt would have us beware of the devil, ſo of the means and engines which he uſeth; for where one is overcome by his own fearful appearance, ten thouſand are overcome by the means and engines that he uſeth.

2. The ſerpent was more ſubtil. The devil, in his attempts after our deſtruction, maketh uſe of the moſt ſuitable means. The ſerpent was more ſubtil, therefore the cunning of the devil was leaſt of all diſcerned: Had he made uſe of ſome of the moſt fooliſh of the creatures, Adam had luckily ſtarted back, for he knew the nature of all the creatures, and gave them names accordingly; wherefore the ſerpent, Adam knew, was ſubtil, therefore ſatan uſeth him, thereby to catch this goodly creature: Hereby the devil leaſt appeared; and leaſt appearing, the temptation ſooneſt took the tinder.

Now the ſerpent was more ſubtil. More ſubtil. Hence the devil is called, the ſerpent with heads, [with great cunning;] the crooked ſerpent, [with knotty objections;] the piercing ſerpent, [for he often wounds;] and his ways are called devices, temptations, deluſions, wiles, power, and the gates of hell; becauſe of their mighty prevalency. This is he that undertook our firſt parents.

But how did he undertake them?

1. He labours to make them queſtion the ſimplicity of the word of God, bearing Adam's wife in hand, that there muſt needs be ſome meaning that palliates the text; Hath God ſaid ye ſhall not eat of the tree? Which interrogatory ſuggeſted them with a ſtrong doubt that this word would not appear a truth, if you compare it with the 4th verſe.

Hence learn, that ſo long as we retain the ſimplicity of the word, we have ſatan at the end of the ſtaff; for unleſs we give way to a doubt about that, about the truth and ſimplicity of it, he gets no ground upon us And hence the Apoſtle ſays, He feared leſt by ſome means, as the ſerpent beguiled Eve through his ſubtilty, ſo our minds ſhould be corrupted from the ſimplicity that is in Chriſt; that is, leſt our minds ſhould be drawn off from the ſimplicity of the word of the goſpel by ſome deviliſh and deluſive arguments: For mark, ſatan doth not firſt of all deny, but makes a doubt upon the word, whether it is to be taken in this or another ſenſe; and ſo firſt corrupting the mind with a doubt about the ſimplicity of the true ſenſe, he after brings them to a denial thereof; Hath God ſaid, Ye ſhall not eat of every tree that is in the garden?

And the woman ſaid unto the ſerpent, we may eat of the fruit of the trees of the garden.

And the woman ſaid. Indeed, the queſtion was put to her, but the command was not ſo immediately delivered to her: The Lord commanded the man. This therefore I reckon a great fault in the woman, an uſurpation, to undertake ſo mighty an adverſary, when ſhe was not the principal that was concerned therein; nay, when her huſband who was more able than ſhe, was at hand, to whom alſo the law was given as chief. But for this act, I think it is, that they are now commanded ſilence, and alſo commanded to learn of their huſbands: A command that is neceſſary enough for that ſimple and weak ſex: Though they ſee it was by them that ſin came into the world, yet how hardly are ſome of them to this day diſſwaded from attempting unwarrantably to meddle with potent enemies, about the great and weighty matters that concern eternity.

Hence note, That often they who are leaſt able, will firſt adventure to put in their head to defend that, from whence they return with ſhame.

And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees that are in the garden.

This was her prologue to her defence, but that alſo for which ſhe had no warrant. In time of temptation, it is our wiſdom and duty to keep cloſe to the word, that prohibits and forbids the ſin; and not to reaſon with ſatan, of how far our outward and worldly privileges go, eſpecially of thoſe privileges that border upon the temptation, as ſhe here did: We may eat of all but one. By this ſhe goeth to the out-ſide of her liberty, and ſets herſelf upon the brink of the danger. Chriſt might have told the tempter, when he aſſaulted him, That he could have made ſtones bread; and that he could have deſcended from the pinnacle of the temple, as afterwards he did; but that would have admitted of other queſtions: Wherefore he chuſeth to lay aſide ſuch needleſs and unwarrantable reaſonings, and reſiſteth him with a direct word of God, moſt pertinent to quaſh the tempter, and alſo to preſerve himſelf in the way. To go to the out-ſide of privileges, eſpecially when tempted of the devil, is often, if not always very dangerous and hazardous.

By theſe words therefore, in mine opinion, ſhe ſpoke at this time too much in favour of the fleſh; and made way for what after came upon her, We may eat of all but one.

But of the fruit of the tree which is in the midſt of the garden, God hath ſaid, ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die.

Now, too late, ſhe urgeth that which ſhould have been her only ſtay and weapon; to wit, the expreſs word of God; That ſhe ſhould, if ſhe would have diſputed with the tempter, having urged at the firſt that only, and have thought of nothing elſe. Thus did the Lord himſelf: But ſhe looking firſt into thoſe worthy privileges which God had given her, and dilating delightfully of them before the devil, ſhe loſt the dread of the command from off her heart, and retained now but the notion of it: Which ſatan perceiving, and taking heart therefrom to make his beſt advantage, he now adds to his former forged doubt, a plain and flat denial, Ye ſhall not ſurely die.

And the ſerpent ſaid unto the woman, Ye ſhall not ſurely die.

When people dally with the devil, and ſit too near their outward advantages; when they are tempted to break the command of God, it is uſual for them, even by ſetting their hearts upon things that in themſelves are honeſt and lawful, to fall into temptation: To ſee a piece of ground, to prove a yoke of oxen, to marry a wife, are doubtleſs lawful things; but upon the borders of theſe privileges lay the temptation of the devil; therefore by the love of theſe, which yet were lawful in themſelves, the devil hardened the heart, and ſo at laſt made way for, and perfectly produc'd in them, flatly to deny (as then) to embrace the words of God's ſalvation. The like befel our firſt mother; wherefore though at laſt ſhe freely objected the word; yet becauſe before ſhe had ſo much reaſoned to the pleaſing of the fleſh, ſhe loſt the dread and ſavour of the command, and having nought but notion left, ſhe found not wherewith to rebuke ſo plain a lye of the devil, but hearkened to his further reaſoning.

Ye ſhall not ſurely die. Not ſurely; in the word there is ſome ſlight meaning, of which you need not be ſo afraid. And beſides,

God doth know, that in the day ye eat thereof, then your eyes ſhall be opened, and ye ſhall be as gods, knowing good and evil.

In theſe words two privileges are aſſerted: one, That their eyes ſhall be opened; the other, That they ſhould be as gods, knowing good and evil. The firſt is very deſireable, and was not at all abridged by them; the ſecond, as to their knowing good and evil, was abſolutely forbidden; becauſe they could not attain to the knowledge of that which was evil, but by tranſgreſſing, or by eating of that forbidden tree.

Hence obſerve, That it is uſual with the devil, in his tempting of poor creatures, to put a good and bad together, that by ſhew of the good, the tempted might be drawn to do that which in truth is evil, Thus he ſerved Saul; he ſpared the beſt of the herd and flock, under pretence of ſacrificing to God, and ſo tranſgreſſed the plain command. But this the apoſtle ſaw was dangerous, and therefore cenſureth ſuch, as in a ſtate of condemnation. Thus he ſerved Adam; he put the deſireableneſs of ſight, and a plain tranſgreſſion of God's law together, that by the lovelineſs of the one, they might the eaſier be brought to do the other. O poor Eve! Do we wonder at thy folly! Doubtleſs we had done as bad with half the argument of thy temptation.

Ye ſhall be as gods. In theſe words he attempts to beget in them a deſire to be greater than God had made them: He knew this was a likely way, for by this means he fell himſelf; for being puffed up with pride, they left their own eſtate, or habitation, and ſo became devils, and were tumbled down to hell, where they are reſerved in chains, under darkneſs, unto the judgment of the great day.

Ye ſhall be as gods. When ſouls have begun to hearken to the tempter, that hearkning hath made way for, and given way to ſo much darkneſs of mind, and hardneſs of heart, that now they can liſten to any thing: as to hear God charged with folly, Ye ſhall not ſurely die; as to hear him made the author of ignorance, and that he delights to have it ſo, by ſeeking by a command to prohibit them from knowing what they could; for God doth know, that in the day ye eat thereof, then your eyes ſhall be opened; and therefore he forbids to touch it.

Ye ſhall be as gods. Here is alſo a pretence of holineſs, which he knew they were prone unto; Ye ſhall be as gods, as knowing and perfect as God. Oh! Thouſands are, even to this day, by ſuch temptations overcome! Thus he wraps his temptations up in ſuch kind of words and ſuggeſtions as will carry it either way. But mark his holineſs, or the way that he preſcribes for holineſs; it is, if not point blank againſt, yet without and beſides the word, not by doing what God commands, and abhorring what he forbids, but by following the deluſion of the devil, and their own roving fancies; as Eve here does.

And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, ſhe took of the fruit thereof, &c.

This verſe preſents us with the uſe that Eve made of the reaſonings of the ſerpent; and that was, to take them into conſideration; not by the word of God, but as her fleſh and blood did ſenſe them: A way very dangerous and devouring to the ſoul, from which Paul fled, as from the devil himſelf: [Immediately I conferred not with fleſh and blood.] Wherefore, pauſing upon them, they entangled her as with a three-fold cord. 1. The luſts of the fleſh; ſhe ſaw it was good for food. 2. The luſts of the eye; ſhe ſaw it was pleaſant to the eye. 3. The pride of life; a tree to be deſired, to make one wiſe. Being taken, I ſay, with theſe three ſnares of the adverſary, which are not of the Father, but of the world, and the devil the prince thereof, forthwith ſhe falls before him: And when the woman ſaw this, ſhe took of the fruit thereof, and did eat.

And when the woman ſaw. This ſeeing, as I ſaid, is to be underſtoood of her conſidering what ſatan preſented to her, and of her ſenſeing or taſting of his doctrine; not by the word, which ought to be the touchſtone of all, but by and according to her own natural reaſon without it. Now this makes her forget that very command that but now ſhe had urged againſt the tempter: This makes her alſo to conſent to that very reaſon, as an inducement to tranſgreſs; which, becauſe it was the nature of the tree, was by God ſuggeſted as a reaſon why they ſhould forbear; it was the tree of the knowledge of good and evil, therefore they ſhould not touch it; it was the tree, that would by touching it, make them know good and evil; therefore ſhe toucheth, and alſo eateth thereof. See therefore what ſpecious pretences the devil, and thoſe that are under the power of temptation, will have to tranſgreſs the command of God. That which God makes a reaſon of the prohibition, even that the devil will make a reaſon of their tranſgreſſion.

God commands to ſelf-denial, but the world makes that a reaſon of their ſtanding off from the very grace of God in the goſpel. God alſo commands, That we be ſober, chaſte, humble, juſt, and the like; but the devil, and carnal hearts, make theſe very things the argument that keeps ſinners from the word of ſalvation. Or rather take it thus; God forbids wickedneſs, becauſe it is delightful to the fleſh, and draws the heart from God, but therefore carnal men love wickedneſs and ſin: Therefore they go on in ſin, and therefore they ſay unto God, Depart from us, for we deſire not the knowledge of thy ways.

She did eat, and gave alſo unto her huſband with her, and he did eat.

The great deſign of the devil, as he ſuppoſed, was now accompliſhed; for he had both in the ſnare, both the man and his wife, and in them, the whole world that ſhould be after. And indeed the chief deſign of ſatan was at the head at firſt, only he made the weakeſt the conveyance for his miſchief. Hence note again, That ſatan by tempting one, may chiefly intend the deſtruction of another. By tempting the wife, he may aim at the deſtruction of the huſband; by tempting the father, he may deſign the deſtruction of the children; and by tempting the king, he may deſign the ruin of the ſubjects. Even as in the caſe of David: Satan ſtood up againſt Iſrael, and provoked David to number the people. He had a mind to deſtroy ſeventy thouſand, therefore he tempted David to ſin.

She gave alſo to her huſband, and he did eat. Sin ſeldom or never terminates in one perſon; but the pernicious example of one, doth animate and embolden another; or thus, the beholding of evil in another, doth often allure a ſtander-by. Adam was the looker on, he was not in the action as from the ſerpent: Adam was not deceived, that is, by having to do with the devil, but the woman, the woman being deceived, was in the tranſgreſſion. This ſhould exhort all men that they take heed of ſo much as beholding evil done by others, leſt alſo they ſhould be allured. When Iſrael went into Canaan, God did command them not ſo much as to aſk, How thoſe nations ſerved their Gods? leſt by ſo doing

ing, ſatan ſhould get an advantage of their minds, to incline them to do the like: Evil acts, as well as evil words, will eat as doth a canker. This then is the reaſon of that evil-favour'dneſs that you ſee attending ſome mens lives and profeſſions; they have been corrupted, as Adam was, either by evil words or bad examples, even till the very face of their lives and profeſſions are disfigured as with the pox or canker.

Thus have we led you through that woful tragedy that was acted between the woman and the ſerpent; and have alſo ſhewed, how it happened that the ſerpent went away as victor.

1. The woman admitted of a doubt about the truth of the word that forbad her to eat; for unbelief was the firſt ſin that entered the world.

2. She preferred the privileges of the fleſh, before the argument to ſelf-denial; by which means her heart became hardned, and grew ſenſeleſs of the dread and terror of the words of God.

3. She took ſatan's arguments into conſideration, and ſenſed, or taſted them; not by the word of God, but her own natural, or rather fore-deluded fancy.

4. She had a mind to gratify the luſts of the fleſh, the luſts of the eyes, and the pride of life.

Now to ſpeak of the evil conſequences that followed this ſinful act: That is not in the wiſdom of mortal man to do; partly, becauſe we know but in part even the evil and deſtructive nature of ſin; and partly, becauſe much of the evil that will follow this action, is yet to be committed by perſons unborn. Yet enough might be ſaid to aſtoniſh the heavens, and to make them horribly afraid.

1. By this act of theſe two, the whole world became guilty of condemnation and eternal judgment.

2. By this came all the blindneſs, atheiſm, ignorance of God, enmity and malice againſt him, pride, covetouſneſs, adultery, idolatry, and implacableneſs, &c. that is found in all the world: By this, I ſay, came all the wars, blood, treachery, tyranny, perſecution, with all manner of rapine and outrage that is found among the ſons of men.

3. Beſides, all the plagues, judgments and evils that befal us in this world, with thoſe everlaſting burnings that will ſwallow up millions for ever and ever; all and every whit of theſe came into the world as the portion of mankind, for that firſt tranſgreſſion of our firſt parents.

And the eyes of them both were opened, and they knew that they were naked; and they ſewed fig-leaves together, and made themſelves aprons.

That their eyes might be opened, was one branch of the temptation, and one of the reaſons that prevailed with the woman to forſake the word of God: But ſhe little thought of ſeeing after this manner, or ſuch things as now ſhe was made to behold. She expected ſome ſweet and pleaſant ſight, that might tickle and delight her deluded fancy; but behold, ſin and the wrath of God appears, to the ſhaking of their hearts! And thus, even to this very day, doth the devil delude the world: His temptations are gilded with ſome ſweet and fine pretences; either they ſhall be wiſer, richer, more in favour, live merrier, fare better, or ſomething; and that they ſhall ſee it, if they will but obey the devil: Which the fools eaſily are, by theſe and ſuch-like things, allured to do: But behold, when their eyes are opened, inſtead of ſeeing what the devil falſly told them, they ſee themſelves involved in ſin, made guilty of the breach of God's command, and ſubject to the wrath of God.

And they knew that they were naked. Not only naked of outward cloathing, but even deſtitute of righteouſneſs; they had loſt their innocency, their uprightneſs, and ſinleſs vail, and had made themſelves polluted creatures, both in their hearts, and in their fleſh; this is nakedneſs indeed; ſuch a kind of nakedneſs as Aaron made Iſrael naked with, when he ſet up his idol calf for them to worſhip: For Aaron had made them naked unto their ſhame. Naked before the juſtice of the law.

And they knew that they were naked. And they knew it: Why, did they not know it before? the text ſays, They were naked, and were not aſhamed. O! they ſtood not naked before God! they ſtood not without righteouſneſs, or uprightneſs before him, and therefore were not aſhamed, but now they knew they were naked as to that.

And they ſewed fig-leaves together, and made themſelves aprons. A fit reſemblance of what is the inclination of awakened men, who are yet but natural! they neither think of Chriſt, or of the mercy of God in him for pardon, but preſently they betake themſelves to their own fig-leaves, to their own inventions, or to the righteouſneſs of the law, and look for healing from means which God did never provide for cure. When Ephraim ſaw his ſickneſs, and Judah ſaw his wound, then went Ephraim to the Aſſyrian, not to God, and ſent to king Jareb, not to Chriſt, yet could they not heal him, nor cure him of his wound.

And made themſelves aprons. Not coats, as God did afterwards. A carnal man thinks himſelf ſufficiently cloathed with righteouſneſs, if the nakedneſs which he ſees, can be but covered from his own ſight: As if God alſo did ſee that and only that which they have a ſight of by the light of nature; and as if becauſe fig-leaves would hide their nakedneſs from their ſight, that therefore

fore they would hide it from the ſight of God. But alas! No man, without the help of another, can bring all his nakedneſs to the ſight of his own eye; much is undiſcovered to him, that may yet lye open and bare to a ſtander-by: So it is with the men that ſtand without Chriſt before God, at beſt they ſee but ſome of their nakedneſs, to wit, their moſt groſs and worſer faults, and therefore they ſeek to cover them; which when they have hid from their own ſight, they think them hid alſo from the ſight of God. Thus did Adam, he ſaw his own moſt ſhameful parts, and therefore them he covered: They made themſelves aprons, or things to gird about 'em, not to cover them all over withall. No man by all his own doings, can hide all his own nakedneſs from the ſight of the juſtice of God, and yet, but in vain, as buſy as Adam to do it.

And they ſewed fig-leaves together, and made themſelves aprons. Fig-leaves! A poor apron, but it was the beſt they could get. But was that a ſufficient ſhelter againſt either thorn or thiſtle? Or was it poſſible but that after a while theſe fig-leaves ſhould have become rotten, and turned to dung? So it will be with all man's own righteouſneſs which is of the law; Paul ſaw it ſo, and therefore counted it but loſs and dung, that he might win Chriſt, and be found in him.

And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themſelves from the preſence of the Lord God, among the trees of the garden.

And they heard the voice of the Lord God. This voice was not to be underſtood according, as if it was the effect of a word; as when we ſpeak, the ſound remains with a noiſe for ſome time after; but by voice here, we are to underſtand the Lord Chriſt himſelf; wherefore this voice is ſaid to walk, not to ſound only: They heard the voice of the Lord God walking. This voice John calls the word, the word that was with the Father before he made the world, and that at this very time was heard to walk in the garden of Adam: Therefore John alſo ſaith, this voice was in the beginning; that is, in the garden with Adam, at the beginning of his converſion, as well as of the beginning of the world.

And they heard the voice of the Lord God walking in the garden in the cool of the day. The goſpel of it is, in the ſeaſon of grace; for by the cool of the day, he here means, in the patience, gentleneſs, goodneſs and mercy of the goſpel; and it is oppoſed to the heat, fire, and ſeverity of the law.

And Adam and his wife hid themſelves. Hence obſerve, that a man's own righteouſneſs will not fortify his conſcience from fear and terrour, when God begins to come near to him to judgment. Why did Adam hide himſelf, but becauſe, as he ſaid, he was naked? But how could he be naked, when before he had made himſelf an apron? O! the approach of God conſumed and burnt off his apron! Though his apron would keep him from the ſight of a bird, yet it would not from the eye of the incorruptible God.

Let therefore all ſelf-righteous men beware, for however they at preſent pleaſe themſelves with the worthineſs of their glorious fig-leaves; yet when God ſhall come to deal with them for ſin, aſſuredly they will find themſelves naked.

And they hid themſelves. A man in a natural ſtate, cannot abide the preſence of God; yea, though a righteous man. Adam, though adorned with his fig-leaves, flies.

Obſerve again, That a ſelf-righteous man, a man of the law, takes grace and mercy for his greateſt enemy. This is apparent from the carriage of the Phariſees to Jeſus Chriſt, who becauſe they were wedded to the works of their own righteouſneſs, therefore they hated, perſecuted, condemned and crucified the Saviour of the world. As here in the text, though the voice of the Lord God walked in the garden in the cool of the day, in the time of grace and love, yet how Adam with his fig-leaves flies before him.

And Adam and his wife hid themſelves from the preſence of the Lord God. Theſe latter words are ſpoken, not to perſuade us that men can hide themſelves from God, but that Adam, and thoſe that are his by nature, will ſeek to do it, becauſe they do not know him aright. Theſe words therefore further ſhew us what a bitter thing ſin is to the ſoul; it is only for hiding work, ſometimes under its fig-leaves, ſometimes among the trees of the garden. O what a ſhaking, ſtarting, timerous evil conſcience, is a ſinful and guilty conſcience! eſpecially when 'tis but a little awakened, it could run its head into every hole, firſt by one fancy, then by another; for the power and goodneſs of a man's own righteouſneſs, cannot withſtand or anſwer the demands of the juſtice of God, and his holy law.

And Adam and his wife hid themſelves from the preſence of the Lord God among the trees of the garden. If you take the trees in a myſtical ſenſe as ſometimes they may be taken; then take them here to ſignify, or to be a type of the ſaints of God, and then the goſpel of it is, That carnal men, when they are indeed awakened, and rouzed out of their fooliſh fig-leave-righteouſneſs; then they would be glad of ſome ſhelter with them that are ſaved and juſtified freely by grace, as they in the goſpel of Matthew; Give us of your oyl, for our lamps are gone out. And again, The man without the wedding garment had crouded himſelf among the wedding gueſts: Had hid themſelves among the trees of the garden.

And the Lord God called unto Adam, ſaying unto him, Where art thou?

Adam having eaten of the forbidden tree, doth now fleet his ſtation, is gone to another than where God left him? Wherefore, if God will find Adam, he muſt now look him where he had hid himſelf. And indeed ſo he does with Adam, Where art thou?

And the Lord God called, &c. Here begins the converſion of Adam, from his ſinful ſtate, to God again. But mark, it begins not at Adam's calling upon God, but at God calling upon him: And the Lord God called unto Adam. Wherefore, by theſe words, we are to underſtand the beginning of Adam's converſion. And indeed, grace hath gone the ſame way with the elect, from that time to this day. Thus he dealt with Abraham, Iſaac and Jacob; he called them from their native country, the country of their kindred. And hence it is that, eſpecially in the New-Teſtament, the ſaints are ſaid to be the Called; Called of God, and Called of Jeſus Chriſt. And hence again it is that Calling is by Paul made the firſt demonſtration of election, and that ſaints are admoniſhed to prove their election by their calling; for as Adam was in a loſt, miſerable and periſhing condition, until God called him out of thoſe holes into which ſin had driven him: ſo we do lie where ſin and the devil hath laid us, until by the word of God we are called to the fellowſhip of his Son Jeſus Chriſt.

By theſe words therefore we have the beginning of the diſcovery of effectual calling or converſion; And the Lord God called: In which call obſerve three things,

1. God called ſo that Adam heard him: And ſo it is in the converſion of the New-Teſtament ſaints, as Paul ſays, If ye have heard him, and have been taught by him, as the truth is in Jeſus: That therefore is one diſcovery of effectual calling, the ſinner is made to hear him, even to hear him diſtinctly, ſingling out the very perſon, calling, Adam, Where art thou? Saul, Saul, Why perſecuteſt thou me? I have called thee by thy name, thou art mine. As he alſo ſaid to Moſes, I know thee by name, and thou haſt alſo found grace in my ſight.

2. God called ſo, as to faſten ſin upon his conſcience, and as to force a confeſſion from him of his naked and ſhameful ſtate.

3. God called ſo, as to make him tremble under, and be afraid of the judgment of God.

And the Lord God called unto Adam, and ſaid unto him, Where art thou? Indeed, Where art thou muſt of neceſſity be forceably urged to every man on whoſe ſoul God doth work effectual converſion; for until the perſon is awakened, as to the ſtate and condition he is in, he will not deſire, nay, will not endure to be turned to God; but when in truth they are made to ſee what condition ſin hath brought them to, namely, that it hath laid them under the power of ſin, the tyranny of the devil, the ſtrength of death, and the curſe of God by his holy law; then is mercy ſweet.

Where art thou? God knew where he was, but fooliſh Adam thought otherwiſe; he thought to hide himſelf from the preſence of the Lord, but the Lord found him out. Indeed, deluded ſinners think that they can hide themſelves and ſins from God: How doth God know ſay they, Can he ſee through the thick cloud? But ſuch ſhall know he ſees them; they ſhall know it either to their correction, or to their condemnation. Though they dig into hell, ſaid God, thence ſhall mine hand take them; though they climb up to heaven, thence will I bring them down; and though then hide themſelves in the top of Carmel, I will ſearch and take them out thence, &c. Can any hide themſelves in ſecret places that I ſhould not ſee them, ſaith the Lord? Do not I fill heaven and earth, ſaith the Lord?

And he ſaith, I heard thy voice in the garden, and I was afraid, becauſe I was naked, and I hid myſelf.

This then was the cauſe of his flying, he heard the voice of God: A wicked and evil conſcience ſaith, every thing is to it as the meſſenger of death and deſtruction; for, as was ſaid before, the voice of the Lord walked in the garden in the cool of the day, in the time of grace and mercy: But it mattereth not whether he came with grace or vengeance; guilt was in Adam's heart, therefore he could not endure the preſence of God: He that doeth evil hateth the light. And again, The wicked flieth when no man purſueth. Cain thought all that met him would ſeek his blood and life.

I heard thy voice. Something by the word of God was ſpoken, that ſhook the heart of this poor creature; ſomething of juſtice and holineſs, even before they fell into this communication: For obſerve it, Adam went forthwith from the tree of knowledge of good and evil a convinced man, firſt to his fig-leaves, but they would not do; therefore he ſeeks to be hid among the trees. And obſerve again, That the inſufficiency of fig-leaves were diſcovered by this voice of the Lord God, that at this time walked in the garden: I heard thy voice in the garden, and I was afraid, becauſe I was naked, and I hid myſelf. So then, there was a firſt and ſecond voice which Adam heard; the firſt he ran away from, I heard thy voice, and hid myſelf. The ſecond was this, wherein they commune each with other. The firſt therefore was the word of juſtice, ſeverity, and of the vengeance of God; like that in the

19th of Exodus, from the pronouncing of which, a trembling, and almoſt death, did ſieze ſix hundred thouſand perſons.

I heard thy voice in the garden. It is a word from without that doth it. While Adam liſtened to his own heart, he thought fig-leaves a ſufficient remedy, but the voice that walked in the garden ſhook him out of all ſuch fancies: I heard thy voice in the garden, and I was afraid, becauſe I was naked, and I hid myſelf.

And he ſaid, Who told thee that thou waſt naked? Haſt thou eaten of the tree whereof I commanded thee that thou ſhouldeſt not eat?

Who told thee? This, as I ſaid before, ſuppoſeth a third perſon, a preacher, and that was the Son of God; the voice of the Lord God that walked in the garden.

Haſt thou eaten of the tree? That is, If thou haſt been ſhewed thy nakedneſs, thou haſt indeed ſinned; for the voice of the Lord God will not charge guilt, but where and when a law hath been tranſgreſſed. God therefore, by theſe words, driveth Adam to the point, either to confeſs or deny the truth of the caſe. If he confeſs, then he concludes himſelf under judgment; if he deny, then he added to his ſin: Therefore he neither denieth nor confeſſeth, but ſo as he may leſſen and extenuate his ſin.

And the man ſaid, The woman whom thou gaveſt to be with me, ſhe gave me of the tree, and I did eat.

He had endeavoured with fig-leaves to hide his tranſgreſſions before, but that being found too ſcanty and ſhort, he now trieth what he can do with arguments. Indeed he acknowledgeth that he did eat of the tree of which he was forbidden; but mark where he layeth the reaſon: Not in any infection which was centred in him by reaſon of his liſtening to the diſcourſe which was between the woman and the ſerpent; but becauſe God had given him a woman to be with him: The woman which thou gaveſt to be with me, ſhe gave me of the tree. The woman was given for an help, not an hindrance; but ſatan often maketh that to become our ſnare, which God hath given us as a bleſſing. Adam therefore here mixeth truth with falſhood. It is true, he was beguiled by the woman; but ſhe was not intended of God, as he would inſinuate, to the end ſhe might be a trap unto him. Here therefore Adam ſought to leſſen and palliate his offence, as man by nature is prone to do; for if God will needs charge them with the guilt of ſin for the breach of the law, they will lay the fault upon any thing, even upon God's ordinance, as Adam here doth, rather than they will honeſtly fall under the guilt, and ſo the judgment of the law for guilt. It is a rare thing, and it argueth great knowledge of God, and alſo hope in his mercy, when men ſhall heartily acknowledge their iniquities, as is evident in the caſe of David: Waſh me throughly from mine iniquities, and cleanſe me from my ſins; for I acknowledge my tranſgreſſions, and my ſin is ever before me. But this knowlege is not at firſt in young converts: therefore when God begins to awaken, they begin, as ſleepy men, to creep further under their carnal covering; which yet is too ſhort to hide them, and too narrow to cover their ſhame.

The woman which thou gaveſt to be with me, ſhe gave me of the tree. Although, as I ſaid, this ſinner ſeeks to hide, or at leaſt to leſſen his ſin, by laying the cauſe upon the woman, the gift of God; yet it argueth that his heart was now filled with ſhame and confuſion of face, for that he had broken God's command; for indeed it is the nature of guilt, however men may in appearance ruffle under it, and ſet the beſt leg before, for their vindication; yet inwardly to make them bluſh and fail before their accuſer. Indeed their inward ſhame is the cauſe of their excuſe; even as Aaron, when he had made the golden calf, could not for ſhame of heart confeſs in plainneſs of ſpeech the truth of the fact to his brother Moſes, but faulteringly: They gave me their gold, ſaith he, and I caſt it into the fire, and there came out this calf. And there came out this calf; a pitiful fumbling ſpeech: The Holy Ghoſt ſaith, Aaron had made them naked; had made them naked to their ſhame, for he, as alſo Adam, ſhould, being chief and lord in their place, have ſtoutly reſiſted the folly and ſin which was to them propounded; and not as perſons of a womaniſh ſpirit, have liſtened to wicked propoſals.

And the Lord God ſaid unto the woman, What is this that thou haſt done? &c.

Foraſmuch as Adam did acknowledge his ſin, though with much weakneſs and infirmity, God accepts thereof; and now applieth himſelf to the woman, whom ſatan had uſed as his engine to undo the world.

Hence obſerve, That when God ſets to ſearch out ſin, he will follow it from the ſeduced to the ſeducer, even till he comes to the riſe and firſt author thereof, as in the following words may more clearly appear: Not that he excuſeth or acquitted the ſeduced, becauſe the ſeducer was the firſt cauſe, as ſome do vainly imagine; but to lay all under guilt who are concerned therein: The woman was concerned as a principal, therefore he taketh her to examination.

And the Lord God ſaid unto the woman, What is this that thou haſt done? What is this? God ſeems to ſpeak as if he were aſtoniſhed at the inundation of evil which the woman by her ſin had overflowed the world withal: What is this that thou haſt done! Thou haſt undone thyſelf, thou haſt undone thy husband, thou haſt undone all the world; yea, thou haſt brought a curſe upon the whole creation, with an overplus of evils, plagues and diſtreſſes.

What is this that thou haſt done! Thou haſt defiled thy body and ſoul, thou haſt diſabled the whole world from ſerving God; yea, moreover, thou haſt let in the devil at the door of thy heart, and haſt alſo made him the prince of the world. What is this that thou haſt done! Ah, little, little do ſinners know what they have done, when they have tranſgreſſed the law of the Lord. I ſay, they little know what death, what plagues, what curſe, yea, what hell they by ſo doing, have prepared for themſelves.

What is this that thou haſt done! God therefore, by theſe words, would faſten upon the woman's heart a deep ſenſe of the evil of her doings. And indeed, for the ſoul to be brought into a deep ſenſe of its ſin, to cry out before God, Ah! what have I done! it is with them the firſt ſtep towards converſion: Acknowledge thy ſin (ſaith God) that thou haſt tranſgreſſed againſt me. And again, If we confeſs our ſin, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. The want of this is the cauſe of that obdurate and laſting hardneſs that continueth to poſſeſs ſo many thouſands of ſinners, they cry not out before God, What have I done? but fooliſhly they ruſh into, and continue in ſin, till their iniquity be found to be hateful, yea, their perſons, becauſe of their ſin.

What is this that thou haſt done? By ths interrogatory the Lord alſo implied an admonition to the woman, to plead for herſelf, as he alſo did to her huſband. He alſo makes way for the working of his bowels towards her, which (as will be ſhewn anon) he flatly denies to the ſerpent, the devil: I ſay he made way for the woman to plead for, or bemoan herſelf; an evident token that he was unwilling to caſt her away for her ſin: I have ſurely heard Ephraim bemoaning himſelf; I will ſurely have mercy upon him, ſaith the Lord. Again, by theſe words, he made way for the working or yearning of his own bowels over her; for when we begin to cry out of our miſcarriages, and to bewail and bemoan our condition becauſe of ſin, forthwith the bowels of God begin to ſound, and to move towards his diſtreſſed creature, as by the place before alledged appears. I have ſurely heard Ephraim bemoaning himſelf; — therefore my bowels are troubled for him: I will ſurely have mercy upon him, ſaith the Lord. See alſo the 11th and 14th chapters of Hoſea.

And the woman ſaid, the ſerpent beguilded me and I did eat. A poor excuſe, but an heart affecting one; for many times want of wit and cunning to defend ourſelves, doth affect aud turn the heart of a ſtander-by to pity us. And thus, as I think, it was with the woman; ſhe had to do with one that was too cunning for her, with one that ſnapt her by his ſubtilty or wiles; which alſo the woman moſt ſimply confeſſes, even to the provoking of God to take vengeance for her.

And the Lord God ſaid unto the ſerpent, Becauſe thou haſt done this, thou art curſed above all cattel, and above every beaſt of the field.

The ſerpent was the author of the evil; therefore the thunder rolls till it comes over him, the hot burning thunder-bolt falls upon him.

The Lord, you ſee, doth not with the ſerpent, as with the man and his wife; to wit, miniſter occaſion to commune with him, but directly pronounced him curſed above all, above every beaſt of the field. This ſheweth us, that as concerning the angels that fell, with them God is at eternal enmity, reſerving them in everlaſting chains under darkneſs. Curſed art thou: By theſe words, I ſay, they are prevented of a plea for ever, and alſo excluded a ſhare in the fruits of a Meſſiah which ſhould afterwards be born into the world.

Becauſe thou haſt done this, curſed art thou. Becauſe thou haſt done this: Not as though he was bleſſed before; for had he not before been wicked, he had not attempted ſo wicked a deſign. The meaning then is, That either by this deed the devil did aggravate his miſery, and make himſelf the faſter to hang in the everlaſting chains under darkneſs; or elſe by this he is manifeſted to us to be indeed a curſed creature.

Further, Becauſe thou haſt done this, may alſo ſignify how great complacency and content God took in Adam and his wife while they continued without tranſgreſſion; But how much againſt his mind and workmanſhip this wicked work was. 1. Againſt his mind; for ſin ſo ſets itſelf againſt the nature of God, that, if poſſible, it would annihilate and turn him into nothing, it being in its nature point blank againſt him. 2. It is againſt his workmanſhip; for had not the power of the Meſſias ſtept in, all had again been brought to confuſion, and worſe than nothing: As Chriſt himſelf expreſſes it: The earth, with the inhabitants thereof are diſſolved; I bear up the pillars of it: And again, He upholdeth all things by the word of his power.

Beſides, this being done, man, notwithſtanding the grace of God, and the merits of Jeſus Chriſt, doth yet live a miſerable life in this world; for albeit that Chriſt hath moſt certainly ſecured the elect and choſen of God from periſhing by what ſatan hath done; yet the very elect themſelves are, by reaſon of the firſt tranſgreſſion, ſo infeſted and annoyed with inward filth, and ſo aſſaulted ſtill by the devil, and his vaſſals the proper children of hell, that they groan unutterable under their burthen; yea, all creatures, the whole creation groaneth, travaileth, and is in pain together until now: and that moſt principally upon the very account of this firſt ſin of Adam; it muſt needs be therefore, this being ſo high an affront to the divine majeſty, and ſo directly deſtructive to the work of his hands; and the aim of the devil moſt principally alſo at the moſt excellent of his creation, (for man was created in God's own image) that he ſhould hereat be ſo highly offended, had they not ſinned at all before, to bind them over for this very fact to the pains of the eternal judgment of God.

And I will put enmity between thee and the woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.

The woman may, in this place, be taken either really or figuratively; if really and naturally, then the threatening is alſo true, as to the very natures of the creatures here under conſideration, to wit, the ſerpent and the woman, and ſo all that come of humane race; for we find that ſo great an antipathy is between all ſuch deadly beaſts, as ſerpents, and human creatures, that they abiding in their own natures, it is not poſſible they ſhould ever be reconciled: I will put enmity: I will put it. This enmity then was not infuſed in creation, but afterwards; and that as a puniſhment for the abuſe of the ſubtlety of the ſerpent; for before the fall, and before the ſerpent was aſſumed by the fallen angels, they were, being God's creatures, good, as the reſt in their kind; neither was there any jarring or violence put between them; but after the ſerpent was become the devil's vizor, then was an enmity begot between them.

I will put enmity between thee and the ſerpent. If by woman, we here underſtand the church, (but then we muſt underſtand the devil, not the natural ſerpent ſimply,) then alſo the threatening is moſt true; for between the church of God, and the devil, from the beginning of the world, hath been maintained moſt mighty wars and conflicts, to which there is not a like in all the blood-ſhed on the earth. Yea, here there cannot be a reconciliation, (the enmity is ſtill maintained by God:) The reaſon is, becauſe their natural diſpoſitions and inclinations, together with their ends and purpoſes, are moſt repugnant each to other, even full as much as good and evil, righteouſneſs and ſin, God's glory, and an endeavour after his utter extirpation.

Indeed, Satan hath tried many ways to be at amity with the church; not becauſe he loves her holineſs, but becauſe he hates her welfare, (wherefore ſuch amity muſt only be diſſembled,) and that he might bring about his enterprize, he ſometimes hath allured with the dainty delicates of this world, the luſts of the fleſh, of the eyes, and the pride of life: This being fruitleſs, he hath attempted to entangle and bewitch her with his glorious appearance, as an angel of light; and to that end hath made his miniſters as the miniſters of righteouſneſs, preaching up righteouſneſs, and contending for a divine and holy worſhip; but this failing alſo, he hath taken in hand at length to fright her into friendſhip with him, by ſtirring up the helliſh rage of tyrants to threaten and moleſt her; by finding out ſtrange inventions to torment and afflict her children; by making many bloody examples of her own bowels, before her eyes, if by that means he might at laſt obtain his purpoſe: But behold! all hath been in vain, there can be no reconciliation. And why, but becauſe God himſelf maintains the enmity?

And this is the reaſon why the endeavours of all the princes and potentates of the earth, that have through ignorance or malice managed his deſign againſt the church, have fallen to the ground, and been of none effect.

God hath maintained the enmity: doubtleſs the mighty wonder, that their laws cannot be obeyed; I mean their laws and ſtatutes, which by the ſuggeſtion of the prince of this world they have made againſt the church: But if they underſtood but this one ſentence, they might a little perceive the reaſon. God hath put enmity between the devil and the woman; between that old ſerpent called, The Devil and Satan, and the holy, and beloved, and eſpouſed wife of Chriſt.

I will put enmity between thee and the woman, and between thy ſeed and her ſeed. The ſeeds here, are the children of both, but that of the woman, eſpecially Chriſt: God ſent forth his Son made of a woman. Whether you take it literally or figuratively; for in a myſtery the church is the mother of Jeſus Chriſt, though naturally, or according to his fleſh, he was born of the virgin Mary, and proceeded from her womb: But take it either way, the enmity hath been maintained, and moſt mightily did ſhew itſelf againſt the whole kingdom of the devil, and death, and hell, by the undertaking, engaging, and war which the Son of God did maintain againſt them, from his conception, to his death and exaltation to the right hand of the Father, as is propheſied of, and promiſed in the text, It ſhall bruiſe thy head.

He ſhall bruiſe thy head. By head, we are to underſtand the whole power, ſubtlety, and deſtroying nature of the devil; for as in the head of the ſerpent lieth his power, ſubtlety, and poiſonous nature; ſo in ſin, death, hell, and the wiſdom of the fleſh, lieth the very ſtrength of the devil himſelf. Take away ſin then, and death is not hurtful: The ſting of death is ſin: And take away the condemning power of the law, and ſin doth ceaſe to be charged, or to have any more hurt in it, ſo as to deſtroy the ſoul: The ſtrength of ſin is the law: Wherefore the ſeed, Jeſus Chriſt, in his bruiſing the head of the ſerpent, muſt take away ſin, aboliſh death, and conquer the power of the grave. But how muſt this be done? Why, he muſt remove the curſe, which makes ſin intolerable, and death deſtructive. But how muſt he take away the curſe? Why, by taking upon him fleſh, as we; by being made under the law, as we; by being made to be ſin for us, and by being made a curſe for us: He ſtanding therefore in our room, under the law and the juſtice of God, did both bear, and overcome the curſe, and ſo did bruiſe the power of the devil.

He ſhall bruiſe thy head. To bruiſe is more than to break; he ſhall quaſh thy head to death; ſo he alſo quaſhed the heel of Chriſt; which would, had not his eternal power and Godhead ſuſtained, have cauſed that he had periſhed for ever.

And thou ſhalt bruiſe his heel. By theſe words, a neceſſity was laid upon Jeſus Chriſt to aſſume our fleſh, to engage the devil therein; and alſo becauſe of the curſe that was due to us for ſin, that he might indeed deliver us therefrom; even for awhile to fall before this curſe, and to die that death that the curſe inflicteth: Chriſt hath redeemed us from the curſe of the law, being made a curſe for us. Thus therefore did ſatan, that is, by the fruits and effects of ſin, bruiſe, or kill, the fleſh of Chriſt: But he being God, as the Father, it was not poſſible he ſhould be overcome. Therefore his head remaineth untouched. A man's life lieth not in his heel, but in his head and heart; but the Godhead being the head and heart of the manhood, it was not poſſible ſatan ſhould meddle with that; he only could bruiſe his heel; which yet by the power of the Godhead of this eternal Son of the Father, was raiſed up again from the dead: He was delivered for our offences, and was raiſed again for our juſtification.

In theſe words therefore the Lord God gave Adam a promiſe, That notwithſtanding ſatan had ſo far brought his deſign to paſs, as to cauſe them by falling from the command, to lay themſelves open to the juſtice and wrath of God; yet his enterprize by grace, ſhould be made of none effect. As if the Lord had ſaid, "Adam, thou ſeeſt how the devil hath overcome thee; how he, by thy conſenting to his temptation, hath made thee a ſubject of death and hell: but though he hath by this means made thee a ſpectacle of miſery, even an heir of death and damnation: yet I am God, and thy ſins have been againſt me: Now becauſe I have grace and mercy, I will therefore deſign thy recovery. But how ſhall I bring it to paſs? Why I will give my Son out of my boſom, who ſhall in your room, and in your nature encounter this adverſary, and overcome him. But how? Why, by fulfilling my law, and by anſwering the penalties thereof: He ſhall bring in a righteouſneſs which ſhall be everlaſting, by which I will juſtify you from ſin, and the curſe of God due thereto: But this work will make him ſmart, he muſt be made a man of ſorrows, for upon him will I lay your iniquities; ſatan ſhall bruiſe his heel."

Unto the woman he ſaid, I will greatly multiply thy ſorrow, and thy conception; in ſorrow ſhalt thou bring forth children; and thy deſire ſhall be unto thy huſband, and he ſhall rule over thee.

I will greatly multiply thy ſorrow, &c. This is true, whether you reſpect the woman according to the letter of the text, or as ſhe was a figure of the church; for in both ſenſes their ſorrows for ſin are great, and multiplied upon them: The whole heap of the female ſex know the firſt, the church only knows the ſecond.

In ſorrow ſhalt thou bring forth children. The more fruitful, the more afflicted is the church in this world; becauſe the rage of hell, and the enmity of the world, are by her righteouſneſs ſet on fire ſo much the more.

But again: Foraſmuch as the promiſe is made before this judgment of God for ſin is threatened, we muſt count theſe afflictions not as coming from the hand of God in a way of vengeance, for want of ſatisfaction for the breach of the law; but to ſhew and keep us in mind of his holineſs, that henceforth we ſhould not, as at firſt through ignorance, ſo now from notions of grace and mercy, preſume to continue in ſin.

I might add, That by theſe words it is manifeſt, that a promiſe of mercy and forgiveneſs of ſin, and great afflictions and rebukes for the ſame, may and ſhall attend the ſame ſoul: I will greatly multiply thy ſorrows, comes after the promiſe of grace.

And thy deſire ſhall be to thy huſband, and he ſhall rule over thee. Doubtleſs the woman was, in her firſt creation, made in ſubordination to her huſband, and ought to have been under obedience to him: Wherefore, ſtill that had remained a duty, had they never tranſgreſſed the commandment of God; but obſerve, the duty is here again not only enjoined, and impoſed, but that as the fruit of the woman's ſin; wherefore, that duty that before ſhe might do as her natural right by creation, ſhe muſt now do as the fruits of her diſobedience to God. Women therefore, whenever they would perk it and lord it over their huſbands, ought to remember, that both by creation and tranſgreſſion they are made to be in ſubjection to their own huſbands. This concluſion makes Paul himſelf: Let (ſaith he) the woman learn in ſilence, with all ſubjection; but I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be in ſilence; for Adam was firſt formed, then Eve; and Adam was not deceived, but the woman being deceived, was in the tranſgreſſion.

And unto Adam, he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: Curſed is the ground for thy ſake, in ſorrow ſhalt thou eat of it all thy days.

God having laid his cenſure upon the woman, he now proceedeth and cometh to her huſband, and alſo layeth his judgment on him: The judgment is, Curſed be the ground for thy ſake, and in ſorrow thou ſhalt eat thereof. The cauſes of this judgment are, firſt, For that he hearkened to his wife; and alſo, For that he had eaten of the tree.

1. Becauſe thou haſt hearkened to thy wife. Why? Becauſe therein he left his ſtation and headſhip, the condition which God had appointed him, and gave way to his wife to aſſume it, contrary to the order of creation, of her relation and of her ſex; for God had made Adam lord and chief, who ought to have taught his wife, and not to have become her ſcholar.

Hence note, That the man that ſuffereth his wife to take his place, hath already tranſgreſſed the order of God.

Becauſe thou haſt hearkened to the voice, &c. Wicked women, ſuch as Eve was now, if hearkened unto, are the ſnares of death to their huſbands; for, becauſe they are weaker built, and becauſe the devil doth eaſier faſten with them than with men, therefore they are more prone to vanity, and all miſ-orders in the matters of God than they; and ſo, if hearkened unto, more dangerous upon many accounts: Did not Solomon, king of Iſrael, ſin by theſe things? yet among many nations was there no king like him, who was beloved of his God; nevertheleſs, even him did outlandiſh, wicked women, cauſe to ſin. But there was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the Lord, whom Jezebel his wife ſtirred up.

Hence note further, That if it be thus dangerous for a man to hearken to a wicked wife, how dangerous is it for any to hearken unto wicked whores, who will ſeldom yield up themſelves to the luſts of beaſtly men, but on condition they will anſwer their ungodly purpoſes! What miſchief by theſe things hath come upon ſouls, countries and kingdoms, will here be too tedious to relate.

Becauſe thou haſt hearkened to the voice of thy wife, and haſt eaten of the tree. That is, From the hand of thy wife; for it was ſhe that gave him to eat: Therefore, &c. Although the ſcripture doth lay a great blot upon women, and cautioneth man to beware of theſe fantaſtical and unſtable ſpirits, yet it limiteth man in his cenſure: She is only then to be rejected and rebuked, when ſhe doth things unworthy her place and calling. Such a thing may happen, as that the woman, not the man, may be in the right, (I mean, when both are godly,) but ordinarily it is otherwiſe: Therefore the concluſion is, Let God's word judge between the man and his wife, as it ought to have done between Adam and his, and neither of them will do amiſs; but contrarywiſe, they will walk in all the commandments of God without fault.

Therefore curſed be the ground for thy ſake. Behold what arguments are thruſt into every corner, thereby to make man remember his ſin; for all the toil of man, all the barrenneſs of the ground, and all the fruitleſneſs after all; What is it but the fruits of ſin? Let not us then find fault with the weed, with the hotneſs, coldneſs, or barrenneſs of the ſoil; but by ſeeing theſe things, remember our ſin, Curſed be the ground for thy ſake; for this God makes our heaven as iron, and our earth as braſs: The Lord ſhall make the rain of thy land powder and duſt; from heaven ſhall it come down upon thee, until thou be deſtroyed.

In ſorrow ſhalt thou eat of it all the days of thy life. He then is much deceived, who thinks to fill his body with the delicates of this world, and not therewith to drink the cruel venom of aſps: Yea, He ſhall ſuck the poiſon of aſps, the viper's tongue ſhall ſlay him. The reaſon is, becauſe he that ſhall give up himſelf to the luſts and pleaſures of this life, he contracts guilt, becauſe he hath ſinned; which guilt will curdle all his pleaſures, and make the ſweeteſt of them deadly as poiſon.

In ſorrow ſhalt thou eat. Even thou that haſt received the promiſe of forgiveneſs: How then can they do it with pleaſure, who eat, and forget the Lord?

Again, Let not the ſorrows, croſſes, and afflictions, that attend the godly in the things of this life, weaken their faith in the promiſe of grace, and forgiveneſs of ſins; for ſuch things may befal the deareſt chriſtian.

Thorns alſo and thiſtles ſhall it bring forth unto thee, and thou ſhalt eat the herb of the field.

This ſhews us (as I alſo hinted before) That the thorns and thiſtles of the ground, are but as the excrements thereof; and the fruits of ſin, and the curſe for ſin. This world, as it dropt from the fingers of God, was far more glorious than it is now: Now it is loaden with a burden of corruption, thorns, thiſtles, and other annoyances, which Adam knew none of in the days of his innocence. None therefore ever ſaw this world as its was in its firſt creation, but only Adam and his wife; neither ſhall any ever ſee it, until the manifeſtation of the children of God: that is, until the redemption or reſurrection of the ſaints: But then it ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

And thou ſhalt eat the herb of the field. Theſe words are for his comfort, under all the ſorrow ſin ſhould bring upon him; Thou ſhalt eat the herb: The herb was a type of the goſpel-comforts which the deſtroying angels were forbidden to ſmite: Of theſe medicinal and healing herbs therefore Adam and his ſeed are admitted to eat, that their ſoul may be repleniſhed in the midſt of their ſorrow.

In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground; for out of it waſt thou taken: for duſt thou art, and unto duſt thou ſhalt return.

In the ſweat of thy face. This is true, whether literally or allegorically underſtood: For as touching the things that pertain to this life, as they become not ours without toil and labour; ſo the ſpiritual comforts of the kingdom of heaven are not obtained without travel and ſweat: Labour (ſaith Chriſt) for the bread and meat which endureth to everlaſting life.

In the ſweat of thy face. Thoſe that make conſcience of walking in the commandments of God, they ſhall be bleſſed with the bread of life, when others ſhall be hunger-bit. That may alſo be myſtically applied, On all hills that ſhall be digged with a mattock, there ſhall not come thither the fear of briars and thorns; but it ſhall be for the ſending forth of oxen, and for the treading of leſſer cattle. The meaning is, Where people are diligent according to the word of God, eſpecially in ſpiritual and heavenly things, they ſhall be fat and flouriſhing, though ſorrow be mixed therewith: When men ſhall ſay, There is caſting down: Then thou ſhalt ſay, There is lifting up; and he ſhall ſave the humble perſon.

'Till thou return to the ground. A chriſtian ſhould not leave off ſweating labour ſo long as he is above the ground; even until he returneth thither, he ought to be diligent in the way and worſhip of God. Jacob, when ſick, would worſhip God, though ſo weak as not able to do it, without leaning upon the top of his ſtaff: A bleſſed example for the diligent, and reproof for thoſe that are ſlothful.

For out of it waſt thou taken. That is, out of the ground. Behold how the Lord doth mix his doctrine! Now he tells him of his ſin, then he promiſeth to give him a Saviour, then again he ſhews him the fruits of his ſin, and immediately after the comforts of the promiſe; yet again, he would have him remember that he is but a mortal creature, not to live here for ever; neither made of ſilver nor gold, but even of a clod of duſt: For duſt thou art. Obſerve therefore, that in the midſt of all our enjoyments, God would have us conſider our frame, that we may know how frail we are.

For out of it waſt thou taken. It is hard for us to believe it, though we daily ſee it is the way even of all the earth, to return thither again: For duſt thou art, and to duſt thou ſhalt return.

Whether this was ſpoken to Adam, as a judgment, or a mercy, or both, is not hard to determine, (this firſt premiſed, that Adam had received the promiſe;) for as it was the fruit of ſin, ſo a judgment and a token of God's diſpleaſure; for the wages of ſin is death: But as it is made by the wiſdom of God, a prevention of further wickedneſs, and a conveyance through faith in Chriſt, to a more perfect enjoyment of God in the heavens; ſo it is a mercy and bleſſing of God; For thus to die is gain. Wherefore thus we may praiſe the dead, that are already dead, more than the living, which are yet alive. This made Paul deſire to depart; for he knew that through death was the way to have more perfect ſight of, and more cloſe and higher communion with the Father, and the Son, and the Spirit in the heavens: I have a deſire to depart, and be with Chriſt, which is far better. Thus therefore thoſe things that in their own nature are the proper fruits and wages of ſin, may yet through the wiſdom of God be turned about for our good; but let not this embolden to ſin, but rather miniſter occaſion to us to magnify the wiſdom of God.

And Adam called his wife's name Eve, becauſe ſhe was the mother of all living.

By this act Adam returneth to his firſt ſtation and authority in which God had placed him, from which he fell when he became a ſcholar to his wife; for to name the creatures, was in Adam a note of ſovereignty and power: This he attained to, as an effect of his receiving the promiſe; for before the promiſe is received, man cannot ſerve God in his ſtation, becauſe as he wanteth the power of will, ſo alſo a good underſtanding; but when he hath received the promiſe, he hath alſo received the Holy Ghoſt, which giveth to the godly to know and do his duty in his ſtation: The ſpiritual man diſcerneth, and ſo judgeth all things; but he is not diſcerned nor judged of any.

And he called his wife's name Eve, or Hevah: Becauſe ſhe gave life to, or was the firſt mother of all mankind. This then admits of two poſitions. Firſt, That the world was created when Adam was created. And, Secondly, That there was none of the ſons of men in the world before Adam, as ſome have not only vainly, but irreligiouſly and blaſphemouſly ſuggeſted. Eve is the mother of all living: Not a man therefore that is the ſon of man, but had his being ſince the woman was made.

Unto Adam alſo, and to his wife, did the

Lord God made coats of ſkins, and cloathed them.

By this action the Lord God did preach to Adam, and to his wife, the meaning of that promiſe that you read of in ver. 15. Namely, That by the means of Jeſus Chriſt, God himſelf would provide a ſufficient cloathing for thoſe that accept of his grace by the goſpel: The coats here, being a type of that bleſſed and durable righteouſneſs.

The Lord God made the coats. Not Adam now, becauſe now he is received into a covenant of grace with God: Indeed before he entered into this covenant, he made his own cloathing, ſuch as it was, but that could not cover his nakedneſs; but now the Lord will make them: And unto Adam alſo, and to his wife, did the Lord God make coats: Their righteouſneſs is of me, ſaith the Lord: Of me, that is, of my providing, of my performing. And this is the name whereby he ſhall be called, The Lord our righteouſneſs.

He made them coats, and cloathed them. As the righteouſneſs by which a ſinner ſtands juſt in the ſight of God from the curſe, is a righteouſneſs of God's providing; ſo alſo it is of his putting on. No man can put on the righteouſneſs of Chriſt, otherwiſe than by God's imputation: if God reckon it ours then it is ours indeed; but if he refuſeth to ſhew that mercy, who can impute that righteouſneſs to men? Bleſſed are they to whom the Lord imputeth righteouſneſs. Curſed then muſt they needs be to whom God hath not imputed the righteouſneſs of his Son. The Lord cloathed them, according to that of Paul, Chriſt is made unto us of God wiſdom and righteouſneſs, &c. And of that God who hath made him thus to us, even of him are we in Chriſt Jeſus.

Did the Lord God make coats of ſkins. The coats were made of the ſkins of beaſts, of the ſkins of the ſlain, which were ſlain either for food only, or for ſacrifice alſo: This being ſo, the effects of that promiſe mentioned before were by this action the more clearly expounded unto Adam; to wit, That Chriſt, in the fulneſs of time, ſhould be born of a woman cloathed with fleſh; and as ſo conſidered, ſhould be made a curſe, and ſo die that curſed death which by ſin we had brought upon ourſelves; the effects and fruits of which ſhould to us be durable cloathing; that is, Everlaſting righteouſneſs.

And the Lord God ſaid, Behold, the man is become like one of us, to know good and evil! and now therefore leſt he put forth his hand and take alſo of the tree of life, and eat, and live for ever; therefore the Lord God ſent him forth from the garden of Eden, to till the ground from whence he was taken.

Behold the man is become like one of us! Theſe words reſpect the temptation of the devil; the argument that prevailed with Adam; and the fruits of their conſenting: And therefore I underſtand them as ſpoken ironically, or in deriſion to Adam. As if God had ſaid, "Now Adam, you ſee what a god you are become: The ſerpent told you ſhould be as gods, as one that was infinite in wiſdom: But behold, your godhead is horrible wickedneſs, even pollution of body and ſoul by ſin: A thing you little thought of, when you pleaſed yourſelf with the thought of that high attainment; and now if you be not prevented, you will proceed from evil to evil; for notwithſtanding I have made promiſe of ſending a Saviour, you will, through the pollution of your mind forget, and ſet at nought my promiſe; and ſeek life and ſalvation by that tree of life which was never intended for the juſtification of ſinners; therefore I will turn you out of the garden, to till the ground whence thou waſt taken."

1. Hence obſerve, That it often falls out, after the promiſed bleſſing is come, that God yet maketh us to poſſeſs our former ſins, not that the guilt thereof might be charged to condemnation, but that remembering of them, we might bluſh before God. and be the more effectually driven to a continual embracing of the mercy promiſed.

2. Obſerve again, That as God would have us to remember our former ſins, ſo he would not that we ſhould feed upon ought but the very mercy promiſed. We muſt not reſt in ſhadowiſh ſacraments, as the typical tree of life, but muſt remember it is our duty to live by faith in the promiſed ſeed.

3. Obſerve alſo, That even our outward and temporal employments, if they be lawful and honeſt, are ſo ordered of God, as that we may gather ſome heavenly myſtery from them: To till the ground from whence he was taken: Myſteriouſly intimating two things to Adam. 1. That ſeeing he was of the earth, he ſtood in as much need to be ordered and dreſſed by God, in order to his future happineſs, as the ground, in order to its thrift and fruitfulneſs. 2. Again, Seeing he was taken from the ground, he is neither God, nor angel, but a poor earthen veſſel, ſuch as God can eaſily knock in pieces, and cauſe to return to the ground again. Theſe things therefore Adam was to learn from his calling, that he might neither think too highly of himſelf, nor forget to live by faith, and depending on the Lord God, to be bleſſed of him.

So he drove out the man, and he placed at the eaſt of the garden of Eden, cherubims, and a flaming ſword, which turned every way, to keep the way of the tree of life.

So he drove out the man. Adam was loth to forſake this garden of Eden, becauſe there was the tree of life. The promiſe will hardly ſatisfy, where faith is weak and low: Had this man with great faith received and retained the goſpel preached before, he would not have ſo hankered after a ſhadow; but the conſcience being awakened, and faith low and weak there, becauſe faith wants the flower or bloom of aſſurance, the ceremonial or moral law doth with eaſe ingender bondage.

And he placed at the eaſt of the garden of Eden, cherubims and a flaming ſword. This ſhews the truth of what I ſaid before; to wit, That Adam was loth to forſake the garden, loth to forſake his doing of ſomething; but God ſets a ſhaking ſword againſt him, a ſword to keep that way, or to prevent that Adam ſhould have life by eating of the tree of life.

Obſerv. This tree of life, though lawful for Adam to feed on before he had tranſgreſſed, yet now is wholly forbidden him; intimating, that that which would have nouriſhed him before he brake the law, will now avail him nothing as to life before the juſtice of God: the tree of life might have maintained his life before he ſinned; but having done that, he hath no ways now but to live by faith in the promiſe; which that he might effectually do, God takes from him the uſe of all other things, he driveth him out of the garden, and ſets to keep him from the tree of life, Cherubims, and a flaming ſword.

And he placed at the eaſt of the garden cherubims, and a flaming ſword. Theſe cherubims are one ſort of the angels of God, at this time made miniſters of juſtice, ſhaking the flaming ſword of God's ſeverity againſt Adam for ſin, threatning to cut him off thereby, if he ever return by the way that he went.

We read alſo, that the law was delivered to Iſrael from Sinai, by the hand and diſpoſition of angels; the goſpel only, by the Son himſelf.

To keep the way. Hence the apoſtle implicitly concludes it a way, that is, to death and damnation; by oppoſing another againſt it, even the new and living one; a new, not this the old; a living one, not this the dead one; for, for that the cherubims are here placed with a flaming, ſhaking ſword, to keep the tree of life, it is evident that death is threatned to him that ſhall at any time attempt to come at, or that ſeeks or life that way.

A flaming ſword, turning every way to keep, &c. This ſtill ſhews us, that man, though he hath already received the promiſe, is yet exceeding prone to ſeek life by another way than free-grace by Jeſus Chriſt; to wit, either by the law he hath broken, or by the law and Chriſt together; and ſo though not directly, yet as it were by the works of the law. But all is to no purpoſe, they are every way prevented: For, forſake the ſimplicity of the promiſe in the goſpel, and thou ſhalt meet with the ſtroke of the juſtice of God; for that flaming ſword of his vengeance, it turneth every way, and therefore will in every way lay wrath upon thee, if thou ſeek life by ought but Chriſt.

CHAP. IV.

AND Adam knew Eve his wife, and ſhe conceived and bare Cain, and ſaid, I have gotten a man from the Lord.

Now we are come to the generation of mankind. Adam knew his wife: A modeſt expreſſion; and it ſhould teach us, in all ſuch matters where things are diſcourſed of, that are either the fruits of ſin, or the proper effects of man's natural infirmities, there to endeavour the uſe of ſuch expreſſions, as neither to provoke to luſt, nor infect us with evil and uncivil communication. Adam knew his wife; Jacob, Samſon, David, and others, are ſaid to go in unto them. So as to our natural infirmities of the ſtool, the ſcripture expreſſion is, When thou goeſt abroad to eaſe thyſelf, thou ſhalt turn again and cover that which cometh from thee: Modeſt and baſhful expreſſions, and ſuch as become the godly, being thoſe that are furtheſt off of occaſioning evil, and neareſt to an intimation, that ſuch infirmities beſpeak us infirm and imperfect creatures.

And ſhe conceived and bare Cain. The firſt ſprout of a diſobedient couple, a man in ſhape, but a devil in conditions. This is he that is called elſewhere, The child of that wicked one.

And ſhe ſaid, I have gotten a man from the Lord. If Eve by theſe words did only aſcribe the bleſſing of children to be the gift of God, then ſhe ſpake like a godly woman; but if ſhe ſuppoſed that this man Cain was indeed the ſeed promiſed, then it ſhews, that ſhe in this was alſo deceived, and was therein a figure of all ſuch as make falſe and ſtrange deluſions, ſigns of the mercy of God towards them: The man ſhe thought ſhe had got from the Lord as a mercy, and to be a Saviour, he proved a man of the devil, a curſe, and to be a deſtroyer.

And ſhe again bare his brother Abel: And Abel was a keeper of ſheep, but Cain was a tiller of the ground.

Obſerve here, That the good child is not the firſt-born, but Abel. God often doth as Jacob did, even croſs hands, in beſtowing bleſſings, giving that which is beſt to him that is leaſt eſteemed: For Cain was the man in Eve's eſteem; ſhe thought, when ſhe had him, ſhe had got an inheritance; but as for Abel, he was little worth; by his name they ſhewed how little they ſet by him. It is ſo with the ſincere to this day; they bear not the name of glory with the world: Cain with them is the profitable ſon; Abel is of no credit with them, neither ſee they form or comelineſs in him; he is the melancholy, or lowring child, whoſe countenance ſpoileth the mirth of the world: The heart of the wiſe is in the houſe of mourning, but the heart of fools is in the houſe of mirth.

And Abel was a keeper of ſheep, but Cain was a tiller of the ground. By this it ſeems yet further, that Cain was the man in favour, even him that ſhould, by his Father's intentions, have been heir, and have enjoyed the inheritance: He was nurtured up in his father's employment, but Abel was ſet in the lower rank.

It was alſo thus with Iſaac and Jacob, Iſhmael and Eſau, being the eldeſt, and thoſe that by intention were to be heirs.

Now in the inheritance lay, of old a great bleſſing: ſo that Eſau in loſing his father's inheritance, loſt alſo the bleſſing of grace, and moreover the kingdom of heaven. Wherefore Cain had by this the better of Abel, even as the Jews by their privileges had the better of the Gentiles. But mark it, the bleſſing of grace is not led by outward order, but by electing love: Where the perſon then is under the bleſſing of election, be he the firſt or the ſecond ſon, the higheſt or loweſt in the family, or whether he be more or leſs loved of his friends, 'tis he that with Abel hath the everlaſting bleſſing.

And it came to paſs in proceſs of time, that Cain brought of the fruit of the ground an offering unto the Lord.

Mark here, That the devil can ſuffer his children, in outward forms of worſhip, to be godly and righteous men: Cain, a limb of the devil, and yet the firſt in order that preſents himſelf and his ſervice to God.

Cain brought of the fruit of the ground, as of wheat, oyl, honey, or the like; which things were alſo clean and good. Hence it is intimated, that his offering was excellent; and I conceive, not at all, as to the matter it ſelf, inferiour to that of Abel's; for in that it is ſaid that Abel's was more excellent, it is not with reſpect to the excellency of the matter or things with which they ſacrificed, but with reſpect to Abel's faith, which gave glory and acceptableneſs to his offering with God, By faith he offered to God a more excellent ſacrifice than Cain.

And Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof, &c.

Abel, laſt in appearance, but in truth the firſt in grace; as it alſo is at this day: Who do ſo flutter it out as our ruffling formal worſhippers? Alas! the good, the ſincere and humble, they ſeem to be leaſt and laſt; but the concluſion of the tragedy will make manifeſt that the firſt is laſt, and the laſt firſt; for the many are but called, the few are choſen.

And the Lord had reſpect unto Abel, and to his offering. Herein are the true footſteps of grace diſcovered; to wit, the perſon muſt be the firſt in favour with God, the perſon firſt, the performance afterwards.

And the Lord had reſpect to Abel. But how can God reſpect a man, before he reſpect his offering? A man's gift (ſaith Solomon) makes way for him: It ſhould ſeem therefore that there lyes no ſuch ſtreſs in the order of words, but that it might as well be read, The Lord had reſpect to Abel, becauſe he reſpected his offering.

Anſw. Not ſo: For though it be true among men, that the gift makes way for the acceptance of the perſon, yet in the order of grace it is after another manner; for if the perſon be not firſt accepted, the offering muſt be abominable; for it is not a good work that makes a good man, but a good man makes a good work. The fruit doth not make a good tree, but a good tree bringeth forth good fruit. Make (ſaith Chriſt) the tree good, and his fruit good; or the tree evil, and his fruit evil: Do men gather grapes of thorns, or figs of thiſtles? Had Abel been a thorn, he had not brought forth grapes; had he been a thiſtle, he had not brought forth figs: So then, Abel's perſon muſt be firſt accepted, and after that his works.

Object. But God accepteth no man while he remains a ſinner, but all men are ſinners before they do good works, how then could the perſon of Abel be accepted firſt?

Anſw. Abel was juſt before he did offer ſacrifice: Juſt, I ſay, in the ſight of God. This God witneſſed by teſtifying of his gift: By faith Abel offered unto God a more excellent ſacrifice than Cain, by which he obtained witneſs that he was righteous: That is, God by accepting of the gift of Abel, did teſtify that Abel was a righteous man; for we know God heareth not ſinners: The prayers of the wicked are an abomination unto God: But Abel was accepted, therefore he was righteous firſt.

Hence obſerve, That a man muſt be righteous before he can do any good work.

Queſt. Righteous! With what righteouſneſs?

Anſw. With the righteouſneſs of faith: And therefore it is ſaid, that Abel had faith before he offered ſacrifice: By faith he offered: where faith is made to precede or go before the work which by faith he offered unto God.

Queſt. But are not good works the righteouſneſs of faith?

Anſw. They are the fruits of faith: As here in the caſe of Abel; his faith produced an offering; but before he gave his offering, his faith had made him righteous; for faith reſpects a promiſe of grace, not a work of mine: Now the promiſe of grace, being this, that the ſeed of the woman, which is Chriſt, ſhould deſtroy the power of the devil; by this Abel ſaw that it was Chriſt that ſhould aboliſh ſin and death by himſelf, and bring in everlaſting righteouſneſs for ſinners. Thus believing he had accepted of Chriſt for righteouſneſs, which becauſe he had done, God in truth proclaims him righteous, by accepting of his perſon and performances when offered.

Abel then preſented his perſon and offering, as ſhrouding both by faith under the righteouſneſs of Chriſt, which lay wrapped up in the promiſe; but Cain ſtands upon his own legs, and ſo preſents his offering. Abel therefore is accepted, both his perſon and his offering, while Cain remains accurſed.

But unto Cain, and to his offering, the Lord had not reſpect: and Cain was very wroth, and his countenance fell.

Mark: As firſt Abel's perſon is accepted, and then his offering; ſo firſt Cain's perſon is rejected, and afterwards his offering: For God ſeeth not ſin in his own inſtitutions, unleſs they be defiled by them that worſhip him; and that they needs muſt, when perſons by themſelves offer ſacrifice to God, becauſe then they want the righteouſneſs of faith.

This then made the difference betwixt Abel and his brother; Abel had faith, but Cain had none. Abel's faith covered him with Jeſus Chriſt, therefore he ſtood righteous in his perſon before God: This being ſo, his offering was accepted, becauſe it was the offering of one that was righteous.

But unto Cain, and to his offering, the Lord had not reſpect. Hence note, That a Chriſtleſs man is a wicked man, let him be never ſo full of actions that be righteous; for righteous actions make not a righteous man, the man himſelf muſt firſt be righteous.

Wherefore, though Cain was the eldeſt, and firſt in the worſhip; yet Abel was the wiſeſt, and the moſt acceptable therein.

And Cain was wroth, and his countenance fell. From theſe words it may be gathered, that Cain had ſome evident token from the obſervation of God's carriage towards both himſelf and brother; that his brother was ſmiled upon, but he rejected: He was wroth: wroth with God, and wroth with his brother. And indeed, before the world hate us, they muſt needs hate Jeſus Chriſt: It hated me (ſaith he) before it hated you. He was wroth: and why? Wroth becauſe his ſacrifice was not accepted of God: And yet the fault was not in the Lord, but Cain: He came not before the Lord, as already made righteous with the righteouſneſs of Chriſt, which indeed had been doing well, but as a curſed wicked wretch, he thought that by his own good works he muſt be juſt before the Lord.

The difference therefore that was between theſe worſhippers, it lay not in that they worſhipped divers gods, but in that they worſhipped the ſame God after a diverſe manner: The one in faith, the other without; the one as righteous, the other as wicked.

And even thus it is between us and our adverſaries: We worſhip not divers gods, but the ſame God in a diverſe manner: We according to faith; and they according to their own inventions.

And Cain was wroth. This further ſhews us the force of the law, and the end of thoſe that would be juſt by the ſame; namely, That in concluſion they will quarrel with God; for when the ſoul in its beſt performances, and acts of righteouſneſs, ſhall yet be rejected and caſt off by God, it will fret and wrangle, and in its ſpirit let fly againſt God: For thus it judgeth, That God is auſtere and exacting; it hath done what it could to pleaſe him, and he is not pleaſed therewith. This again offendeth God, and makes his juſtice curſe and condemn the ſoul: Condemn it, I ſay, for imagining that the righteouſneſs of a poor, ſinful, wretched creature, ſhould be ſufficient to appeaſe eternal juſtice for ſin. Thus the law worketh wrath, becauſe it always bindeth our tranſgreſſion to us, and ſtill reckoneth us ſinners, and accurſed, when we have done our utmoſt to anſwer and fulfil it.

And his countenance fell. However, an hypocrite, while God forbeareth to ſmite him, may triumph and joy in his goodneſs; yet when God ſhall pronounce his judgment according as he approves of his act, he needs muſt lowre and fall in his countenance; for his perſon and gift are rejected, and he ſtill counted a ſinner.

And the Lord God ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen?

Theſe words are applied to Cain, for a further conviction of his ſtate to be miſerable. Why art thou wroth? Is it becauſe I have not accepted thy offering? This is without ground, thy perſon is yet an abomination to me: Muſt I be made by thy gift, which is polluted for, and by thy perſon, to juſtify thee as righteous? Thou haſt not yet done well. Wherefore, Cain had no cauſe to be wroth; For God rejected only that which was ſinful, as was both his perſon, and gift for the ſake thereof: Neither had he grounds to lift up his looks on high, when he came to offer his ſacrifice; becauſe he came not as a man in a juſtify'd ſtate. But there is a generation that are pure in their own eyes, and yet are not waſhed from their iniquities. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. Such an one, or the father of theſe, was Cain; he counted himſelf clean, and yet was not waſhed; he lifted up his looks on high, before he was changed from his iniquity.

If thou do well, ſhalt thou not be accepted? and if thou doſt not well, Sin lieth at the door: And unto thee ſhall be his deſire, and thou ſhalt rule over him.

If thou do well: Why, is not worſhipping of God, well-doing? It may, and may not, even as the perſon that worſhips is found: If he be found righteous at his coming to worſhip, and if he worſhip according to rule, then he does well, then he is accepted of God; but if he be not found righteous before, be you ſure he cannot do well, let the matter with which he worſhippeth be wrong or right. Can a man bring a clean thing out of an unclean? Let Cain be clean, and his offering will be clean, becauſe brought to God in a veſſel that is clean but if Cain be unclean, all the holy things he toucheth, or layeth up in his ſkirt, it is made unclean by the uncleanneſs of his perſon: And ſo is this nation before me, ſaith God, and ſo is every work of their hands, and that which they offer there is unclean.

Men therefore ought to diſtinguiſh between doing and well-doing, even in the worſhip of God. All that worſhip do not do well, though the matter of worſhip be good in itſelf. Cain's offering you find not blamed, as if it had been of a ſuperſtitious complexion; but he came not aright to worſhip. Why? he came not as one made righteous before. Wherefore, as I have already touched, the difference that lay between the gifts of Abel and Cain, was not in the gifts themſelves, but the qualifications of the perſons. Abel's faith, and Cain's works, made God approve and reject the offering: By faith Abel offered to God a more excellent ſacrifice than Cain: For, as I ſaid, Faith in Chriſt, as promiſed to come, made him righteous, becauſe thereby he obtained the righteouſneſs of God; for ſo was Chriſt in himſelf, and ſo to be to him that by faith received and accepted of him: This, I ſay, Abel did; wherefore now he is righteous or juſt before God. This being ſo, his offering is found to be an offering of Abel the juſt, and is here ſaid to obtain witneſs even of God, that he was righteous, becauſe he accepted his gift.

Wherefore, he that does well muſt firſt be good: He that doth righteouſneſs muſt firſt be righteous: He is righteous firſt; he is righteous even as Chriſt is righteous, becauſe himſelf is the righteouſneſs of ſuch a perſon. And ſo on the contrary; the reaſon why ſome men's good deeds are accurſed of God, it is becauſe in truth, and according to the law, the Lord finds ſin in them; which ſins he cannot pardon, becauſe he finds them not in Chriſt. Thus they being evil for want of the righteouſneſs of the Son of God, they worſhip God as ſinners, according to that of the Apoſtle, Becauſe they are not good, therefore they do not good, no, not one of them.

The way therefore to do well, it is firſt to receive the mercy of God in Chriſt; which act of thine will be more pleaſing to the Divine Majeſty, than all whole burnt-offerings and ſacrifices: I will have mercy (ſaith God) I will have mercy, and not ſacrifice. This Cain did not underſtand, therefore he goes to God in his ſins, and without faith in the mercy of God through Chriſt, he offereth his ſacrifice. Wherefore becauſe his ſacrifice could not take away his ſin, therefore it ſtill abode upon him.

But if thou do not well, ſin lieth at the door. This reaſoning therefore was much to Cain's condition; he would be wroth, becauſe God did not accept his offering, and yet he did not well: Now, if he had done well, God, by receiving of his brother's ſacrifice, ſhews, he would have accepted him; for this is evident, they were both alike by nature; their offerings alſo were in themſelves one as holy as the other: How then comes it to paſs that both were not accepted, they both offered to God? Why, Abel only ſacrificed well, becauſe he firſt by faith in Chriſt was righteous: This becauſe Cain wanted, ſin abideth at his door.

And to thee ſhall be his deſire, and thou ſhalt rule over him. That is, if ſin abideth at thy door ſtill, to thee ſhall be his deſire; he ſhall love, pity, pray for thee, and endeavour thy converſion; but thou ſhalt be lord over him, and ſhalt put thy yoke upon his neck. This was Jacob's portion alſo; for after Eſau had got head, he broke Jacob's yoke from off his neck, and reigned by nineteen or twenty dukes and princes, before there was any king in Iſrael.

It is the lot of Cain's brood, to be lords and rulers firſt, while Abel and his generation have their necks under perſecution; yet while they lord it, and thus tyrannically afflict and perſecute, our very deſire is towards them, wiſhing their ſalvation: While they curſe, we bleſs; and while they perſecute, we pray.

And Cain talked with Abel his brother: And it came to paſs, when they were in the field, that Cain roſe up againſt Abel his brother and ſlew him.

When Cain ſaw that by God's judgment Abel was the better worſhipper, and that himſelf muſt by no means be admitted for well-doing, his heart began to be more obdurate and hard, and to grow into that height of deſperateneſs, as to endeavour the extirpating of all true religion out of the world; which it ſeems he did, by killing his brother, mightily accompliſh, until the days of Enos; for then began men again to call upon the name of the Lord.

Hence ſee the ſpite of the children of hell againſt God: They have ſlain thy prophets, and digged down thine altars: If they may have their wills, God muſt be content with their religion, or none; other they will not endure ſhould have ſhew within their reach, but with Cain, will rather kill their brother; or with the Phariſees, kill their Lord; and with the evil kings of old, will rather kill their ſons and ſubjects.

That the truth, I ſay, may fall to the ground, and their own inventions ſtand for acceptable ſacrifices, they will not only envy, but endeavour to invalidate all the true worſhip and worſhippers of God in the world; the which if they cannot without blood accompliſh, they will ſlay and kill till their cruelty hath deſtroyed many ten thouſands, even as Cain, who ſlew his brother Abel.

And Cain talked with his brother. He had not a law whereby to arraign him, but malice enough, and a tongue to ſet all on fire, of which no doubt, but the goodly replies of his brother, was eaſily blown up into choler and madneſs, the end of which was the blood of his brother.

And Cain talked with Abel, &c. To wit, about the goodneſs and truth of his religion. For that the New-Teſtament ſeems to import, he ſlew him becauſe his works were righteous; which Abel, no doubt, had juſtified before his brother, even then when he moſt ſet himſelf to oppoſe him. Beſides this, the connection of the relation importeth, he talked with him, he ſlew him; he talked with him and ſlew him, purely upon a religious account, becauſe his works were righteous.

Hence note, That when wicked men have the head in the world, profeſſors had need be reſolved to hazard the worſt, before they do enter debate with ungodly men about the things that pertain to the kingdom of God: For behold here, words did not end in words, but from words came blows, and from blows blood. The counſel therefore is, That you ſit down firſt, and count up the coſt, before ye talk with Cain of religion: They make a man an offender for a word, and lay a ſnare for him that reproveth in the gate, and turn aſide the juſt for a thing of nought.

And Cain talked with Abel his brother. With Abel his only brother, who alſo was a third part of the world. But tyrants matter nothing, neither nearneſs of kin, nor how much they deſtroy: The brother ſhall betray the brother to death, &c.

And it came to paſs when they were in the field, that Cain roſe up againſt Abel his brother and ſlew him. When they were in the field, from home, out of the ſight, and far from the help of his father: Subtle perſecutors love not to bite, till they can make their teeth to meet; for which they obſerve their time and place. Joſeph was alſo hated of his brethren, but they durſt not meddle till they found him in the field. Here it is alſo that the holy virgin falleth: He found her in the field,—and there was none to ſave her.

Hence obſerve again. That be the danger never ſo imminent, and the advantage of the adverſary never ſo great, the ſincere profeſſor of the truth ſtands his ground againſt wind and weather. Bloody Cain daunteth not holy Abel; no, though now he have his advantage of him.

He roſe up againſt Abel his brother, and ſlew him. And wherefore ſlew he him? Becauſe his own works were evil, &c. It is therefore hence to be obſerved, That it is a ſign of an evil way, be it covered with the name of the worſhip of God, when it cannot ſtand without the ſhedding of innocent blood. Wherefore ſlew he him? Becauſe his own works were evil. Had his works been good, they had been accepted of God: He had alſo had the joy thereof in his conſcience, as doubtleſs Abel had; which joy and peace would have produced love and pity to his brother, as it was with his brother towards him; but his works being evil, they miniſter to him no heavenly joy, neither do they beget in him love to his brother! but contrariwiſe, his heart fills his eye with evil alſo; which again provoketh (while it beholdeth the godly carriage of Abel) the heart to more deſperate reſolutions, even to ſet upon him with all his might, and to cut him off from the earth. Thus the goodneſs of God's people provoketh to envy the wicked heart of the hypocrite. As it was betwixt Saul and David; for after Saul had ſeen that God had rejected him for his wickedneſs, the more he hated the goodneſs of David: And Saul ſaw and knew that the Lord was with David,--and Saul was yet the more afraid of David, and Saul became David's enemy continually.

And the Lord ſaid unto Cain, Where is Abel thy brother? And he ſaid, I know not: Am I my brother's keeper?

Cain thought it had been no more but to kill his brother, and his intentions and deſires muſt needs be accompliſhed, and that himſelf ſhould then be the only man: Come let us kill him, and the inheritance ſhall be ours. But ſtay, Abel was beloved of his God, who had alſo juſtified his offering, and accepted it as a ſervice more excellent than his brother's: So then, becauſe the quarrel aroſe between them upon this very account, therefore Abel's God doth reckon himſelf as engaged (ſeeing he is not) to take up his ſervant's cauſe himſelf.

And the Lord God ſaid unto Cain, Where is Abel thy brother? A queſtion not grounded on uncertainty, but propoſed as a beginning of further reaſoning; and alſo to make way to this wicked wretch, to diſcover the deſperate wickedneſs of his bloody heart the more: For queſtions that ſtand at firſt afar off, do draw out more of the heart of another: and alſo do miniſter more occaſion for matter, than if they had been placed more near to the matter.

Where is Abel? God miſſed the acceptable ſacrifices of Abel; Abel was dead, and his ſacrifices ceaſed, which had wont to be ſavoury in the noſtrils of God; Cain could not ſupply them; his ſacrifices were deficient, they were not of faith. Hence note, that if tyrants ſhould have their will, even to the deſtroying of all the remnant of God, their ſacrifices and worſhip would be yet before God as abominable as they were before.

And the Lord ſaid unto Cain, Where is Abel? O dreadful queſtion? the beginning of Cain's hell, for now God entereth into judgment with him. Wherefore, however this wretch endeavoured at firſt to ſtifle and choak his conſcience, yet this was to him the arrow of death: Abel crieth, but his brother would not hear him while alive, and now being dead God hears the cry of his blood. When he maketh inquiſition for blood, he remembereth them: he forgetteth not the cry of the humble. Blood that is ſhed for the ſake of God's word, ſhall not be forgotten or diſregarded of God: Precious in his ſight is the death of his ſaints, and precious ſhall their blood be in his ſight.

Where is Abel thy brother? This word, thy brother, muſt not be left out, becauſe it doth greatly aggravate his wickedneſs: He ſlew his brother; which horrid act the very law and bond of nature forbiddeth. But when a man is given up of God, it is neither this nor another relation that will bind his hands, or make him keep within the bounds of any law. Judas will ſeek his maſter's, and Abſalom his father's blood. Where is Abel thy brother?

And he ſaid, I know not. He knew full well what he had done, and that by his hands his brother's blood was fallen to the ground, but now being called into queſtion for the ſame, he endeavoureth to plead ignorance before God: I know not. When men have once begun to ſin, they know not where they ſhall end; he ſlew his brother, and endeavours to cover his fact with a lie. David alſo little thought his act of adultery would have led him to have ſpilt the blood of Uriah, and afterwards to have covered all with diſſembling lips and a lying tongue.

I know not: Am I my brother's keeper?

This is the way of all ungodly men, they will not abide that guilt ſhould be faſtened. Sin they love, and the luſts and delights thereof, but to count for it they cannot abide; they will put it off with excuſes, or denials: Even like Saul, who though he had ſpared the cattle and Agag contrary to the command of God, yet would needs bear Samuel down, that he had kept, yea performed the commandment of the Lord. But they are denials to no boot, and excuſes that will not profit, that are made to hide the ſin of the ſoul from the ſight and judgment of God. Lies and falſhood will here do nothing.

And he ſaid, What haſt thou done? the voice of thy brother's blood crieth unto me from the ground.

Poor Cain, thy feeble ſhifts help thee nothing, thy excuſes are drowned by the cries of the blood which thou haſt ſhed. What haſt thou done? the blood of thy brother cries. Beware perſecutors, you think that when you have ſlain the godly, you are then rid of them; but you are far wide, their blood which you have ſhed, cries in the ears of God againſt you. O the cries of blood are ſtrong cries, they are cries that reach to heaven; yea they are cries that have a continual voice, and that never ceaſe to make a noiſe, until they have procured vengeance from the hands of the Lord of ſabbath: And therefore this is the word of the Lord againſt all thoſe that are for the practice of Cain: As I live, ſaith the Lord God, I will prepare thee to blood and blood ſhall purſue thee: Sith thou haſt not hated blood, (that is, hated to ſhed it,) blood ſhall purſue thee.

The voice of thy brother's blood cries unto me. The apoſtle makes this voice of the blood of Abel, a type of the voice of the juſtice of the law, and ſo extends it further than meerly to the act of murder; intimating that he ſheds blood, that breaks any the commands of God, (and indeed ſo he doth, he layeth wait for his own blood, and privily lurketh for his own life.) Wherefore the apoſtle compareth the blood of Abel and the blood of Chriſt together; but ſo as by the rule of contraries, making betwixt them a contrary voice, even as there is between a broken command and a promiſe of grace, the one calling for vengeance and damnation; the other calling for forgiveneſs and ſalvation; the blood of ſprinkling it ſpeaks better things than the blood of Abel; that is, it calls to God to forgive the ſinner; but Abel's blood, of the breach of the law, that cries damn them, damn them. Chriſt alſo ſets his own blood in oppoſition to the blood of all that was ſhed before him; concluding that the proper voice of all blood of the godly, is to call for vengeance on the perſecutors, even from the blood of Abel to the blood of Zecharias, that was ſlain between the altar and the temple. And let me here take leave to propound my private thoughts: Namely, that the Zecharias that here is mentioned, might not be he that we find in the book of Chronicles; but one of that name that lived in the days of Chriſt, poſſibly John Baptiſt's father, or ſome other holy man. My reaſons for this conjecture, are, 1. Becauſe the murderers are convict by Chriſt himſelf: Zecharias, whom ye ſlew between the altar and the temple. 2. Becauſe Chriſt makes a ſtop at the blood of Zecharias, not at the blood of John the baptiſt: wherefore, if the perſon here mentioned were not murdered after, but before John the Baptiſt, then Chriſt ſeems to excuſe them for killing his ſervant John; for the judgment ſtops at the including of the guilt of the blood of Zecharias. 3. I think ſuch a thing, becauſe the voice of all holy blood that hath been ſhed before the law by the adverſary, excepting only the blood of Jeſus, muſt needs be included here; the proper voice of his only being to plead for mercy to the murderers. However, the voice of blood is a very killing voice, and will one day ſpeak with ſuch thunder and terror in the conſciences of all the brood of Cain, that their pain and burthen will be for ever inſupportable.

And now thou art curſed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

Here begins the ſentence of God againſt this bloody man! a ſentence fearful and terrible, for it containeth a removing of him from all the privileges of grace and mercy, and a binding of him over to the puniſhment and pains of the damned.

And now thou art curſed from the earth. Peace on earth, is one branch of that bleſſed tidings that was brought into the world, at the coming of the Meſſias. Again, before Chriſt was come in the fleſh, it is ſaid, He rejoiced in the habitable part of his earth: Wherefore, by the earth in this place, I underſtand the ſtate that the men are in, to whom, by the mind of God, the goſpel and grace of God is to be tendered. Now, whether it reſpect the ſtate of man by nature, or the ſtate of thoſe that are ſaints, from both theſe privileges Cain is ſeperate, as are all whom the Lord hath utterly rejected. Not but that yet they may live long in the world, but God hath cut them off from the earth, and all the goſpel privileges therein, and ſet them in the condition of devils; ſo that as to grace and mercy they are ſeperate therefrom, and ſtand as men, though alive, bound over to eternal judgment. And as to their lives, it matters not how long they live, there is no ſacrifice for their ſins, but a certain fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries. So that I ſay, as the devils be bound in hell, ſo ſuch lie bound in earth; bound I ſay in the chains of darkneſs, and their own obſtinate heart, over to the day of wrath and revelation of the righteous judgment of God. Cain therefore by theſe words is denied the bleſſing of future means of grace, and ſtands bound over to anſwer for his brother's blood, which the ground had received from his cruel hand.

When thou tilleſt the ground, it ſhall not henceforth yield to thee her ſtrength: a fugitive and a vagabond ſhalt thou be in the earth.

This is a branch, or the fruits of this wilful murder. Indeed, ſins carry in them not only a curſe with reſpect to eternity, but are alſo the cauſe of all the miſeries of this life. God turneth a fruitful land into barrenneſs, for the wickedneſs of them that dwell therein.

When thou tilleſt the ground. Sin committed doth not always exclude the ſinner from an enjoyment of God's mercies, but yet if unrepented of, bringeth a curſe upon them. I will curſe, ſaith God, your bleſſings, yea I have curſed them already, becauſe ye laid it not to heart. This alſo is the reaſon that the table of ſome is made their ſnare, their trap, a ſtumbling-block and a recompence unto them; men ought not therefore to judge of the goodneſs of their ſtate, by their enjoyment of God's creatures, but rather ſhould tremble while they enjoy them, leſt for ſin they ſhould become accurſed to them, as were the enjoyments of this wicked man.

A fugitive and a vagabond ſhalt thou be in the earth. The meaning is, thou ſhalt not have reſt in the world, but ſhalt be continually poſſeſſed with a guilty conſcience, which ſhall make thy condition reſtleſs and void of comfort. For the man that indeed is linked in the chains of guilt and damnation, as Cain here was; he cannot reſt, but (as we ſay) fudge up and down from place to place, becauſe his burthen is inſupportable. As David ſaid, Let their eyes be darkened that they may not ſee, and make their loins continually to ſhake. A continual ſhaking and reſtleſsneſs doth therefore poſſeſs ſuch perſons as are given up of God, and ſwallowed up of guilt.

A fugitive and vagabond ſhalt thou be in the earth. Some men certainly know, even while they are in this world, their ſtate to be moſt miſerable, and damnable, as Cain, Saul and Judas did; which knowledge, as I have hinted, puts them beſides the very courſe of other carnal men; who while they behold them at quiet under their enjoyments, theſe cannot but wonder, fear, and be amazed with the deep cogitations which will abide upon them, of their certain miſery and everlaſting perdition.

And Cain ſaid unto the Lord, My puniſhment is greater than I can bear: Or as the margin hath it, My ſin is greater than that it may be forgiven. And both readings are true: for however ſome men pleaſe themſelves in leſſening ſin, and the puniſhment thereof, yet a burdened conſcience judgeth otherwiſe. And if Cain failed in either, it was in that he counted his ſin (if he did ſo) beyond the reach of God's mercy. But again, when men perſecute the worſhip and people of God, as Cain did his bleſſed and religious brother, even of ſpite, and becauſe he envied the goodneſs of his brother's work; I queſtion whether it be lawful for a miniſter to urge to ſuch the promiſe of grace and forgiveneſs; and alſo whether it be the mind of God ſuch perſons ſhould hope therein. He that ſins the ſin unto death, is not to be prayed for, but contrariwiſe he is to be taken from God's altar that he may die. This was Cain's caſe, and now he knew it; therefore as one excluded of God from his mercy and all the means thereof, he breaks out with roaring under the intolerable burden of the judgment of God upon him, concluding his puniſhment at preſent greater than he could bear, and that yet his ſin ſhould remain unpardonable for ever: As ſaith our Lord Jeſus Chriſt, He hath neither forgiveneſs here nor in the world to come.

Behold, thou haſt driven me out this day from the face of the earth, and from thy face ſhall I be hid: And I ſhall be a fugitive and a vagabond in the earth, and it ſhall come to paſs that every one that findeth me, ſhall ſlay me.

By theſe words is confirmed what was ſaid before, to wit, to be curſed from the earth, was to be ſeperate from the privileges of the goſpel. For Cain was not now to die, neither was he driven into any den or cave; yet driven out from the face of the earth, that is, as I have ſaid, he was excluded from a ſhare in thoſe ſpecial mercies that by the goſpel were ſtill offered by grace to the others that inhabited the world: The mercies, I ſay, that are offered by the goſpel, as namely, The mercy of eternal life: For as to the bleſſings of this world, he had yet a notable ſhare thereof. Beſides, he groaneth under this judgment, as an unſupportable curſe: Thou haſt driven me out this day from the face of the earth. And indeed, if we take it according as I have laid it down, it is a curſe that would break the whole world to pieces; for he that is denied a ſhare in the grace that is now offered, muſt needs be denied a portion in God's kingdom: And this Cain ſaw; wherefore he adds in the proceſs of his complaint, And from thy face ſhall I be hid: "I ſhall "never come into thy kingdom, I ſhall never ſee thy face in heaven." This is therefore the higheſt of all complaints; namely, for a man from a certain conviction that his condition muſt without fail be damnable, to condole and bemoan his forlorn condition.

Thou haſt driven me out. O! when God ſhall bind one over for his ſin, to eternal judgment, who then can releaſe him; This was Cain's ſtate, God had bound him over: The blood of his brother was to reſt upon him and not to be purged with ſacrifice for ever.

Thou haſt driven me out THIS DAY. He knew by the ſentence that fell from heaven upon him, even from that very day that he was made companion of, and an aſſociate with devils. This day, or for this days work, I am made an inhabitant of the pit with the devil and his angels. Hence note, That God doth ſometimes ſmite the reprobate ſo apparently, that himſelf from that day may make a certain judgment of the certainty of his damnation. Thus did Balaam: I ſhall ſee him, but not now; I ſhall behold him, but not nigh. Where by now, he reſpects the time of grace; and by nigh, the time or day of judgment: As who ſhould ſay, "I, for my ſorceries, and wicked divinations, am excluded a portion in the day of grace, and therefore ſhall not ſee the Saviour now: I am alſo rejected, as to a portion in the bleſſed world to come: and therefore when he judgeth, I ſhall not ſee him nigh: Nigh, as a friend, as a ſaviour to my ſoul." I doubt this is the condition of many now alive, who for their perfidiouſneſs and treachery to Chriſt, and his church, have already received, even in themſelves, that recompence of their error which is meet.

Iſhmael alſo, in the day he laughed at Iſaac, and Eſau in the day he ſold his birthright, might have gathered, the one from God's concurring with the judgment of Sarah, the other, from his father's adhering to his brother; his adhering, I ſay, in a prophetic ſpirit; that from thenceforth they both were excluded grace and glory, as the apoſtle by the Holy Ghoſt afterwards doth.

And from thy face ſhall I be hid. By face here, we are to underſtand God's favour, and bleſſed preſence, which is enjoyed by the ſaints both here, and in the world to come: Both which this wicked man, for the murdering of his brother, and his envy to the truth, now knew himſelf excluded from.

From thy face ſhall I be hid. The pit of hell, to which the damned go, beſides the torment that they meet with there, is ſuch a region of darkneſs, and at ſuch a diſtance from the heavens, and the glorious comfortable preſence of God, that thoſe that ſhall be found the proper ſubjects of it, ſhall for ever be eſtranged from one glimpſe of him: beſides, ſin ſhall bind all their faces in ſecret, and ſo confound them with horror, ſhame, and guilt, that they ſhall not be able from thenceforth for ever, ſo much as once to think of God with comfort.

From thy face. As it were all the glory of heaven, it lieth in beholding the face of God: A thing the ungodly little think of; yet the men that have received in themſelves already the ſentence of eternal damnation, they know it after a wonderful rate; and the thoughts of the loſs of his face and preſence, doth, do what they can, as much torment them, as the thoughts of all the miſery they are like to meet withal beſides.

And a fugitive and a vagabond ſhall I be on the earth. Even from the preſent frame of his ſpirit, Now, having received the ſentence, he knew, the judgment paſt being unrevokable, how it would be with him all his life long; that he ſhould ſpend his days in trouble and guilt, rowling under the juſtice of God, being always a terror and burthen to himſelf, to the day he was to be cut off from the earth, that he might go to the place appointed for him.

And it ſhall come to paſs, that every one that findeth me ſhall ſlay me. Guilt is a ſtrange thing, it makes a man think that every one that ſeen him, hath knowledge of his iniquity: It alſo bringeth ſuch a faintneſs into the heart, that the ſound of a ſhaken leaf doth chaſe ſuch perſons: And above all things, the cries of blood are moſt fearful in the conſcience; the cries of the blood of the poor innocents, which the ſeed of Cain hath ſhed on the face of the earth. Thus far of Cain's complaint.

And the Lord ſaid unto him, Therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven-fold: and the Lord ſet a mark upon Cain, leſt any finding him, ſhould kill him.

By theſe words, the judgment is confirmed, which Cain, in the verſe before, ſo mournfully pronounced againſt his own ſoul. As if the Lord ſaid, "Cain, thy judgment is as thou haſt ſaid, I have driven thee out this day from a ſhare in my ſpecial favour; and when thy life is ended, thou ſhalt be hid from my face, and bleſſed preſence for ever; and ſeeing it is thus, therefore I will not ſuffer that thou die before thy time: Alas, thy glaſs will be quickly run! Beſides, thy days, while thou art here, will ſufficiently be filled with vexation and diſtreſs; for thou ſhalt always carry in thy conſcience the cries of innocent blood, and the fear of the wrath of God: I have ſaid it, and will perform it: I am not a man, that I ſhould repent: So that thus ſhall thy judgment be: Therefore he that killeth Cain, I will take vengeance on him."

Hence note, That none need to add to the ſorrows of the perſecutors: They above all men are prepared unto wrath: Let them alone (ſaith Chriſt) they will quickly fall into the ditch. Beſides, God hath taken the revengement of the blood of his ſervants into his own hand, and will execute his wrath himſelf. Therefore he ſaith to his ſaints (as to this,) Dearly beloved, avenge not ſelves, but rather give place unto wrath; for vengeance belongeth to me, and I will recompence, ſaith the Lord. And the reaſon is, becauſe the quarrel is in ſpecial between the proſecutor and God himſelf: For we are not hated becauſe we are men, nor becauſe we are men of evil and debauched lives; but becauſe we are religious; becauſe we ſtand to maintain the truth of God. Therefore no man muſt here intercept, but muſt leave the enemy in the hand of that God he hath ſlighted and condemned. This made Moſes that he meddled not with Corah and his company, but left them to that new thing which the Lord himſelf would do unto them, becauſe they had condemned the ordinance of God. This made David alſo that he meddled not with Saul, but left him to the vengeance of God, though he had opportunity to have deſtroyed him. Let us learn therefore to be quiet and patient under the hand of wicked and bloodthirſty men: Let us fall before them like holy Abel; it is and will be grief enough to them, that when we are dead, our blood will cry from the ground againſt them.

Therefore he that killeth Cain, vengeance ſhall be taken, &c. He now that ſhall, after this admonition, plead for religious blood with the ſword, vengeance ſhall be taken on him, becauſe he giveth not place to the wrath of God, but intercepts with his own, which worketh not the righteouſneſs of God. Say therefore with David, when you are vexed with the perſecutor, Mine hand ſhall not be upon him; but as the Lord liveth, the Lord ſhall ſmite him; or, his day ſhall come to die; or, he ſhall deſcend in battel, and periſh.

Vengeance ſhall be taken on him ſeven fold. It would not be hard to ſhew how little they have prevailed, who have taken upon them to take vengeance for the blood of ſaints, on them that have been the ſpillers of it. But my buſineſs here is brevity, therefore I ſhall not launch into that deep, only ſhall ſay to ſuch as ſhall attempt it hereafter, Put up thy ſword into his place, for they that take the ſword ſhall periſh by the ſword! and here is the patience and faith of the ſaints. Let Cain and God alone, and do you mind faith and patience; ſuffer with Abel, until your righteous blood be ſpilt; even the work of perſecutors, is, for the preſent, puniſhment enough; the fruits thereof being the provoking God to jealouſy, a denying of them the knowledge of the way of life, and a binding of them over to the pains and puniſhment of hell.

And the Lord ſet a mark upon Cain. What the opinion of others is about this mark, I know not; to me it ſeems like thoſe in Timothy, who had their conſcience ſeared with an hot iron: Which words are an alluſion to the way of the magiſtrate in their dealing with rogues and felons; who that they may be known to all, are either in the hand, ſhoulder, or cheek branded with an hot iron. So Cain was marked of God for a reprobate, for one that had murdered a righteous man, even of envy to the goodneſs of his work: But the mark (as it was on thoſe in Timothy) was not on any outward or viſible part of his body, but (as there the apoſtle expreſſeth it) even upon his very conſcience; his conſcience then had received the fire-mark of the wrath and diſpleaſure of God, which (as a burning iron doth to the fleſh) had left ſuch deep impreſſion therein, that it abode as a ſcar or brand upon him, in token that good would for ever after hold him for a fugitive rogue or vagabond.

And the Lord ſet a mark upon Cain, leſt any finding him ſhould kill him. For tho' the mark was branded with burning upon his conſcience, and ſo inward and inviſible;

yet the effects of this hot iron might be viſible, and ſeen of all: The effects, I ſay, which were, or might be, his reſtleſneſs in every place, his dejectedneſs, the ſudden and fearful pangs and agonies of his mind, which might break out into dolours and amazing complaints; beſides, his timerous carriage before all he met, leſt they ſhould kill him; gave all to underſtand, that God had with a vengeance branded him. And indeed this was ſuch a mark as was amazing to all that beheld him, and did ten times more make them afraid of ſpilling blood, than if any viſible mark had been ſet upon him; for by his trouble and diſtreſs of mind, they ſaw, what was the guilt of blood: and by his continual fear and trembling under the judgment of God, what it was to be in fear of, nay, to have the firſt fruits of everlaſting damnation. Thus therefore God reſerved Cain to the judgment which he had appointed for him.

And Cain went out from the preſence of the Lord, and dwelt in the land of Nod, on the eaſt of Eden.

The right carriage of a reprobate, and the infallible fruits of final deſperation: For a man that hath received in his mind the ſtroke of the judgment of God, and that is denied all means of ſaving and ſanctifying grace, (as the great tranſgreſſors are,) the preſence of God is to ſuch moſt dreadful; whether we underſtand the knowledge of him as he is in himſelf, or as he diſcovereth himſelf in his church; for the thought of his being, and eternal majeſty, keeps the wound open, and makes terror and guilt revive. To ſuch it would be the beſt of news, to hear that the Godhead doth ceaſe to be, or that themſelves were high above him: But that they are in the hand of the living God, this is the dreadful and fearful thought.

And Cain went out from the preſence of the Lord. Theſe words may be taken many ways.

1. That he ſeparated himſelf from the the church (the place of God's preſence) which then conſiſted of his father and mother, and of thoſe other children they had. And this appears by the text, He went out from the preſence of the Lord, and dwelt in the land of Nod.

2. A man goes out from the preſence of God, when he withdraws his thoughts from holy meditations, and employeth the ſtrength of his mind about the things of this life: And thus he alſo did; he went into the land of Nod, and there fell to building a city, and to recreate himſelf with the pleaſures of the fleſh what he might.

3. A man goes out from the preſence of God, when he throweth up the worſhip and way of God; and this he did in departing from the church.

4. Beſides, his going out from the preſence of the Lord, implieth, that he hardened his heart againſt him, that he ſet his ſpirit againſt him; that he ſaid to God, Depart from me; that he grew an implacable enemy to him, and to every appearance of good in the world.

And Cain went out from the preſence of the Lord: Theſe words may alſo reſpect his being thruſt out from God, as one anathematized, accurſed, or cut off, in effect the ſame with excommunication: But be it ſo, the act was extraordinary, being adminiſtered by God himſelf; even as he ſerved Corah and his company, though in kind there was a difference, the one, even Cain, being yet permitted to live for a while in the world; the other being ſent down quick into hell; but both, for their villany againſt the worſhip and people of God, ſtand bound over to anſwer it at the eternal judgment.

And Cain knew his wife, and ſhe conceived and bare Enoch; and he built a city, and called the name of the city after the name of his ſon Enoch.

Cain's wife was his ſiſter, or near kinſwoman; for ſhe ſprang of the ſame loins with himſelf; becauſe his mother was the mother of all living.

This wife bare him a ſon; for whoſe ſake, as it ſeems, he built the city. Hence note, That men who are ſhut out of heaven, will yet uſe ſome means to be honourable on earth. Cain being accurſed of God, yet builds him a city; the renown of which act, that it might not be forgotten, he calleth it after the name of his ſon. Much like this was that carnal act, of blaſted Abſalom; becauſe he had no child, he would erect a pillar, which muſt forſooth be called Abſalom's place, after the name of Abſalom, to keep his name in remembrance upon earth.

And he built a city, &c. Note, That it is the deſign of ſatan, and the deceitful heart of man, to labour to quiet a guilty conſcience, not by faith in the blood of Chriſt, but by over much buſineſs in the things of this world.

And called the name of the city after the name of his ſon Enoch. Although Cain had a mind to keep up his name with fame in the world, yet he would not venture to dedicate the city to his own name; that would have been too groſs; and perhaps the others would have called it, The City of the Murtherer; but he called it after the name of his ſon, his ſon Enoch; whom he pretended was a man both taught, and dedicate, as it ſeems his name imports. Hence note again, That men who themſelves are accurſed of God, will yet put as fair gloſſes on their actions, as their hypocritical hearts can invent. Who muſt this city be dedicated to, but to him whom Cain had dedicated and taught. I will not ſay that in truth he gave him to God, for that his reprobate heart would not ſuffer; but being given up of God, yet retaining, with Saul, conſiderations of honour: Therefore, as is the cuſtom of ungodly hypocrites, he would put the beſt ſhow on his ungodly actions.

Thus Saul, when he had received the ſentence of the Lord againſt him; yet, Turn again with me (ſaith he to Samuel) yet honour me now before the people, and before Iſrael. So the money wherewith the high prieſts and ſcribes had bought the life, and obtained the death of Chriſt; with that they make ſome ſhew of godlineſs, in buying with it a piece of ground to bury ſtrangers in.

And unto Enoch was born Irad, and Irad begat Mehujael, and Mehujael begat Methuſael, and Methuſael begat Lamech.

Theſe are the off-ſpring of Cain; the Engliſh of whoſe names, if the nature and diſpoſition of the perſons were according, they might well be called, with abhorrence, the brood of wicked Cain, even the generation whom the Lord had curſed, notwithſtanding Enoch was their father. Enoch begat Irad, a wild aſs; Irad begat Mehujael. one preſumptuous above meaſure, his name ſignifies, one teaching God. But who hath directed the Spirit of the Lord, or ſhall any teach God knowledge? The ſon of this man was Methuſael, asking death, the true fruit of all ſuch preſumptuous ones, (his confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the king of terrors,) his ſon was Lamech, one poor, or ſmitten: The firſt, that, as we read, did break the order of God in the matter of marriage.

And Lamech took unto him two wives, the name of the one was Adah, and the name of the other Zillah.

This man was the firſt that brake the firſt inſtitution of God concerning marriage. He took unto him two wives. The New-Teſtament ſays, Let every man have his own wife. And ſo ſaid the law in its firſt inſtitution: Therefore plurality of wives firſt came into practice by the ſeed of curſed Cain, and for a time was ſuffered in the world through the hardneſs of man's heart.

And Adah bare Jabel, he was the father of ſuch as dwell in tents, and of ſuch as have cattle. And his brother's name was Jubal; he was the father of all ſuch as handle the harp and organ.

Jabel ſignifies bringing, or budding; Jubal, bringing, or fading. So then in theſe two ſons might be ſhewed unto us the world, as it is in the utmoſt glory: That is, it brings buds, it brings fading: To day in the field, to-morrow in the oven: All fleſh is graſs, and all the goodlineſs thereof, as the flower of the field. The graſs withereth, the flower fadeth, becauſe the Spirit of the Lord bloweth upon it, ſurely the people is graſs.

And obſerve in theſe, the laſt was the muſical one. Indeed, the ſpirit of the world, after things have budded, is ſo far off from remembering that they again muſt fade; that then it begins its Requiem; then it ſaith to itſelf, Eat, drink, and be merry; then it is for handling the harp and organ.

And Zillah ſhe alſo bare Tubal-Cain, an inſtructer of every artificer in braſs and iron: and the ſiſter of Tubal-Cain was Naamah.

Tubal-Cain, a worldly poſſeſſion; and Naamah, one that by her name ſhould be beautiful. Lamech his fruit then was, a budding, fading, worldly poſſeſſion, with a little deceitful, vain beauty, for favour is deceitful, and beauty is vain, but a woman that feareth the Lord, ſhe ſhall be praiſed.

And Lamech ſaid unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my ſpeech; for I have ſlain a man to my wounding, and a young man to my hurt.

He that ſticks not to exceed in one point, will not fear to tranſgreſs in another: He had hardened his heart, by breaking the modeſt and orderly bounds of marriage, and ſo fitted himſelf to ſhed blood, or do any other wickedneſs.

Hearken to me, ye wives. Luſtful men break their minds to their fleſhly companions (ſometimes) ſooner than to wiſer counſellors: Even as Ahab, in the buſineſs of the vineyard of Naboth, breaks his mind to that ungodly Jezebel his wife.

I have ſlain a man to my wounding. Who, or what a man this murthered perſon was, therein the word is ſilent: Yet this Lamech being the ſon of a bloody murtherer, it is poſſible he was ſome godly man, one of Adam's other children, or of his grand-children, the ſon of Seth: for theſe ſons of Cain, and namely this in ſpecial (as it ſeems) took not heed to the mark wherewith God branded Cain; but like Belſhazzer, he hardened his heart, though he knew it, and would turn murtherer alſo.

I have ſlain a man to my wounding. The guilt of blood who can bear? or who can help himſelf thereby! It is a wounding thing, it is a hurtful thing, he that ſheds man's blood wrongfully, cannot eſtabliſh himſelf thereby. The Jews thought to have preſerved themſelves and country by killing Jeſus Chriſt; but this ſo provoked the juſtice of God, that for this things ſake he ſent the Gentiles upon them to burn up their city; who when they were come, if ſtories be true, ſlew of them eleven hundred thouſand; and thoſe of them that were taken alive, were ſold to who would buy them, Thirty a penny. Ye ſhed blood (ſays God) and ſhall you poſſeſs the land? ye ſtand upon your ſword, ye work abomination, and ye defiled every one his neighbour's wife, and ſhall ye poſſeſs the land?

If Cain ſhall be avenged ſeven-fold, truly Lamech ſeventy and ſeven fold.

Though wicked men may be willingly ignorant of that part of the judgments of God, that are to premoniſh them, that they do not that wicked thing for which the judgment was executed; yet if there be any thing like favour mixed with the judgment, of that they will take notice, to encourage themſelves to evil: Even as this ungodly perſon, he would not be ſtopped from blood by the judgment of God upon Cain; but rather, as it ſeems, becauſe the judgment was not ſpeedily executed, his heart was fully ſet in him to do evil. Much like that of the Jews, who becauſe Jehoiakim had ſlain Uriah the prophet, and yet God ſpared the land; therefore make that an argument to prevail with Zedekiah to kill Jeremiah alſo.

If Cain ſhall be avenged ſeven fold, truly Lamech ſeventy and ſeven fold. Give wicked men leave to judge of themſelves, and they will paſs a ſentence favourable enough. Though Lamech had not pity when he ſpilt blood; yea, though the judgment of God upon Cain could not hold his murderous hands: yet now he is guilty, let him but make a law in the caſe, and woe be to him that killeth Lamech: Vengeance ſhall be taken of him ſeventy fold and ſeven. Joab could with pitileſs hands ſpill the blood of more righteous men than himſelf, not regarding what became of their ſouls: But when his blood was by vengeance required for the ſame, then he would take ſanctuary at the horns of the altar. But judgment is not wholly left to men, the Lord is judge himſelf; before whom both Cain and Lamech, and all their ſucceſſors, ſhall be arraigned, and receive juſt doom, and that never to be reverſed.

And Adam knew his wife again, and ſhe bare a ſon, and called his name Seth: for God, ſaith ſhe, hath appointed me another ſeed inſtead of Abel whom Cain ſlew.

Now we have done, for a while, with Cain, and are come again to the church of God. Cain had ſlain Abel, and by that means, for a while, had greatly ſuppreſſed the flouriſhing of religion; in which time his own brood began to be mighty upon earth; ſo encreaſing, as if religion was put to an end for ever. But behold their diſappointment! Adam knew his wife again, (for Adam's family was then the true church of God;) or take Adam for a type of Chriſt, and his wife for a type of the church, and then this obſervation followeth; namely, That ſo long as Chriſt and the church hath to do with one another, it is in vain for Cain to think of ſuppreſſing religion.

Adam knew his wife again. If Eve had now been barren, or Adam had died without further iſſue, then Cain might have carried the day; but behold another ſeed! a ſeed to ſtand in Abel's place: Therefore ſhe called his name Seth; that is, Set or Put, as namely, in the room of Abel, to ſtand up for, and to defend the truth againſt all the army and power of Cain: As Paul alſo ſaith of himſelf, I am ſet, or put, for the defence of the goſpel. This man therefore, ſo far as can be gathered, was the firſt that put check to the outrage of Cain and his company. But mark ſome obſervations about him.

1. He was ſet in the ſtead or place of Abel; not an inch behind him, but even at the place where his blood was ſpilt: So that he that will revive loſt religion, muſt avow it as God's Abels have done before him: Every talker cannot do this. The blood that was ſhed before his face, muſt not put check to his godly ſtomach; yea, he muſt ſay to religion, as Ruth ſaid once to her mother, Where thou dieſt, I will die, and there will I be buried. This is the way to revive and to maintain the ways of God, in deſpite of bloody Cain.

2. This Seth that was ſet to put check to Cain, did not do it of his own brain, but the hand of God was principal in the work: God (ſaid ſhe) hath appointed me another ſeed to be ſet in the place of Abel. And indeed it is otherwiſe in vain, when religion is once ſuppreſſed, to think it ſhould ever revive again. Alas! where is the man, if he want God's Spirit, that will care for the flouriſhing ſtate of religion? and that in truth will make the Lord his delight: This is Zion, whom no man ſeeketh for, or ſeeketh after. All men here ſay, See to thine own houſe, David. But when Seth comes, then the ground is made good again, then a living ſaint is found to ſtand and maintain that truth which but now his brother bled for. When James was killed, Peter ſtands up, &c. And therefore Seth is ſaid to be another ſeed, a man of another ſpirit: One who was principled with a ſpirit beyond and above the ſpirit of the world. Another ſeed, one that was ſpirited for God's word, and God's worſhip, and that would maintain his brother's cauſe.

3. Obſerve, That when Seth maintains his brother's lot, you hear no more of the brood of Cain. And indeed, the way to weary out God's enemies, it is to maintain and make good the front againſt them: Reſiſt the devil, and he will fly. Now if the captain, their king Apollion, be made to yield, how can his followers ſtand their ground? The dragon, the devil, ſatan, he was caſt out into the earth, and his angels were caſt out with him. But how? It was by fighting: Michael and his angels fought with the dragon, and overcame him by the blood of the lamb, by the word of their teſtimony, and by not loving of their lives unto the death.

4. Let this, in the laſt place, ſerve for perſecutors, That when you have caſt down

many ten thouſands, and alſo the truth to the ground; there is yet a Seth, another ſeed behind, that God hath appointed to ſtand in the ſtead of his brethren, by whom you will certainly be put to flight, and made to ceaſe from oppreſſing the truth.

And unto Seth, to him alſo there was born a ſon and he called his name Enos: Then began men to call upon the name of the Lord.

The Holy Ghoſt, in recording the birth of Enos, goeth out of his ordinary ſtyle, in that he doubleth the mentioning of his father, with reſpect to the birth of this ſon. And indeed it is worth the obſerving; for it ſtaggereth the faith of ſome, to think that the man that makes good the ground of a murthered brother, ſhould not leave iſſue behind him: But to Seth, to him was born a ſon. Our faithfulneſs to the truth, ſhall be no hinderance to the flouriſhing ſtate of our off-ſpring, take them either for the fleſhly or ſpiritual ſeed of God's ſervants, but ſons, (eſpecially in the latter ſenſe, if we truly ſtand by the word of God) ſhall ſurely be born unto us.

And unto Seth, to him alſo was born a ſon, and he called his name Enos. Enos, a man; not a devil, like Cain, but a man; or, a man that was miſerable in this world, for the ſake and cauſe of God; for it ſeems, as was his father, ſo was he, even both given up to maintain God's truth; which cannot be done but with great hazard, ſo long as Cain or his off-ſpring remain. His father therefore, by his very name, did offer him up to bear all hardſhips for the name and cauſe of God: Behold I ſend you forth (ſaith Chriſt) as lambs in the midſt of wolves. In effect, he called their name Enos, men to be acquainted with grief and miſeries: But mark, Then began men to call upon the name of the Lord.

Then, when Seth maintained Abel's ground, and when Enos endured all miſeries for the ſame: For indeed this makes ſpectators believe that religion is more than a fictitious notion: The hardſhips, miſeries, and blood of the ſaints, will make men, otherwiſe heedleſs, conſider and ponder their cauſe aright.

Then began. For, as I alſo before have hinted, the out-rage of bloody Cain did put, for a time, a ſtop to the flouriſhing ſtate of God's worſhip; which in all probability was not ſo little as half a hundred years, even till Seth, and the ſon of Seth, ſtood up to maintain the ſame; But then, then men began (more men than Seth and Enos) to call upon the name of the Lord.

Note again, That all true religion beginneth with fervent prayer: Or thus, That when men begin to be ſervants to God, they begin it with calling upon him. Thus did Saul, Behold he prayeth: And, Lord have mercy upon me, is the firſt of the groans of a ſanctified heart.

The margin hath it, They began to call themſelves by the name of the Lord: As God ſaith in another place, My name is called on them. The diſciples were called chriſtians, (nay, the ſaints are called the anointed ones, and the church is called Chriſt.) But note, That fervent prayer ends in faith and confidence in God. They called themſelves by the name; they counted themſelves not from a vain and groundleſs opinion, but through the faith they had in the mercy of God, The ſaints and holy people of God.

They began to publiſh themſelves, in contradiſtinction to the off-ſpring of Cain, the holy people of God. Wherefore, a ſeperation from the wicked began betimes; the one going by the name of the ſons of God; the other, by the ſons and daughters of men: Then began men to call upon the name of the Lord.

CHAP. V.

THIS is the book of the generation of Adam: In the day that God created man, in the likeneſs of God made he him.

The Holy Ghoſt having thus largely treated of Cain and his off-ſpring, and of the head made againſt him by Seth and Enos, and of the good ſucceſs that followed, he now comes to treat of the church in particular, and of the flouriſhing ſtate of the ſame.

This is the book, The Holy Ghoſt cuts off the genealogy of Cain, accounting him none of the race of the church, although before he was within the pale thereof. John obſerving this, calls him, a child of that wicked one, as our Lord alſo accounted Judas. Wherefore, he here begins his book again, that this wicked race might be quite excluded: Let them be blotted out of the book of the living, and not written with the righteous.

In the day that God created man, in the likeneſs of God made he him. Although by this new beginning the Holy Ghoſt excludeth Cain, yet he fetched the genealogy of the church from the day that man was created; intimating that God, in the very act of creation, had a ſpecial intention to plant him a church in the world; and therefore, even before ſin was in the world, the image of God was upon man, as a token of his ſpecial reſpect, and of the great delight that he intended to take in that creature above all that he had made.

Male and female created he them, and bleſſed them, and called their name Adam, in the day when they were created.

When Adam was created, the Lord created two in one: So when Chriſt, the head of the church, was choſen, the church was alſo choſe in him.

And bleſſed them. With the bleſſing of generation: A type of the bleſſing of regeneration that was to be by Chriſt in the church, according to that which is written, So ſhall thy ſeed be.

And called their name Adam, in the day that they were created. So that in the man the woman is included: Neither is the man without the woman, nor the woman without the man in the Lord: For the Holy Ghoſt, in the work of the new creation, of which this creation was a type, counteth not by male and female, but ye are all one in Chriſt Jeſus. Wherefore, women are not to be excluded out of the means of ſalvation; nay, they have, if they believe, a ſpecial right to all the promiſes of grace that God hath made to his ſaints in all ages: Yea, ſhe ſhall be ſaved, though ſhe bare children, if ſhe continue in the faith, and charity, and holineſs with ſobriety.

And Adam lived an hundred and thirty years, and he begat a ſon in his own likeneſs, after his image and called his name Seth.

Here alſo by the book of Chronicles, the Holy Ghoſt carrieth away the genealogy, becauſe Abel had no children, ſaying Adam, Seth, &c.

An hundred and thirty years. Behold the rage of hell! for until Seth ſtood in Abel's place, religion was greatly hindred, and that was after the world had ſtood an hundred and thirty years. Indeed, Abel, while he had his breath, did hold it up in the world; but Cain, who was of that wicked one, ſmote him and religion both to the ground.

And begat a ſon in his own likeneſs. Who can bring a clean thing out of an unclean? Not one. If the father be polluted with the inward filth of ſin, the ſon muſt needs be like him: I was ſhapen in iniquity (ſaid David) and in ſin did my mother conceive me. Seth then was no better than we by nature, but came into the world in the blood of his mother's filth: What is man, that he ſhould be clean! or he that is born of a woman, that he ſhould be righteous!

This therefore ſhould teach us not to count of our election, and of our effectual calling but by the word of God. Seth by nature was a ſinful man, and yet the choſen ſervant of God; the firſt that took up God's quarrel after the death of bleſſed Abel.

This ſhould alſo help us to hold up the bucklers againſt the kingdom of the devil and hell. Seth was ſubject to like infirmities with us, and yet he got ground of the children of iniquity. I know a ſenſe of our own infirmities is apt to weaken our hand in ſo mighty an undertaking, but it ſhould not; Although we be like old Adam by nature, yet God is able to make us ſtand.

And the days of Adam, after he begat Seth, were eight hundred years, and he begat ſons and daughters.

Adam therefore, as a type of Chriſt, reigned in the church almoſt a thouſand years. The world therefore beginning thus, doth ſhew us how it will end; namely, by the reign of the ſecond Adam, as it began with the reign of the firſt.

Theſe long-liv'd men therefore ſhew us the glory that the church ſhall have in the latter day, even in the ſeventh thouſand years of the world, that ſabbath when Chriſt ſhall ſet up his kingdom on earth, according to that which is written, They lived and reigned with Chriſt a thouſand years. They:— Who? The church of God, according alſo as it was with Adam. Therefore they are ſaid by John to be holy, as well as bleſſed: Bleſſed and holy are they that have part in the firſt reſurrection, on ſuch the ſecond death hath no power; but they ſhall be prieſts of God, and of Chriſt, and ſhall reign with him a thouſand years. In all which time the wicked in the world ſhall forbear to perſecute, as did alſo the brood of wicked Cain in the days of Adam, Seth, &c. Hence therefore we find in the firſt place the dragon chained for theſe thouſand years.

And all the days that Adam lived were nine hundred and thirty years, and he died.

Adam therefore lived to ſee the tranſlation of Enoch: In whoſe tranſlation a conqueſt was got over all the enemies of his ſoul and body: So Chriſt ſhall reign in and among his ſaints till all his enemies be deſtroyed. The laſt enemy that ſhall be deſtroyed is death; which ſhall be ſwallowed up when the members of that glorious head have put on incorruption, and their mortal ſhall have put on immortality. Adam's reigning therefore until Enoch's tranſlation, looks like a prophecy of the perfection of Chriſt's kingdom: For he ſhall reign till he hath delivered up the kingdom to God, even the Father: As Adam, till his Enoch was tranſlated and took up to God.

And Seth lived an hundred and five years, and begat Enos.

Seth therefore ſtood by the truth of God, a long time, without much help or encouragement from man; which was a great tryal to his ſpirit, and proof of the truth of his faith, and tended much to the perfection of his patience. Somewhat like this was that of Paul, who had no man ſtood with him when he ſtood before Nero.

Seth was ſet in the ſtead of Abel, to keep the gap againſt the children of hell; which, by the grace of God, he faithfully did, even till Enos was ſent to his aid and aſſiſtance.

Seth therefore was the forlorn hope of the church in thoſe days: So ſet of God to put check to the enemy, until the church was increaſed, and more able to defend herſelf from the outrage.

This therefore ſhould teach the ſaints of God, eſpecially thoſe that are ſent before, againſt the off-ſpring of Cain, to ſtand their ground, and not to ſhrink like Saul, till God ſhall ſend others to take part with them.

Thus David ſtood, as it were, by himſelf, againſt the wicked that was in his day; which made him cry, who will riſe up for me againſt the evil doers, or who will ſtand up for me againſt the workers of iniquity.

And Seth lived after he begat Enos eight hundred and ſeven years, and he begat ſons and daughters.

Hence alſo we may gather great encouragement who are ſet in the front of the army of the Lamb, againſt the army and regiment of Cain. Seth, ſaith the Spirit, was ſet in the ſtead of Abel, there as forlorn, to defend religion: muſt he not now be ſwallowed up? will the blood-hounds let him eſcape? behold, therefore his life muſt be accounted a wonder! As was alſo that of Paul, to ſtand eight hundred years againſt ſuch a murderous crew, and yet to have his breath in his noſtrils! Our times are in thy hands, and thou, Lord, holdeſt our ſoul in life.

And all the days of Seth were nine hundred and twelve years and he died.

His life was therefore eighteen years ſhorter than that of Adam; he lived fifty five years after Enoch, and died ſix hundred and fourteen years before the flood.

And Enos lived ninety years, and begat Cainan.

Cainan ſignifieth a buyer, or owner. Let it be with reſpect to religion, and then the ſenſe may be, that he had this privilege in religion by the hazard of his father and grandſather's life; they bought it for him, and made him the owner of it: As Paul ſaith, He gave not place to the falſe Apoſtles, that the truth of the goſpel might continue with the Galatians. As Jotham alſo ſaid to Shechem. My Father fought for you, and adventured his life far, and delivered you out of the hand of Midian; namely, that they might ſtill be owners of the inheritance that the Lord had given them. This ſhews us then, that the fruit of a conſtant ſtanding to the word of God, is, That the generations yet unborn ſhall be made the poſſeſſors and owners of it.

And Enos lived after he begat Cainan eight hundred and fifteen years, and begat ſons and daughters.

He lived then to ſee his ſon enjoy the fruits of his own conſtancy to the truth, ſo long a time as eight hundred years, &c. as we hope God's people now may do. 'Tis true, they now do own the truth with hazard, and do hold it up by enduring much miſery, according to the rage of wicked men; but, I ſay, 'tis hoped others will reap the fruits of our travels, and that ſome of us ſhall live to ſee it, as Enos lived to ſee his Cainan poſſeſs religion eight hundred years.

And all the days of Enos were nine hundred and five years, and he died.

He lived then one hundred fifty three years after Enoch, and died five hundred and ſixteen years before the flood.

And Cainan lived ſeventy years, and begat Mahalaleel.

Mahalaleel, ſignifieth praiſing God. Wherefore he was born in ſettled times, wherein religion met with little or no moleſtation: It began to be as hereditary in the days of bleſſed Cainan; wherefore it was requiſite that the very next that ſhould poſſeſs the truth, ſhould ſpend their days in praiſing God. And thus it will be at the down-fall of antichriſt: After this (ſaith John) I heard a great voice of much people in heaven, ſaying Allelujah! Salvation, and glory, and honour, and power unto the Lord our God.------ And a voice came out of the temple ſaying, Praiſe our God, all ye his ſervants; and ye that fear him, both ſmall and great.

The whole earth (ſaith the Prophet) is at reſt and quiet, they break forth into ſinging; Yea, the fir-tree rejoyceth at thee, (O thou brood of the blood-thirſty Cain,) and the cedars of Lebanon, ſaying, Since thou waſt laid down, no feller is come up againſt us.

And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat ſons and daughters.

God gave him a long poſſeſſion and enjoyment of the fruits of his father's labours: They ſowed (as Chriſt ſaid) and he was entered into their labours: They ſowed in tears, and he reaped in joy. Mahalaleel, or praiſe our God, was the language of thoſe times.

And all the days of Cainan were nine hundred and ten years, and he died.

He lived then two hundred and forty eight years after Enoch, and died four hundred twenty one years before the flood.

And Mahalaleel lived ſixty and five years, and begat Jared.

Jared ſignifies ruling, and ſheweth us what is the holy fruits of peace and thankſgiving in the church; to wit, government according to the teſtament of Chriſt. It is hard to have all things according to rule, in the day of the churches affliction; becauſe of the weakneſs and fearfulneſs of ſome; and becauſe poſſibly thoſe who have moſt ſkill in that matter, may for a time be laid up in chains: but now when the church hath reſt and quietneſs, then as ſhe praiſeth God, ſo ſhe conceiveth and bringeth forth governors, and good government and rule among her members. David, a man of blood, could not build that houſe to the Lord, which peaceable Solomon, that man of reſt, afterwards did. When armies are engaged, and hot in battle, 'tis harder to keep them in rank and file, than when they have reſt, and time for diſcipline. Jared therefore is the fruits of thankſgiving, as thankſgiving is the fruits of peace and poſſeſſion.

And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat ſons and daughters.

He lived not only to give thanks unto God, but to ſhew to all that he gave thanks in truth, by ſubmitting his neck the reſt of the hundred of years that he lived, to the holy law and word of God.

A good rule to prove people by; for all that pretend to give thanks for liberty, put not their neck under the yoke, but rather uſe their liberty as an occaſion for the fleſh, than by love to ſerve and advantage one another in the things of the kingdom of Chriſt; but as the bramble ſaid to the reſt of the trees, ſo ſaith Chriſt to ſuch feigned thankſgivers, If in truth ye anoint me king over you, then come and put your truſt under my ſhadow; ſubmit to my law, and be governed by my teſtament: Let your thankſgiving bring forth Jared, and walk with God in the days of Jared.

And all the days of Mahalaleel were eight hundred ninety and five years, and he died.

He lived then three hundred and three years after Enoch, and died three hundred ſixty ſix years before the flood.

And Jared lived an hundred ſixty and two years, and begat Enoch.

Enoch, is taught, or dedicate: The true effect of rule or goverment, be it good or bad: in Cain's poſterity it was bad; for an evil tree cannot bring forth good fruit: By Enoch here, we are to underſtand, one taught in, and dedicated unto God. This Enoch therefore was a ſon that would hear the rules, and ſubmit to the government of his father Jared. As an ear-ring of gold, and an ornament of fine gold; ſo is a wiſe reprover upon an obedient ear.

And Jared lived after he begat Enoch eight hundred years, and begat ſons and daughters.

He lived therefore to ſee the fruit of his good rule and government in the church, even to ſee his teachable and dedicated ſon caught up to God, and to his throne. A good encouragement to all rulers in the houſe of God, and alſo to all godly parents to teach and rule in the fear of God; for that is the way to part with church members, and children with comfort; yea, that is the way, if we ſhall out-live them, to ſend them to heaven, and to God before us.

And all the days of Jared were nine hundred ſixty and two years, and he died.

He lived then three hundred thirty five years after Enoch, and died two hundred thirty four before the flood.

And Enoch lived ſixty and five years, and begat Methuſelah.

Methuſelah ſignifieth, Spoiling his death: This therefore is the true fruits of one that is truly taught in, and dedicate to the ſervice of God, as Enoch was; by this means he ſpoileth his death: Wherefore he adds, And Enoch walked with God. Walking with God, ſpoileth death, or overcomes it, or it ſhall be prevented, he ſhall not be hurt therewith: As Chriſt ſaith, If a man keep my ſayings, he ſhall never ſee death.

And Enoch walked with God, after he begat Methuſelah, three hundred years, and begat ſons and daughters.

Theſe words [after he begat Methuſelah] may have reſpect either to his beginning to walk with God, or to the number of the years that he lived after the birth of Methuſelah, or both.

If it reſpect the firſt, then it ſheweth that the only encouragement that a ſinner hath to walk with God, it is to ſee Methuſelah, or his death ſpoiled: For when a man ſeeth death, and all evils, conquered and overcome, then his ſoul is encouraged in holineſs. No encouragement to walking with God like this: Enoch walked with God after he begat Methuſelah: As Paul ſaith, Now being made free from ſin, (which indeed is the ſting of death) you have your fruit unto holineſs, and the end everlaſting life.

If it reſpect the ſecond, then it ſhews us the invincible nature of true faith, (for by faith Enoch walked with God:) I ſay, it ſheweth us the invincible nature of true faith, in that it would hold up a man in cloſe communion with God for the ſpace of three hundred years.

He walked with God three hundred years. How will the converſation of Enoch riſe up in judgment with this generation, that walk not with God at all! Or if they do, do it ſo by fits, as if walking with God was but a work by the by.

He walked with God and begat ſons and daughters. And kept houſe, and lived with his wife, according to knowledge. This ſhews then, that it is ſin, not our lawful and honeſt employment, that hindreth one's walking with God.

And all the days of Enoch were three hundred and ſixty and five years.----- And Enoch walked with God, and was not; for God took him,

The New-Teſtament, ſaith, By faith Enoch was tranſlated, that he ſhould not ſee death; and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.

And all the days of Enoch were three hundred ſixty and five years. Enoch therefore lived here but a while; he was too good to live long in this world, the world was not worthy of him; neither would he be ſpared ſo long out of heaven, for God took him. The end of walking with God or the path-way thereof, it leads men to heaven, to the enjoyment of the glory of God. Thus alſo it was with bleſſed Elijah, he followed God from place to place, till at length he was caught up into heaven.

A word or two more of Enoch. Jude obſerves, That he was the ſeventh from Adam: Cloſely intimating (as I conceive) that by him God prefigured the reſurrection and end of the world: And intimated, That in the ſeventh great day of the world this reſurrection ſhould be, each generation from Adam being a type of a thouſand years: So that Enoch, the ſeventh from Adam, was a type of the ſeventh thouſand, in which the Lord will reign with his church a thouſand years.

There are two things in Enoch that incline me to this opinion. Firſt, he crieth out, Behold the Lord comes! and then is tranſlated that he ſhculd not ſee death: The right poſture and end of thoſe that ſhall live at the day of God Almighty; and that ſhall, like Enoch, be found walking with God, when the Lord ſhall come from heaven.

And Methuſelah lived an hundred eighty and ſeven years, and begat Lamech.

Lamech ſignifieth poor, or ſmitten; wherefore I doubt that the apoſtacy that you read of in the next chapter, began either in the days of, or by, this man: He being, as it ſeems, more dry and void of grace than thoſe that went before him; poor, or ſmitten.

Hence note, That faith and godlineſs, though often it goeth from the father to the ſon, as from Seth to Enos, and from him to Cainan, yet it is not tied here, but runs according to electing love, as alſo do the fruits thereof.

And Methuſelah lived after he begat Lamech ſeven hundred eighty and two years, and begat ſons and daughters. And all the days of Methuſelah were nine hundred ſixty and nine years, and he died.

Methuſelah, the ſpoiling of death, is the longeſt liver in the world; yet he died in the year that the flood was upon the earth; not by the flood, but by the courſe of nature, as alſo did Lamech his ſon, for the wicked reprobate only was ſwept away by that, according to the apoſtle Peter.

And Lamech lived an hundred eighty and two years, and begat a ſon, and he called his name Noah, ſaying, This ſame ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed.

And called his name Noah. Noah ſignifieth reſt; his name was therefore according to his work, for he was a preacher of righteouſneſs, which giveth reſt to all that embraceth it: Beſides, it was he that prepared the ark, the place of reſt to the church of God.

This ſame ſhall comfort us concerning our work, and toil of our hands, becauſe of the ground, which the Lord hath curſed.

Theſe words ſeem to carry in them, repentance for the apoſtacy that before was mentioned; This ſame ſhall comfort us, by reſtoring the church to her former reſt, and by delivering us from the toil of our hands; for ſin once admitted of in the church, is not without much toil extirpated, and driven forth of the ſame; Yea ſometimes it getteth ſuch footing and root, that it cannot again be purged and deſtroyed, but by breaking the very being of the church where it is. Thus it was as to the caſe in hand, and is ſignified alſo by pulling down the houſe in which the leproſy was; yea Epheſus itſelf was almoſt thus far infected, had not a threatning prevented.

Becauſe of the ground which the Lord hath curſed. The Lord did curſe it for the ſin of Adam: He alſo renewed the curſe to Cain, becauſe he was guilty of the blood of his brother. I incline alſo to think, that the curſe here mentioned, is the firſt, reiterated for the grievous apoſtacy of this congregation; according to that which is written, If ye yet walk contrary unto me, I will puniſh you ſeven times more: I will bring ſeven times more plagues upon you, according to your ſins.

And Lamech lived after he begat Noah, five hundred ninety and five years, and begat ſons and daughters. Wherefore Lamech heard the preaching of Noah, who was the only miniſter of God in thoſe days, to recover the church to repentance from their apoſtacy, which alſo he did in ſome good meaſure effect, while he condemned the world for their unbelief.

And all the days of Lamech were ſeven hundred ſeventy and ſeven years, and he died. He died five years before the flood. Methuſelah therefore was the longeſt liver of thoſe godly that fell on the other ſide the flood, for he died not before the very year the flood came, not by the water, but before. The righteous is taken away from the evil to come; though, as the prophet ſaith, no man of the wicked laid it to heart.

And Noah was five hundred years old: and Noah begat Shem, Ham and Japhet.

CHAP. VI.

AND it came to paſs, when men began to multiply upon the earth, and daughters were born unto them.

Moſes now leaveth the genealogy for a while, and ſearcheth into the ſtate and condition of the church now after ſo long a time as its ſtanding upwards of, or above a thouſand years: Where he preſently findeth two things. 1. The church declin'd. 2. And God provoked. Wherefore he maketh inquiry into the nature of the churches ſin; which he relateth in this following chapter.

And it came to paſs when men began to multiply. The men here I underſtand to be the children of Cain, the church and ſynagogue of ſatan, becauſe they are mentioned by way of antitheſis to the church and ſons of God.

And daughters were born unto them. A ſnare that was often uſed in the hand of the devil, to intangle withal the church of God; yea, and doth ſo uſually ſpeed, that it hath often been counted by him as infallible; ſo that this is the doctrine of his prophet Balaam, and it prevailed, when all the engines of hell beſide were prevented. The people began to commit whoredom with the daughters of Moab. It may be this child of hell, in this his advice to Balak looked back to the daughters of Cain, and calling to remembrance how of old they intangled the church, advertiſed him to put the ſame in practice again.

And the ſons of God ſaw the daughters of men, that they were fair, and they took them wives of all which they choſe.

This was the way then of the ſons of Cain, to let their fair daughters be ſhewed to the ſons of God. For it ſeems all other their wiles and devices were not able to bring the church and the world together, and to make them live as in one communion: Theſe to the church was ſuch, whoſe heart was ſnares and nets, and whoſe hands were bands to intangle and hold them from obſerving the laws and judgments of God.

And they took them wives. Firſt their eye ſaw them, and then their heart luſted after them. Thus the devil deceived the woman, and by this means periſhed curſed Achan. And Achan anſwered Joſhua, Indeed I have ſinned againſt the Lord, and thus and thus have I done: When I ſaw among the ſpoils a goodly babiloniſh garment, &c. then I coveted them.

Note therefore, that it is not good to behold with the eye that which God hath forbid us to touch with our hand. I made a covenant with mine eyes, ſaith Job: And again, if at unawares a thing was caſt before him, the beholding of which was of an intangling nature, he forthwith would hold back his heart as with a bridle, leſt the deſign of hell ſhould be effected upon him.

Chruſh ſin then in the conception, leſt it bring forth death in thy ſoul.

And the Lord ſaid, My Spirit ſhall not always ſtrive with man, for that he alſo is fleſh; yet his days ſhall be an hundred and twenty years.

By theſe words is aggravated the ſin of the church, that ſhe would attempt to cloſe with, and hold a ſinful communion, againſt the diſſwaſions of the Spirit of God.

My Spirit ſhall not always ſtrive. To wit, my Spirit in Noah, for he was the only preacher of righteouſneſs to the church in thoſe back-ſliding times.

By this then, I find, that the doctrine of Noah, was, To declare againſt a ſinful communion, or to command the church, in the name of God, that ſhe ſtill maintain a ſeparation from the curſed children of Cain: As he ſaid to the prophet Jeremiah, If thou ſeparate the precious from the vile, thou ſhalt be as my mouth.

Noah therefore had an hard taſk, when he preached this doctrine among them: For this above all is hard to be born, for by this he condemned the world.

The firſt great quarrel therefore that God had with his church it was for their holding unwarrantable communion with others. The church ſhould always dwell alone, and not be reckoned among the nations. The church is a choſen generation, a royal prieſthood, an holy nation, a peculiar people: Therefore the work of the church of God, is not to fall in with any ſinful fellowſhip, or receive into their communion the ungodly world, but to ſhew forth the praiſes and vertues of him who hath called them out from among ſuch communicants into his marvellous light.

My Spirit ſhall not always ſtrive. Hence note, that the people that ſhall continue to grieve the Spirit of God, and to reſiſt the doctrine of Noah, they are appointed for heavy judgments. Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues. This becauſe thoſe (finally impenitent) in Noah's time refuſed to do, therefore the wrath of God overtook them, and ſwept them off the face of the earth.

Yet his days ſhall be an hundred and twenty years. Noah therefore began his preaching about the four hundred and fourſcore year of his life, which continuing the ſpace of ſixſcore more, it reached to the day that the flood came.

In which time doubtleſs his faith was ſufficiently try'd, both by the hard cenſures of the hypocrites of the church, and the open profane of the world, againſt whom he daily pronounced the judgments of God for maintaining their forbidden communion.

Yet his days ſhall be an hundred and twenty years. God alſo would yet have patience with theſe people, if peradventure they would repent that his hand might not be upon them.

There were giants in the earth in thoſe days; and alſo after that, when the ſons of God came in unto the daughters of men, and they bare children unto them; the ſame became mighty men, which were of old, men of renown.

There were giants in the earth in thoſe days. Theſe words ſeem to be ſpoken, to ſhew us the hazards that Noah ran, while he preached the truth of God: He incurred the diſpleaſure of the giants, which doubtleſs made all men tremble, and kept the whole world in awe: But Noah muſt ingage the giants, he muſt not fear the face of a giant. This way God took alſo with Moſes, and with his people of Iſrael, they muſt go to poſſeſs the land of the giants, a people high and tall as the cedars, a people of whom went that proverb, Who can ſtand before the children of Anak? They muſt not be afraid of Og the king of Baſhan, though his head be as high as the ridge of an houſe, and his bedſtead a bedſtead of iron.

This ſhould teach us then not to fear the faces of men: no, not the faces of the mighty, not to fear them, I ſay, in the matters of God, though they ſhould run upon us like a giant.

Theſe giants I ſuppoſe were the children of Cain, becauſe mentioned as another ſort than thoſe that were the fruit of their forbidden and ungodly communion: For he adds, And alſo after that, or beſides them, when the ſons of God came in unto the daughters of men, and they bare children unto them; the ſame, or they alſo, became mighty men, which were of old, men of renown.

Then Noah found giants every where: Giants in the world, and giants in this confuſed communion. And thus it is at this day; we do not only meet with giants abroad, among the moſt ungodly and uncircumciſed in heart, but even among thoſe that ſeem to be of the religious, among them we alſo meet with giants; men mighty to oppoſe the truth, and very profound to make ſlaughter: But mark the advice of the Lord, Fear not their fear, neither be afraid, but ſanctify the Lord of hoſts himſelf, (who is ſtronger than all the giants that are upon the face of the earth) and let him be your fear, and let him be your dread.

And when the ſons of God came in unto the daughters of men, and they bare children unto them, the ſame became mighty men; much like to the giants: The fruit therefore of ungodly communion is monſtrous, and of a very ſtrange complexion. They are like unto them that worſhipped the Lord, and ſerved their own gods alſo; or like to thoſe of the church, of whom Nehemiah ſpeaks, that had mixed themſelves with the children of Aſhdod, Ammon and Moab, whoſe children were a monſtrous brood, that ſpake half the language of Aſhdod, and could not ſpeak the Jews language.

By both theſe ſorts of giants was faithful Noah deſpiſed, and his work for God condemned. In David's time alſo Goliah defied Iſrael, and ſo did his brethren alſo: Giants, the ſons of the giant; but David and his ſervants muſt engage them, and fight them, though they were giants.

Mighty men which were of old. Perſecution therefore, or the appearance of the giants againſt the ſervants of God, is no new buſineſs; not a thing of yeſterday, but of old, even when Noah did miniſter for God in the world: There were giants in the earth in thoſe days, to oppoſe him.

Men of renown. Not for faith and holineſs, but for ſome other high atchievements, may be, mighty to fight, and to ſhed man's blood; or to find out arts, and the nature of things; both which did render them famous, and men to be noted in their place. Such kind of men might be Corah, Dathan, and their company alſo; yet they oppoſed Moſes and Aaron, yea, God, his way and worſhip, and periſhed after an unheard of manner: as alſo did the oppoſers of righteous Noah, in the day of the flood.

And God ſaw that the wickedneſs of man was great upon the earth, and that every imagination of the thought of his heart was only evil continually. The margin ſaith, not only the imaginations, but alſo the purpoſes and deſires.

Theſe words are to be underſtood, as ſtill reſpecting the apoſtacy that we read of in the firſt and ſecond verſes, and are (in my thoughts) to be taken as the effect of their degeneracy: For though it be true, that the beſt of men, in their moſt holy and godly behaviour, have wicked and ſinful hearts; yet ſo long as they walk ſincerely according to the rules preſcribed of God, there is no ſuch character upon them; eſpecially as it ſtands related to the words that immediately follow; to wit, that it repented the Lord that he made them.

Theſe evil and wicked purpoſes then were in ſpecial the fruit of their apoſtacy: For indeed, when men are once fallen from God, they then, as the judgment of God upon them, are given up to all unrighteouſneſs. Again, Apoſtatizing perſons are counted abhorrers of God. Yet perſons in this condition will ſeek their own juſtification, turning things upſide down, traverſing their ways like the dromedaries; bearing us ſtill in hand, that they ſtand not guilty of ſin, but that what they do is allowable, or winked at of God. Beſides, they ſay their hearts are ſtill upright with God, and that they have not forſaken the ſimplicity of his way, of a wicked and ungodly deſign, with an hundred more the like pretences; all which are condemned of God, and held by him as abominable and vile.

And God ſaw, &c. They covered their ſhame from men, like the adulterous woman in the proverbs, and would ſpeak with oily mouths, thereby to cozen the world; but God knew their hearts, and had revealed their ſin to his ſervant Noah; he therefore in the Spirit of God, as one alone, cried out againſt their wickedneſs.

Hence learn to judge of Apoſtates, not by their words, nor pretences, nor ungodly coverings, whereby they may ſeek to hide themſelves from the ſtroke of a convincing argument, but judge them by the words of God; for however they think of themſelves

ſelves, or would be accounted of others, God ſees their wickedneſs is great.

And that every imagination of the thought of his heart, was only evil continually. If they think they have not ſinned; if they think they promote religion; if they think to find out a medium to make peace between the ſeed of the woman, and the wicked ſeed of Cain; all is alike ungodly, they have forſaken the right way, they have diſſembled the known truth, they have rejected the word of the Lord: And what wiſdom or goodneſs is in them?

And it repented the Lord that he had made man on the earth, and it grieved him at the heart.

Repentance is in us a change of the mind; but in God, a change of his diſpenſations; for otherwiſe he repenteth not, neither can he; becauſe it ſtandeth not with the perfection of his nature: In him is no variableneſs, nor ſhadow of turning.

Wherefore, it is man, not God, that turns: When men therefore reject the mercy and ways of God, they caſt themſelves under his wrath and diſpleaſure; which becauſe it is executed according to the nature of his juſtice, and the ſeverity of his law, they miſs of the mercy promiſed before: Which that we may know, thoſe ſhall one day feel that ſhall continue in final impenitency. Therefore, God ſpeaking to their capacity, he tells them, he hath repented of doing them good: It repented the Lord that he had made Saul king: And yet this repentance was only a change of the diſpenſation, which Saul by his wickedneſs had put himſelf under; otherwiſe the ſtrength, the eternity of Iſrael, will not lie, nor repent.

The ſum is therefore, that men had now by their wickedneſs put themſelves under the juſtice and law of God; which juſtice by reaſon of its perfection, could not endure they ſhould abide on the earth any longer; and therefore now, as a juſt reward of their deed, they muſt be ſwept from the face thereof.

And it grieved him at the heart. This is ſpoken to ſhew, that he did not feign, but was ſimple and ſincere in his promiſe of remiſſion and forgiveneſs of ſins, had they kept cloſe to his word, according as he had commanded. Wherefore God's heart went not with them in their backſliding, but left them, and was offended with them.

And the Lord ſaid, I will deſtroy man whom I have created, from off the earth, both man and beaſt, (or from man to beaſt,) and the creeping things, and the fowls of the air; for it repenteth me that I have made them.

This may be either underſtoood as a threatning, or a determination: If as a threatning then it admitted of time for repentance; but if it was ſpoken as a determination, then they had ſtood out the day of grace, and had laid themſelves under unavoidable judgment. If it reſpected the firſt, then it was in order to the miniſtry of Noah, or in order to the effecting the ends of its ſending; which were either to ſoften or harden, or bring to repentance, or to leave them utterly and altogether inexcuſable. But if it reſpected the ſecond, as it might, then it was pronounced as an effect of God's diſpleaſure, for their abuſe of his patience, his miniſter, and word: As it alſo was with Iſrael of old; they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, until the wrath of the Lord aroſe againſt his people, till there was no remedy.

And the Lord ſaid, I will deſtroy man whom I have created. This word created, is added, on purpoſe to ſhew that the world is under the power of his hand; for who can deſtroy, but he that can create? Or who can ſave alive, when the maker of the world is ſet againſt them? There is one law-giver, who is able to ſave, and to deſtroy. And again, Fear him who can deſtroy both body and ſoul in hell. In both which places power to deſtroy is inſinuated from his power and Godhead: As he ſaith in another place, All ſouls are mine; the ſoul that ſins, it ſhall die.

Both man and beaſt, and the creeping thing, and the fowl, &c. Thus it was at firſt the ſin of a man brought a curſe and judgment upon other the creatures whom God had made: As Paul ſays, the whole creation groans.

But again, This threatning upon the beaſts, the fowls, and creeping things, might ariſe from a double conſideration: Firſt, To ſhew, that when God intends the deſtruction of man, he will alſo deſtroy the means of his preſervation. Or, ſecondly, To ſhew, that when he is determined to execute his judgments, he will cut of all that ſtands in his way: He could not deſtroy the earth without a flood, and preſerve beaſt, &c. alive; therefore he deſtroys them alſo.

For it repenteth me that I have made them. This ſeems to fall under the firſt conſideration, to wit, That God repented that he made the beaſts and fowls; becauſe now they were uſed to ſuſtain his implacable enemies.

But Noah found grace in the eyes of the Lord.

This word grace, muſt in ſpecial be obſerved; for grace is it which delivereth from all deſerved judgments and deſtruction.

Noah, by nature was no better than other men: Therefore the reaſon why he periſhed not with others, it was becauſe he found grace in the eyes of the Lord. Ye are ſaved by grace. And thus was Noah, as is evident, becauſe he was ſaved by faith; for faith reſpecteth not works, but grace: Ye are ſaved by grace through faith. As Paul ſays again, Therefore it is of faith that it might be by grace, &c. We muſt therefore, in our deliverance from all the judgments of God, ſing grace, grace, unto it.

Theſe are the generations of Noah: Noah was a juſt man, and perfect in his generations; and Noah walked with God.

The Holy Ghoſt here makes a ſhort digreſſion from his progreſs, in his relation of the wickedneſs of the world: And yet not impertinently; for ſeeing Noah was the man that eſcaped the judgment, his eſcape muſt be for ſome reaſon; which was, becauſe God was gracious to him, and becauſe God had juſtified him. Beſides Noah being now made righteous, faithfully walked with God.

He was juſt and perfect in his generations. But why it is ſaid, Generations? It might be, becauſe he was faithful to God and man, having the armour of righteouſneſs on the right-hand, and on the left. It is ſaid in Iſaiah, That Chriſt made his grave with the wicked, and with the rich in his death: To import, That they only have benefit by him to eternal life, that die by his example, as well as live by his blood; for in his death was both merit and example; and they are like to miſs in the firſt, that are not concerned in the ſecond.

Perfect in his generations. In his carriage, doctrines and life, before both God and man: And thus ought every preacher to be; he ought to do in the ſight of God, what he commands to men; by this means he ſaveth both himſelf, and them that hear him.

Beſides, Noah was a man, as well as a ſaint, and in either ſenſe had a generation: To both of which grace made him faithful; and he that ſhall not ſerve his generation as a man, will hardly ſerve his generation as a chriſtian. But Noah was perfect in both, he was perfect in his generations.

And Noah walked with God. This ſhews he was ſincere in his work; for an hypocrite may, as to outward ſhew, do as the ſaint of God: but he doth it with reſpect to men, not God, and therefore he is an hypocrite. To walk with God then, is not only to do the duty commanded, but to do it as God requireth it; that is, to do it with faith, and ſon-like fear, as in God's ſight, with ſingleneſs of heart.

And Noah begat three ſons, Shem, Ham, and Japhet.

Theſe are the off-ſpring of Noah, and by theſe was the earth repleniſhed after the flood, as will be further ſeen hereafter.

And the earth alſo was corrupt before God, and the earth was filled with violence.

He is now returned to the matter in hand before; to wit, the cauſes of the flood.

And the earth alſo was corrupt. By earth, he may here mean, thoſe that are without the church: And if ſo, then by Corrupt here, we muſt underſtand, Wicked after a moſt high manner; for albeit the world and generation of Cain be always ſinners before God, yet the Lord cutteth not off the world in general, nor a nation in particular, but becauſe of the commiſſion of eminent outrage and wickedneſs. Thus it was with thoſe of Sodom, a little before the Lord with fire devoured them. The men of Sodom (ſaith the text) were wicked, and ſinners before the Lord exceedingly.

Again: As by corrupt, we may underſtand, corrupt by way of eminency; ſo again, they were corrupt incurably. This is evident, becauſe they were not brought off from ſin by the miniſtry of Noah, the only appointed means of their converſion.

Hence note, That when men are ſinners exceedingly, and when the means of grace appointed of God for their recovery, proves ineffectual, then they are near ſome ſignal judgment. Thus back-ſliding Jeruſalem, becauſe ſhe was wicked with an high hand, and could not be cured by the miniſtry of the prophets, therefore her ſons muſt go forth of her into captivity, and the city burned to the ground with fire.

And the earth was filled with violence. Firſt, they had violated the law of God, in making and maintaining ungodly and wicked communion; according to that of the prophet, Her prieſts have violated my law, and have profaned my holy things. But how? They have put no difference between the holy and profane, neither have they ſhewed difference between the unclean and the clean.

They alſo perverted judgment between a man and his neighbour: adhering to their own party, in diſaffection to the religious. This is ſuppoſed, becauſe of the exceeding latitude of the expreſſion, The earth was filled with violence; that is, all manner of violence, outrage and cruelty was committed by this ſort of people. This takes in that ſaying of Solomon, the oppreſſion of the poor, eſpecially God's poor, is included, in a violent perverting of judgment and juſtice.

They alſo ſhewed violence to the lives of good men, as may be gathered by the act of Lamech, one of the ſons of Cain. In a word, The earth was filled with violence; violence of every kind; luſt and wickedneſs was outrageous, there was a world of ungodlineſs among theſe ungodly men.

And God looked upon the earth, and behold it was corrupt; for all fleſh had corrupted his way upon the earth.

By theſe words therefore is confirmed the ſenſe of the former verſe, The earth was corrupt; for God ſaw it was ſo: The earth was full of violence, for they had corrupted God's way.

And God looked upon the earth. This ſhews us, That the Lord doth not with haſte, or in a raſh inconſiderate way, pour his judgments upon the world; but that with judgment and knowledge, the wickedneſs firſt being certain, and of merit deſerving the ſame. This is ſeen in his way of dealing with Sodom: And the Lord ſaid, Becauſe the cry of Sodom and Gomorrah is great, and becauſe their ſin is very grievous, I will go down now, and ſee whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

And behold, it was corrupt; for all fleſh had corrupted his way upon the earth. It proved, as that of Sodom did, according to the cry thereof; for all fleſh had corrupted his way: God's way, by violating his law, and perverting of judgment, as was hinted before. All fleſh had corrupted it, therefore the evil needed not to be long in ſearching out: As God ſaith by the prophet Jeremiah, I have not found it by diligent ſearch, but upon all theſe. Here upon the whole earth, none exempted but righteous Noah.

And God ſaid unto Noah, The end of all fleſh is come before me; for the earth is filled with violence through them, and behold I will deſtroy them with the earth.

And God ſaid unto Noah, or told Noah his purpoſe: The ſame way he went with Abraham: Shall I hide from Abraham the thing that I do? Surely the Lord will do nothing, but he revealeth his ſecrets unto his ſervants the prophets.

The end of all fleſh is come. The time or expiration of the world is at hand. God ſpeaks before he ſmites. Thus he did alſo by the prophet Ezekiel, ſaying, An end is come, the end is come: And again, The end is come, the end is come; it watcheth for thee; behold, it is come.

The end of all fleſh is come before me. Sin and wickedneſs doth not put an end to the ungodly before their own face, yet it brings their end before the face of God. It is ſaid of theſe very people, they knew not of their deſtruction, until the day the flood came, and took them all away. Indeed, the nature of ſin is to blind the mind, that the perſon concerned may neither ſee mercy nor judgment; but God ſees their end: The end of all fleſh is come before me.

The end of all fleſh. By theſe words, the ſouls are left to, and reſerved for another judgment: Wherefore, though here we find the fleſh conſumed; yet Peter ſaith, their ſpirits are ſtill in priſon, even the ſouls that Chriſt once preached to in the days, and by the miniſtry of Noah: Even the ſouls which ſometimes were diſobedient when once the long-ſuffering of God waited in the days of Noah, while the ark was preparing, &c.

Make thee an ark of Gopher wood: Rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch.

This is the fruits of the grace of God: He ſaid before, That Noah found grace in the eyes of the Lord: Which grace appoints to him the means of his preſervation.

Make thee an ark. He ſaith not, Make one; or, make one for me: But, Make one; make one for thee: Make [thee] an ark of Gopher wood.

Noah therefore, from this word Thee, did gather, That God did intend to preſerve him from the judgment which he had appointed in this his work: Therein lay his own profit and comfort; not a thought which he had, not a blow that he ſtruck, about the preparing the ark, but he preached, as to others their ruin, to himſelf, his ſafeguard and deliverance: He prepared an ark, to the ſaving of his houſe.

This therefore muſt needs adminiſter much peace and content to his mind, while he preached to others their overthrow: As the prophet ſaith, The work of righteouſneſs ſhall be peace; and the effects of righteouſneſs, quietneſs, and aſſurance for ever. And, My people ſhall dwell in a peaceable habitation. Thus did Noah when he dwelt in the ark, and in ſure dwellings, and in quiet reſting-places.

Make thee an ark. The ark was a figure of ſeveral things. 1. Of Chriſt, in whom the church is preſerved from the wrath of God. 2. It was a figure of the works of the faith of the godly: By faith he prepared an ark; by which the followers of Chriſt are preſerved from the rage and tyranny of the world (for the rage of the water was a type of that, as I ſhall ſhew you hereafter.) So then Noah, by preparing an ark, or by being bid ſo to do of God, was thereby admoniſhed, Firſt, To live by the faith of Chriſt, of whom the ark was a type: And hence it is ſaid, that in preparing the ark, he became heir of the righteouſneſs which is by faith; becauſe he underſtood the mind of God therein, and throughout his figure acted faith upon Chriſt. But, Secondly, His faith was not to be idle, and therefore he was bid to work: This begat in him an obediental fear of doing ought which God had forbidden: By faith Noah being warned of God, of things not ſeen as yet, moved with fear, prepared an ark, to the ſaving of his houſe: by the which he condemned the world, and became heir of the righteouſneſs which is by faith.

Rooms (neſts) ſhalt thou make in the ark. To wit, for himſelf, and the beaſts, and birds of the field, &c. Implying, that in the Lord Jeſus there is room for Jews and Gentiles: Yea, foraſmuch as theſe rooms were prepared for beaſts of every ſort, and for fowls of every wing: It informs us, that for all ſorts, ranks and qualities of men, there is preſervation in Jeſus Chriſt: Compel them to come in; drive them (in a goſpel

goſpel ſenſe) as Noah did the beaſts of old into the ark, that my houſe may be full, and yet there is room.

And thou ſhalt pitch it within and without with pitch. This was to ſecure all from the flood, or to keep them that were in the ark from periſhing in the waters.

And this is the faſhion which thou ſhalt make it of; the length of the ark ſhall be three hundred cubits, the breadth thereof fifty cubits, and the height of it thirty cubits. A veſſel fit to ſwim upon the waters.

And this is the faſhion, &c. God's ordinances muſt be according to God's order and appointment, not according to our fancies, This is the faſhion, to wit, according to what is after expreſſed.

By theſe words therefore Noah was limited and bound up, as to a direction from which he muſt not vary; according to that of the angel to the prophet, Son of man (ſaith he) behold with thine eyes, and hear with thine ears, and ſet thine heart upon all that I ſhew thee: for to the intent that I might ſhew them unto thee, art thou brought hither. As the Lord ſaid alſo to his ſervant Moſes, In all things that I have ſaid unto you, be circumſpect. And ſo again, about making the tabernacle in the wilderneſs, which the apoſtle alſo takes ſpecial notice of, ſaying, See, (ſaid he) thou make all things according to the pattern ſheweth to thee in the Mount.

Hence note, That God's command muſt be the rule whereby we order all our actions, eſpecially when we pretend to worſhip that is divine and religious. If our walks, orders, and obſervances, have not this inſcription upon them, This is the faſhion, or, This is according to the pattern, ſuch works and orders will profit us nothing: Neither have we any promiſe when all is done, it wanting the order of God, that we ſhould eſcape thoſe judgments which thoſe ſhall aſſuredly eſcape, that have their eye in their work to the pattern revealed in the word.

A window ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above; and the door of the ark ſhalt thou ſet in the ſide thereof: with lower, ſecond, and third ſtories ſhalt thou make it.

I told you before, That the ark was a type of Chriſt, and alſo of the works of the faith of the godly. And now he ſeems to bring in more, and to make it a type of the church of Chriſt; as indeed the prophet alſo does, when he calls the church, one afflicted, and toſſed with tempeſts; and compareth her troublers to the waters of Noah, ſaying, This is as the waters of Noah.

Now as the ark was a type of the church, ſo according to the deſcription of this verſe ſhe hath three moſt excellent things attending her. 1. Light. 2. A door. 3. Stories of a lower and higher rank.

1. She hath a window for light, and that when ſhe was to be toſſed upon the waters. Hence note, That the church of Chriſt wanteth not light, no, not in the worſt of times. This light is the Word and Spirit of God which Chriſt hath given to them that obey him.

2. She hath a door. This door was a type of Chriſt; ſo was alſo the door of the tabernacle. And hence it is that you read, That Moſes, when he went to walk with God, would ſtand to talk in the door of the tabernacle; alſo that the cloudy pillar ſtood at the door. I (ſaith Chriſt) am the door: Again, I am the door of the ſheep. By this door then, entered all that went into the ark, as by Chriſt all muſt enter that enter aright into the church.

3. She had ſtories in her, of firſt, ſecond, and third degree: To ſhew that alſo in the church of Chriſt there are ſome higher than ſome, both as to perſons and ſtates: 1. apoſtles; 2. evangeliſts; 3. paſtors and teachers. And again, there are in the church degrees of ſtates, as alſo there is in heaven.

And behold, I, even I do bring a flood of waters upon the earth, to deſtroy all fleſh wherein is the breath of life from under heaven; and every thing that is in the earth ſhall die.

This is the reaſon of the former commandment, of making an ark: But ſome time was yet to intervene: the flood was hereafter to overflow the world: Wherefore, from this it is that thoſe words are inſerted, of things not ſeen as yet: And that the ark was a work, or the fruit of Noah's faith: By faith Noah, being warned of God of things not ſeen as yet, &c.

And behold, I, even I, &c. Theſe words excuſe Noah of treaſon or rebellion, foraſmuch as his preparation for himſelf, and his warning and threatening the whole world with death and judgment for their tranſgreſſion, was ſolely grounded upon the word of God: God bid him prepare, God ſaid he would puniſh the world for their iniquity.

Hence note. That a man is not to be counted an offender, how contrary ſoever he lieth, either in doctrine or practice, to men, &c. if both have the command of God, and are ſurely grounded upon the words of his mouth. This made Jeremiah, though he preached, That the city Jeruſalem ſhould be burnt with fire, the king and people ſhould go into captivity; yet ſtand upon his own vindication before his enemies, and plead his innocency againſt them that perſecuted him. Daniel alſo, though he did openly break the king's decree, and refuſed to ſtoop to his idolatrous and deviliſh demand; yet purged himſelf of both treaſon and ſedition, and juſtifies his act as innocent and harmleſs, even in the ſight of God. My God (ſaith he) hath ſent his angel, and hath ſhut the lions mouths, ſo that they have not hurt me; foraſmuch as before him innocency was found in me; and alſo before thee, O king, I have done no hurt. Further, Paul alſo, although by his doctrine he did cry down the ceremonies of the Jews, and the idolatry of the heathen emperor, yet he quits himſelf of blame from either ſide: Neither againſt the law of the Jews, ſaith he, neither againſt the temple, nor yet againſt Cæſar, have I offended any thing at all. The reaſon is, becauſe the words of God, how ſeverely ſoever they threaten ſinners, and how ſharply ſoever (the preacher keeping within the bowels of the word) this doctrine be urged on the world, if it deſtroy, it deſtroyeth but ſin and impenitent ſinners, even as the waters of Noah muſt do.

This then affords us another note worth remarking, to wit, That what God hath ſaid in his word, how offenſive ſoever it be to ungodly men, That we that are chriſtians ought to obſerve: whether it direct us to declare againſt other enormities, or to provide for ourſelves againſt the judgment to come.

And behold I, even I, do bring a flood, &c. Hence note again, Let us preach and practiſe well, and let God alone to execute his judgments. It is ſaid of Samuel, That not one of his words did fall to the ground. He preached, and God, according to his bleſſing or curſing, did either ſpare and forgive, or execute his judgments.

And behold, I, even I. Note again, That when ſinners have with the utmoſt contempt ſlighted and deſpiſed the judgment threatened, yet foraſmuch as the execution thereof is in the hand of an omnipotent majeſty, it muſt fall with violence upon the head of the wicked. I, even I, therefore, were words of a ſtrong encouragement to Noah, and the godly with him; but black, and like claps of thunder to the peſtilent unbelieving world: As the prophet ſays, He is ſtrong that executes his word: And again, Not one of his judgments fail.

And behold I, even I do bring a flood. The flood was a type of three things.

1. A type of the enemies of the church, Iſa. 54.

2. A type of the water-baptiſm under the new-teſtament, 1 Pet. 3. 20, 21.

3. A type of the laſt and general overthrow of the world by fire and brimſtone, 2 Pet. 3. 6, 7.

But here, as it ſimply reſpecteth the cauſe, which (as is afore related) was the ſin that before you read of; ſo it preciſely was a type of the laſt of theſe, and to that end put an end to the world that then was. The world that then was being overflowed with water, periſhed, to ſignify, That the heavens and the earth which are now, are reſerved unto fire, againſt the day of judgment, and perdition of ungodly men.

I bring a flood of water upon the earth, to deſtroy all fleſh wherein is the breath of life from under heaven, and every thing that is in the earth ſhall die. By theſe latter words, as the cauſe, ſo the extention of this curſe is expreſſed; and that under a threefold denotation.

1. Every thing that is in the earth.

2. All fleſh wherein is the breath of life.

3. Every thing that is under heaven.

So then, this deluge was univerſal, and extended itſelf not only to thoſe parts of the world where Noah and that generation lived, which we find repeated before, but even over the face of all the earth; and it took hold of the life of every living thing that was either on all the earth, or in the air, excepting only thoſe in the Ark, as will the general judgment do: And Noah only remained alive, and they that were with him in the ark.

But with thee will I eſtabliſh my covenant, and thou ſhalt come into the ark, thou, and thy ſons, and thy wife, and thy ſons wives with thee.

But with thee, &c. This concerns what was ſaid before concerning the univerſality of the flood: As he alſo ſaid above, But Noah found grace in the eyes of the Lord. This Peter alſo notes, He ſaved Noah, the eighth perſon, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly.

With thee will I eſtabliſh my covenant. My covenant of mercy, or my promiſe to ſave thee when I drown the whole for their iniquity: And therefore he adds, And thou ſhalt come into the ark.

I will eſtabliſh. Making and eſtabliſhing of promiſes are not always the ſame: He made his promiſe to Abraham, he ſeconded it with an oath unto Iſaac, and he confirmed, or eſtabliſhed it to Jacob; for by him he multiplied the ſeed of Abraham as the ſtars of heaven for multitude.

With thee will I eſtabliſh. Or, unto thee will I perform my promiſe, Thou ſhalt come into the ark.

Hence note again, That we ought to look upon ſignal and great deliverances from ſore and imminent dangers, to be confirmations of the promiſe or covenant of God. Or thus: When God finds means of deliverance, and inſtateth our ſouls in a ſpecial ſhare of that means, this we ſhould take as a ſign, That with us God hath confirmed, or eſtabliſhed, his covenant.

Thou, and thy ſons, and thy wife, and thy ſons wives with thee. Becauſe in that family did now reſide the whole of the viſibility of the church upon the earth; all the reſt were loſt, as Peter alſo intimates, when he calleth Noah the eighth perſon, or one, and the chief of the eight that made up the viſible church, or that maintained the purity of the worſhip of God upon the face of the whole earth: As he explains it a little after: For thee have I found righteous before me in this generation.

And of every living thing of all fleſh, two of every ſort ſhalt thou bring into the ark, to keep them alive with thee, they ſhall be male and female.

By theſe words, Noah ſhould ſeem to be (in this action) a figure or ſemblance of Chriſt; who before the Lord ſhall rain fire and brimſtone from heaven, ſhall gather into his ark, the church, of all kindreds, and tongues, and people, and nations, even as Noah was to gather of all, of every thing, of all fleſh, of every ſort, with him into the ark.

Two of every ſort. This two, in ſpecial reſpecteth the unclean, which were a type of the Gentiles, and ſo further confirms the point.

They ſhall be male and female. He would not make a full end, he would in judgment remember mercy.

Of fowls after their kind, and of cattle after their kind, and of every creeping thing of the earth after his kind: two of every ſort ſhall come unto thee to keep them alive.

Of fowls after their kind, of cattle after their kind. This, ſtill reſpecting the antitype, may ſhew us alſo, how that God, for proof of the prophecy of the ſpreading of the goſpel, doth not only tell us, that the Gentiles were gathered into his ark, but as here the beaſts and birds according to their kind, are ſpecified: ſo the Gentiles are alſo denominated according to their ſeveral countries, Galatians, Corinthians, Epheſians, Coloſſians, Theſſalonians, Bereans, &c. theſe after their country and nation were gathered unto Jeſus to be preſerved from the flood of wrath that at laſt ſhall fall from God who dwells in heaven, to the burning up of the ſinner and ungodly.

Two of every ſort ſhall come in to thee to keep them alive. If the emphaſis lieth in [Come,] as I am apt to think, and as the eighth verſe of the next chapter fairly allows me to judge; then we muſt obſerve ſtill, That Noah was not only firſt in the ark, as our Lord and Chriſt is the firſt from the dead; but that the cattle, the fowls, and the creeping things, did come to him into the ark, by a ſpecial inſtinct from heaven of the fruits of a divine election. Noah therefore, as a man, did not make choice which of every kind; but he went firſt into the ark, and then of clean beaſts by ſevens, and of uncleaſt beaſts by twos, went in unto Noah into the ark, as the Lord commanded Noah.

And thus it is in the antitype: Unto thee ſhall all fleſh come, ſaith the prophet: And again, To him ſhall the gathering of the people be. But how? Why, by an inſtinct from heaven, the fruit of a divine election: All that the Father hath given me, ſhall come to me; but no man can come to me (ſaith Chriſt) unleſs the Father which hath ſent me draw him.

The beaſts therefore which came into the ark, were neither choſen by men, neither came they in by any inſtinct of nature which was common to them all, but as being by a divine hand ſingled out and guided thither, ſo they entered in: the reſt were left to the fury of the flood. Like to this alſo is the anti-type, ſinners come not to Jeſus by any work or choice of fleſh and blood, nor yet by any inſtinct of nature that is common to all the world; but they come, as being by a divine hand ſingled out from others; and as guided of the Father, ſo they come to Chriſt into the ark: The reſt are left to the fury of the wrath of God, which, in the day of judgment, ſhall ſwallow them up for ever.

They ſhall come unto thee to keep them alive. Indeed, they lived not for their own ſakes, they being not better than them that periſhed; but they ſhall come unto thee to ſave them: For, for the ſake of Noah they were preſerved, when many millions were drowned in the waters. Bring this alſo to the anti-type, and you find them look like one another: for the reaſon why ſome are ſaved from the wrath to come, it is not for that they are better in themſelves, for both Jews and Gentiles are all under ſin: But it is Chriſt that ſaveth by his righteouſneſs, as Noah ſaved the beaſts and fowls, &c. Let us therefore, as the beaſts did, go to Jeſus Chriſt, they he may keep us alive from periſhing in the day of judgment.

And take thou unto thee of all food that is eaten, and gather it to thee, and it ſhall be for food for thee and for them.

This therefore was for the preſervation of the life of thoſe that were in the ark; by which action there is, as in the former, incloſed a goſpel-myſtery.

Take thou unto thee of all food. This food was not to be at the will and diſpoſe of unruly beaſts, but Noah was, as the Lord of all that was in the ark, to take it into his own cuſtody: And therefore he doubleth the command, Take it unto thee; Gather it unto thee; to wit, to diſpoſe of after thy diſcretion and faithfulneſs. In this therefore he was a type of Chriſt, whom God hath ſet as Lord and King in the church, and to feed his flock as a ſhepherd; for the bread of God is in the hand of Chriſt, for him to communicate unto his ſpouſes, ſaints, and children; as Joſeph did to Egypt, according to the power committed to him, and truſt repoſed in him. And hence it is ſaid, as concerning the bread that endureth to everlaſting life, the Son of man ſhall give it you; for him hath God the Father ſealed, or appointed thereunto: And therefore, that he giveth, we receive, and no more of the bread of God: That thou gaveſt them, they gather: thou openeſt thy hand, they are filled with good.

Take unto thee all food. That is, to be

eaten by man and beaſt; the fowl alſo, and the creeping thing. This ſtill followed, and brought in to the goſpel, it ſhews us, that, even then, when the church is driven up into a hole, and toſſed upon the waves of the rage and fury of the world, as the ark was upon the face of the waters, that even then her Noah hath all food for her, or food of all ſorts for her ſupport and refreſhment: Bread ſhall be given them, their waters ſhall be ſure.

Take unto thee. How bleſſedly was this anſwered, when the lion of the tribe of Judah took the book out of the hand of him that ſate upon the throne; for in the book is contained the words of everlaſting life; and the words of God are the food of his church, which this Noah hath received to nouriſh them withal: Man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live.

And it ſhall be for food for thee, and for them. That is, each according to their kind. The ſame is true alſo under our preſent conſideration; Chriſt is the ſhepherd, we are the ſheep, yet he feedeth with us in the ark: I will come in and ſup with him, and he with me. Again, here Chriſt tranſcends this action of Noah; for he was to have his food of his own, but Chriſt feedeth on the ſame with us, even on the words of God: Yet herein again we differ; he feedeth as a Lord, we as ſervants; he as a Saviour, we as the ſaved; but in general (reſpecting the words of God) we feed all but of one diſh, but at one table; the bread therefore that he hath provided, gathered and taken to him, it was food for him, as well as for us.

Thus did Noah; according to all that God commanded him, ſo did he.

Theſe words therefore preſent us with a deſcription of the ſincerity and ſimplicity of the faith of Noah; who received the word at the mouth of God; not to hear only, but to do and live in the ſame.

Thus did Noah. As it is alſo ſaid of his ſervant Moſes, As the Lord commanded Moſes, ſo did he: As the Lotd commanded Moſes, ſo did he, Yea, to ſhew us how pleaſant a thing the Holy Ghoſt accounteth this holy obedience of faith, he is not weary with repeating, and repeating again not leſs than eight times in one chapter, the punctuality of Moſes's conformity with the word of God, in this manner, Thus did Moſes; according to all that the Lord commanded Moſes, ſo did he.

Thus did Noah, This note therefore is, as it were, a character or mark by which the Lord's people are known from the world: They have ſpecial regard to the word. All his ſaints are in thy hand: they ſat down at thy feet; every one ſhall receive of thy words. As Chriſt ſaid, I have given them thy words and they have received them: Yea, and they have kept this word.

Thus did Noah. Let this then be the diſcriminating character of the ſaints from the men of this world. It was ſo in the days of Noah, when all the world went a whoring from their God, and ſaid, We deſire not the knowledge of his ways: Then Noah kept the words of God: Thus did Noah; according to all that God commanded him, ſo did he.

CHAP. VII.

AND the Lord ſaid unto Noah, Come thou and all thy houſe into the ark; for thee have I found righteous before me in this generation.

The ark being now prepared, and the day of God's patience come to an end, he now is reſolved to execute his threatening upon the world of ungodly men; but withal, in the firſt place, to ſecure his ſaints, and them that have feared his name. In this therefore we have a ſemblance of the laſt judgment, and how God will diſpoſe of his friends and enemies.

Come thou into the ark. God, I ſay, will take care of, and ſafely provide for us that have feared him, when he moſt eminently entereth into judgment with the world: As he alſo ſaith by Iſaiah the prophet, Come my people, enter thou into thy chamber, and ſhut thy door about thee: Hide thyſelf, as it were for a little moment, until the indignation be over-paſt. He ſhall ſend forth his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to another.

Come thou and all thy houſe. Not an hoof muſt be left behind; God will not loſe the very duſt of his people: Of all that thou haſt given me have I loſt nothing, but will raiſe it up at the laſt day. God therefore was careful not only of Noah, but of all that were in his houſe; becauſe they were all of his viſible church, they muſt therefore be preſerved from the rage and fury of the deluge: Gather my ſaints together unto me, (ſaith he) even thoſe that have made a covenant with me by ſacrifice.

For thee have I found righteous before me. This is not to be underſtood as the meritorious cauſe, but as the characterical note that diſtinguiſheth them that are gods, from others that are ſubjects of his wrath and diſpleaſure: Wherefore, thoſe that at this time periſh'd, bear the badge of ungodlineſs, as that which made them obnoxious to this overflowing judgment: As alſo we have it in the book of Job, Haſt thou (ſaid Eliphaz) marked the old way which wicked men have trodden, which were cut down out of time, whoſe foundation was overflown with a flood.

Righteouſneſs therefore, is the diſtinguiſhing character whereby the good are known from the bad. Thus it was in Ezekiel's time: Set a mark (ſaith God) upon the foreheads of the men that ſigh, and that cry for the abominations that are done in the midſt of the city. Which mark was to diſtinguiſh them from thoſe that were profane, and that for their wickedneſs were to be deſtroyed by the miniſters of God's juſtice.

For thee have I found righteous before me. Theſe words [before me] are inſerted on purpoſe to ſhew us, that Noah was no feigned worſhipper, but one who did all things in the ſight of God. Indeed, there are two things which are of abſolute neceſſity for the obtaining of this approbation of God. 1. All things muſt be done as to manner according to the word. 2. All things muſt be done as to the matter of them alſo according to the word. Both which were found in Noah's performances; and therefore he is ſaid to be perfect in his generations, and that he walked with God. Thus it was alſo with Zacharias and Elizabeth, they were both righteous before God; that is, ſincere and unfeigned in their obedience.

Righteous before me in this generation. By this we ſee, righteouſneſs, or the truth of God's worſhip in the world, was now come to a low ebb; the devil, and the children of Cain, had bewitched the church of God, and brought the profeſſors thereof ſo off from the truth of his way, that had they got Noah alſo, the church had been quite extinct, and gone: Wherefore, it now was time for God to work, and to cheriſh what was left, even by ſending a beeſom of deſtruction upon all the face of the earth, to ſweep away all the workers of iniquity.

Of every clean beaſt thou ſhalt take to thee by ſevens, the male and his female; and of beaſts that are not clean, by two, the male and his female.—Of fowls alſo of the air, by ſevens, the male and his female, to keep ſeed alive upon the face of the earth.

Something hath been ſaid to this already; only this I will add further, That by this commandment of God, both Noah, and all that were with him, were pre-admoniſhed to look to their hearts; that they continued unfeigned before him: For if God would ſave unclean beaſts, and fowls, from the preſent and terrible deſtruction; why alſo might not ſome of them, though they partook of this temporal deliverance, be ſtill reputed as unclean in his ſight? As indeed it came to paſs; for a curſed Ham was there: Wherefore, read not lightly the commands of God, there may be both doctrine and exhortation; both item, as well as an obligation to a duty contained therein. Circumciſion was a duty incumbent as to the letter of the commandment; but there was alſo doctrine in it, as to a more high and ſpiritual teaching than the letter ſimply imported.

Note then from hence, That when you read that unclean beaſts, and unclean birds may be in the ark of Noah: That unclean men, and unclean women may be in the church of God: One of you is a devil, was an admonition to all the reſt: Let this alſo of the beaſts unclean be an admonition to you.

For yet ſeven days, and I will cauſe it to rain upon the earth forty days, and forty nights; and every living ſubſtance that I have made, will I deſtroy, (or, blot out) from off the face of the earth.

Now the judgment is at the door; it is time to make haſte, and pack into the ark. God doth not love to have his people have much vacancy from employment while they are in this world. Idle times are dangerous; David found it ſo in the buſineſs of Uriah's wife: Wherefore Noah having finiſhed the ark, he hath another work to do, even to get himſelf, with his family and houſhold, fitly ſettled in the veſſel that was to ſave him from the deluge, and that at his peril in ſeven days time.

For yet ſeven days, and I will bring a flood. Note again, That it hath been the way of God, even when he doth execute the ſevereſt judgments, to tell it in the ears of ſome of his ſaints ſome time before he doth execute the ſame: Yea, it ſeems to me, that it will be ſo even in the great day of God Almighty; for I read, that before the bridegroom came, there was a cry made, Behold the bridegroom comes! Which cry doth not ſeem to me, to be the ordinary cry of the miniſters of the goſpel, but a cry that was effected by ſome ſudden and marvellous wakening, the product of ſome new and extraordinary revelation. That alſo ſeems to look like ſome fore-word to the church, Then ſhall appear the ſign of the Son of man in heaven: Some ſtrange and unuſual revelation of that notable day to be near, which in other ages was not made known to the world; upon which ſign he preſently appears. Now whether this ſign will be the appearing of the angels firſt; or whether the opening of the heavens, or the voice of the arch-angel, and the trump of God, or what, I ſhall not here preſume to determine; but a fore-word there is like to be, yet ſo immediately followed with the perſonal preſence of Chriſt, that they who had not grace before, ſhall not have time nor means to get it then: And while they went to buy, the bridegroom came; and they that were ready went in with him, and the door was ſhut.

And I will cauſe it to rain forty days, and forty nights. This length of time doth fore-pronounce the compleating of the judgment: As who ſhould ſay, I will cauſe it to rain until I have blotted out all the creatures, both of men, beaſts, and fowls: and ſo the after-words import; And every living ſubſtance that I have made, will I deſtroy from off the face of the earth.

And Noah did according to all that the Lord commanded him.

This note, as already I have ſaid, doth denote him to be a righteous man; one that might with honour to his God, eſcape the judgment now to be executed: Wherefore, the reiterating of this character is much for the vindicating of God's juſtice, and for the juſtification of his overthrowing the world of ungodly ſinners.

But again: Theſe words ſeem to reſpect in ſpecial, what Noah did in the laſt ſeven days, in order to the commandment laid before him in the three firſt verſes of this chapter; and ſo they ſignify his faithfulneſs to the word, and his obſervance of the law of his God, even to the day that the rain began to fall upon the earth: And therefore they preach unto us, not only that he began well, but that he continued in godly and unfeigned perſeverance; which when perfected, is the moſt effectual proof, that what before he did, he did with uprightneſs of heart, and therefore now muſt eſcape the judgment: As it is ſaid in the goſpel of Matthew, He that ſhall endure to the end, the ſame ſhall be ſaved.

And Noah was ſix hundred years old when the flood of waters was upon the earth.

Four hundred and fourſcore of which the world had leiſure to ſtudy the prophecy that God gave of him by the mouth of his father Lamech; the other hundred and twenty he ſpent in a more open teſtifying, both by word, and his preparing the ark, that God would one day overtake them with judgment; yet to the day that the flood came, the world was ignorant thereof: (Aſtoniſhing is the fruits of ſin:) So it came to paſs, that in the ſix hundredth year of Noah's life, which was the one thouſand ſix hundred fifty ſixth year of the world's age, the flood of waters were upon the earth, to the utter deſtruction of all that was found upon the face thereof, Noah only being left alive, and they that were with him in the ark.

And Noah went in, and his wife, and his ſons wives with him, into the ark, becauſe of the waters of the flood.

They had hardly done their work in the world, by that it began to rain, by that the firſt drops of the judgment appeared. They went into the ark, ſays the text, becauſe of the waters of the flood. This ſhould teach Chriſtians diligence, leſt they be called for by God's diſpenſations, either of death or judgment, before they have ſerved compleatly their generations, by the will of God. Noah had done it, but it ſeems he had but done it; his work was ended juſt as the judgment came: Be ye therefore ready alſo; for at ſuch an hour as you think not, the Son of man cometh.

Of clean beaſts, and of beaſts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and his female, as God had commanded Noah.

By theſe words it ſeems (as I alſo touched before) that the beaſts, and fowls, both clean and unclean, did come in to Noah, into the ark; not by Noah's choice, nor by any inſtinct that was common to all, but by an inſtinct from above, which ſo had determined the life and death of theſe creatures, even to a very ſparrow; for not one of them doth fall to the ground without the providence of our heavenly father: they went in unto Noah. And let no man deride, for that I ſaid, By an inſtinct from above; for God hath not only wrought wonders in men, but even in the beaſts, and fowls of the air; to the making of them act both above and againſt their own nature. How did Balaam's aſs ſpeak! and the cows that drew the ark, have it right to the place which God had appointed, not regarding their ſucking calves! Yea, how did thoſe ravenous creatures, the ravens, bring the prophet bread and fleſh twice a day, but by immediate inſtinct from heaven? Even by the ſame did theſe go in to Noah, into the ark.

And it came to paſs, after ſeven days, that the waters of the flood were upon the earth.

Juſt as the Lord had denounced before: Look therefore, what God hath ſaid, ſhall aſſuredly come to paſs, whether it be believed, or counted an idle tale. The confirmation therefore of what God hath ſpoken, depended not upon the credence of man, becauſe it came not by the will of man: He hath ſaid it, and ſhall he not make it good? it will therefore aſſuredly come to paſs, whatever God hath ſpoken, be it to ſave his Noahs, or be it to drown his enemies; and the reaſon is, Becauſe to do otherwiſe, is inconſiſtent with his nature: he is faithful, holy and true, and cannot deny himſelf, that is, the word which he hath ſpoken.

In the ſix hundredth year of Noah's life, in the ſecond month, the ſeventeenth day of the month, the ſame day were all the fountains of the great deep broken up, and the windows (or flood-gates) of heaven were opened.

As to the month, and the day of the month I have but little to ſay: though doubtleſs, had not there been ſomething worthy of knowing therein, it would not ſo punctually have been left upon record; for I dare not ſay this ſcribe wrote this in vain, or that it was needleſs thus to punctilio it; a myſtery is in it, but my darkneſs ſees it not; I muſt ſpeak according to the proportion of faith.

The ſame day were all the fountains of the great deep broken up. By theſe words, it ſeems that it did not only rain from heaven, but alſo the ſprings and fountains were opened; which together with the great rain of his ſtrength, did over-flow the world the ſooner.

This great deep, in mine opinion, was alſo a type of the bottomleſs pit, that mouth and gulf of hell, which at the day of judgment ſhall gape upon the world of ungodly men, to ſwallow them up from the face of the earth, and to carry them away from the face and preſence of God.

And the windows (or flood-gates) of heaven were opened. That is, that the water might deſcend without meaſure or order, even in its own natural force, with violence upon the head of the wicked. It came as water out of his buckets upon them, judgment without mercy.

This opening of the flood-gates of heaven, was a type of the way that ſhall be made for the juſtice of God upon ungodly men, when Chriſt hath laid aſide his mediatorſhip; for he indeed is the ſluice that ſtoppeth this juſtice of God from its dealing according to its infinite power and ſeverity with men: He ſtands, like Moſes, and, as it were, holdeth the hands of God. Oh! but when he ſhall be taken away! When he ſhall have finiſhed his mediatory work: Then will the flood-gates of heaven be opened, and then will the juſtice and holineſs of God deal with men without ſtint or diminution, even till it hath filled the veſſels of wrath with vengeance till they run over: It is a fearful thing to fall into the hands of the living God.

And the rain was upon the earth forty days and forty nights.

That is, It rained ſo long without ſtop or ſtint, ver. 4.

On the ſelf ſame day entered Noah, and Shem, and Ham, and Japhet, the ſons of Noah; and Noah's wife, and the three wives of his ſons, with them into the ark.

This therefore more fully approveth of what I ſaid before; to wit, That they had hardly done their work in the world, by that it began to rain; but ſo ſoon as they had done, the flood was upon the earth. Much like this is that of Lot; it was not to rain fire and brimſtone upon Sodom, till he was got to Zoar: But when Lot was entred, but juſt entred, Then the Lord rained upon Sodom, and upon Gomorrah, brimſtone and fire from the Lord out of heaven.

Hence note, That the reaſon why God doth forbear to deſtroy the world for the wickedneſs of them that dwell therein, it is for the ſake of the elect; becauſe his work upon them is not fully perfected: The Lord is not ſlack concerning his promiſe; no, nor as concerning his threatning neither, — but is long-ſuffering to us-ward who are the elect; not willing that any of us ſhould periſh: But when Chriſt, head and members, are compleat in all things, let the world look for patience and forbearance no longer; for in that ſelf ſame day the trump of God will ſound, and the Lord deſcend with a ſhout from heaven, to execute his anger with fury, and his rebukes with flames of fire. Behold, he is now ready to judge the quick and the dead! ready to be revealed in the laſt time! The judge alſo ſtands at the door; it is but opening therefore, and his hand is upon you, which moſt aſſuredly he will do when his body is full and compleat.

Obſerve again, that providence ſometimes ſo ordereth it, that as touching the command of the Lord, neceſſity is as it were the great wheel that brings men into the performances of them, as here the flood drove them into the ark; as he ſaid above, they went in becauſe of the waters of the flood: So concerning the ordinance of unleavened bread, the firſt inſtitution of that law, was as it were accompanied with an unavoidable neceſſity, it was unleavened, ſaith the text, becauſe they were thruſt out of Egypt, and could not tarry, neither had they prepared for themſelves any victuals.

It will be thus alſo at the day of judgment: Iſrael will be ſufficiently weary of this world, they will even as it were unexpreſſibly groan to be taken up from hence; wherefore the Lord will come, as making uſe of the wearineſs and groaning of his people, and will take them up into his chambers of reſt, and will wipe away all tears from their eyes, as here Noah and his ſons, &c. did enter into the ark.

They and every beaſt after his kind, and all cattle after their kind, and every creeping thing that creepeth upon the earth, after his kind, and every fowl after his kind, every bird of every ſort or wing.

Without doubt this careful repetition is not without a cauſe, and hath alſo in the bowels of it ſome comfortable doctrine for the church of God; every beaſt, all cattle, every creeping thing that creepeth; every fowl and bird of every wing.

Firſt this ſheweth, that God hath reſpect to the fulfilling of his word in the midſt of all his zeal and anger againſt ſin. He doth not as we, being angry, run headlong upon the offenders, but if there be but three in a kingdom, or one in four cities, he will have reſpect to them.

Secondly, It ſheweth, that how inconſiderable ſoever the perſons are, that are within the compaſs, and care of the love and mercy of God, that inconſiderableneſs ſhall not be a let to their ſafety and preſervation: Yea, though they are but as theſe creeping things, that creep upon the earth, or as the ſaying is, but as a flea, a dead dog, or a graſhopper, or one of the leaſt of the grains of wheat, not one of them, nay, not a hair of the head of them ſhall fall to the ground and periſh.

And they went in unto Noah into the ark, two and two of all fleſh, wherein is the breath of life, and they that went in, went in male and female of all fleſh, as God had commanded him, and the Lord ſhut him in.

The Holy Ghoſt in this relation is wonderful punctual and exact: every beaſt, all cattle, every creeping thing, every fowl, and every bird, after their kind went in; and ſaith he again, they that went in, went in two and two; as if there had been an intelligence among theſe irrational creatures, that the flood was ſhortly to be upon the earth. Indeed, many among the ſenſitives have ſtrange inſtincts, as appendixes to their nature, by which they do, and leave to do, to the aſtoniſhment of them that have reaſon: But that any inſtinct in nature ſhould put them upon afore providing for ſhelter from the flood, by going into the ark, (a place to ſecure them, rather than to ſave them, had not the occaſion and command of God been otherwiſe) it cannot be once with reaſon imagined. Wherefore, as their going into the ark, ſo their going in two by two, and that too male and female, plainly declares that their motion was ordered and governed by heaven, themſelves being utterly ignorant thereof.

And they that went in went in male and female of all fleſh, (both man and beaſt) and the Lord ſhut him in, that is Noah; and thoſe that were with him.

Theſe latter words are of great importance, and do ſhew us the diſtinguiſhing grace of God, for by his thus ſhutting the door of the ark, he not only confirmed his mercy to Noah, but alſo diſcovered the bounds and limits thereof. As who ſhould ſay, Now Noah you have your full tale, juſt thus many I will ſave from the flood: and with that he ſhut the door leaving all other, both man and beaſt, &c. to the fury of the waters. God therefore by this act hath ſhewed how it will go in the day of judgment with men. Thoſe that (like thoſe beaſts, and birds, and creeping things) ſhall come to Chriſt, into his ark, before it rain fire and brimſtone from heaven, thoſe will God ſhut up in the ark, and they ſhall live in that day; but thoſe that ſhall then be found in the world ſtrangers to Jeſus Chriſt, thoſe will God ſhut out: They that were ready went in with him to the marriage, and the door was ſhut.

And obſerve, it is not ſaid, that Noah ſhut the door, but the Lord ſhut him in: If God ſhuts in or out, who can alter it? I ſhut, and no man openeth. Doubtleſs before the flood had carried off the ark, others beſides would with gladneſs have had there a lodging room, tho' no better than a dog-kennel; but now it was too late, the Lord had ſhut the door. Beſides, had there been now in the heart of Noah, bowels or compaſſion to thoſe without the ark, or had he had deſire to have received them to him, all had been worth nothing, the Lord had ſhut him in. This ſignifying, that at the day of judgment, neither the bowels of Jeſus Chriſt, neither the miſery that damned men ſhall be in, will any thing at all avail with God to ſave one ſinner more, the door is ſhut.

Where you read therefore both in Matthew and Luke of the ſhutting of the door, underſtand that by ſuch expreſſions Chriſt alludeth to the door in Noah's ark, which door was open while Noah, and his attendants were entered into the ark, but they being got in, the Lord ſhut the door: Then they that ſtood without and knocked, did weep, and knock, and aſk too late. As Chriſt ſaith, When once the maſter of the houſe is riſen up, and hath ſhut too the door, and ye begin to ſtand without, and knock at the door, ſaying, Lord, Lord, open to us, and he ſhall anſwer and ſay unto them, I know you not whence you are; then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets: (as Noah did of old.) But he ſhall ſay, I tell you I know you not whence you are, depart from me all ye workers of iniquity. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of God, and yourſelves thruſt out.

And the flood was forty days upon the earth, and the waters increaſed and bare up the ark, and it was lift up above the earth.

While the ark reſted, and abode in his place, no doubt but the ears of Noah were filled with doleful cries from the wretched and miſerable people, whom God ſhut without the ark, one while crying, another while knocking, according to what but now was related; which for ought I know might be many of the forty days, but when the waters much increaſed, and lift the ark above the earth, this miſerable company were ſoon ſhaken off.

It will be thus alſo in the day of judgment; at the beginning of that day the ears of the godly will be ſufficiently filled with the cries and tears of the damned and miſerable world; but when the ark ſhall be taken up, that is, when the godly ſhall aſcend into the clouds, and ſo go hence with Jeſus, they will ſoon loſe this company, and be out of the hearing of their lamentable dolours.

And the waters increaſed. God's judgments have no ears to receive the cries, nor heart to pity the miſeries of the damned. They cry, it rains; they increaſe their cries, and the Lord does increaſe his judgment: And it came to paſs, that as I cryed and they would not hear; ſo they cryed, and I would not hear, ſaith the Lord.

Again, As the waters were a type of the wrath of God that in the day of judgment ſhall fall upon ungodly men: So they were alſo a type of thoſe afflictions and perſecutions that attend the church; for that very water that did drown the ungodly, that did alſo toſs and tumble the ark about; wherefore by the increaſe of the waters, we may alſo underſtand, how mighty and numerous ſometimes the afflictions and afflictors of the godly be: As David ſaid, Lord, how are they increaſed that trouble me! many are they that riſe up againſt me.

And the waters increaſed, and bare up the ark. The higher the rage and tyranny of this world groweth againſt the church of God, the higher is the ark lifted up towards heaven, the moſt proud wave lifts it higheſt: The church is alſo by perſecution more purged and purified from earthly and carnal delights; therefore it is added, the waters bare up the ark, and it was lifted up above the earth.

And the waters prevailed, and were increaſed greatly upon the earth, and the ark went upon the face of the waters.

Theſe words are ſtill to be conſidered under the former double conſideration, to wit, both, as they preſent us with God's wrath at the laſt judgment, and as they preſent us with a ſign of the rage and malice of ungodly men.

And the waters prevailed; that is, over all ungodly ſinners; though they were mighty, and ſtout, and cared for none, yet the waters prevailed againſt them, as the fire and brimſtone will do over all the world at the day and coming of our Lord Jeſus Chriſt: Wherefore, well may it be ſaid to all impenitent ſinners, Can thy hands be ſtrong, or can thy heart endure, in the day that I ſhall deal with thee, ſaith the Lord God? Oh they cannot, the waters of the wrath of God will prevail againſt, and increaſe upon them, until they have utterly ſwallowed them up.

And the waters prevailed. Take it now as a type of the nature of perſecution, and then it ſheweth, that as the waters here did ſwallow up all but the ark, ſo when perſecution is mighty in the world, it prevaileth to ſwallow up all but the church: for none elſe can aright withſtand or oppoſe their wickedneſs. It is ſaid, when the beaſt had power to work, the whole world wondred after the beaſt; and all men who were not ſealed, and that had not the mark of God in their foreheads, fell in with the worſhip of the beaſt; as it is ſaid, And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb, &c. So then it might well be ſaid, The waters prevailed and increaſed.

And the ark went upon the face of the waters. It is ſaid that in the beginning the Spirit of God moved upon the face of the waters, and here that the ark went upon the face of them. Indeed the Spirit of God moveth, and the church, as God, walketh in ſtrange and unthought of ſtations. It is ſaid, that God hath a way in the whirlwind, and in the ſtorm: So he hath upon the very face of the perſecution of the day, but none but the church can follow him here, it is the ark that can follow him upon the face of the waters. Deep things are ſeen by them that are upon the waters: They that go down to the ſea in ſhips, that do buſineſs in great waters, they ſee the works of the Lord, and his wonders in the deep. Indeed it oft falls out, that the church ſeeth more of God in affliction, than when ſhe is at reſt and eaſe; when ſhe is tumbled to and fro in the waters, then ſhe ſees the works of God, and his wonders in the deep.

And this makes perſecution ſo pleaſant a thing, this makes the ark go upon the face of the waters, ſhe ſeeth more in this her ſtate, than in all the treaſures of Egypt.

And the waters prevailed exceedingly upon the earth, and all the hills that were under the whole heaven were covered.

This ſecond repetition of the prevailing of the waters, doth alſo call for a ſecond conſideration.

1. It ſhews us, that all hope that any ungodly man might have at the beginning of the flood to eſcape the rage thereof, was now ſwallowed up in death. Indeed it is natural to the creatures, when floods and innundations are upon the earth, to repair to the high places, as they only that are left for preſervation of life; where life may be alſo continued if the waters do not overflow them: but when it comes to paſs as here we read, that all the hills under the heavens are covered: then life takes its farewell, and is gone from the world, as was the effect of the waters of Noah.

The hills therefore were types of the hope of the hypocrite, upon which they clamber till their heads do touch the clouds, thinking thereby to eſcape the judgment of God; but tho' they hide themſelves in the top of Carmel, I will ſearch and take them thence, ſaith God: the flood of his wrath will come thither, even over the tops of all the hills: So that ſafety is only in the ark with Noah, in the church with Chriſt, all other places muſt be drowned with the flood.

2. We may alſo underſtand by this verſe, how God in a time of perſecution will cut off the carnal confidence of his people. We are apt to place our hope ſomewhere elſe than in God, when perſecution ariſeth becauſe of the word: We hope that ſuch a man, or that ſuch outward means may prevent our being ſwept away with this flood: But becauſe this confidence is not after God, but tendeth to weaken our ſtedfaſt dependance on him; therefore this flood ſhall cover all our hills, not one ſhall be found for us under the whole heaven. When the king of Babylon came up againſt Jeruſalem to war, then Iſrael, inſtead of

truſting in God, put their confidence in the king of Egypt, but he alſo was ſwallowed up by this flood, that Iſrael might be aſhamed of ſuch confidence; and this at laſt they confeſſed. As for us, ſaid they, our eyes as yet failed for our vain help: in our watching, we have watched for a nation that could not ſave us.

It was requiſite therefore that the hills ſhould be covered, that Noah might not have confidence in them; but ſurely this diſpenſation of God was an heart-ſhaking providence to Noah, and they that were with him; for here indeed was his faith tryed, there was no hill left in all the world; now were his carnal helpers gone, there was none ſhut up or left: Now therefore, if they could rejoyce, it muſt be only in the power of God. As David ſaid, ſhould I lift mine eyes to the hills, whence ſhould my help come? So the margin: My help cometh from the Lord that made heaven and earth.

Fifteen cubits upwards did the waters prevail, and the mountains were covered. The height of Goliah was but ſix cubits and a ſpan, neither was Og's bed-ſtead any more than nine: Wherefore this flood prevailed far above the higheſt of thoſe mighty ones: even fifteen cubits above the higheſt mountains.

And all fleſh died that moved upon the earth, both of fowl, and of cattle, and of beaſts, and of every creeping thing that creepeth upon the earth, and every man: All in whoſe noſtrils was the breath of life, of all that was in the dry land, died. And every living ſubſtance was deſtroyed, which was upon the face of the ground, both man and cattle, and the creeping things, and the fowls of the heaven, and they were deſtroyed from off the earth, and Noah only remained alive, and they that were with him in the ark.

In theſe words you have the effects of the flood, which was punctually according to the judgment threatned: But obſerve, I pray you, how the Holy Ghoſt, by repeating doth amplify the matter. All fleſh, all in whoſe noſtrils was the breath of life; all that was in the dry land, every living ſubſtance, every man; and they were deſtroyed from off the earth: By which manner of language doubteſs there is inſinuated a threatning to them who ſhould afterward live ungodly. And indeed the Holy Ghoſt affirmeth, that theſe judgments, with that of Sodom, are but examples ſet forth before our eyes, to ſhew us that ſuch ſins, ſuch puniſhment. Making them an example, ſaith Peter, unto thoſe that after ſhould live ungodly. Nay, Jude ſaith, they are ſet forth in their overthrow, for that very purpoſe. Wherefore this careful repeating of this judgment of God, doth carry threatning in it, aſſuredly foreſhewing the doom and downfal of thoſe that ſhall continue to tread their ſteps.

Yea, mind how Peter hath it: For if God ſpared not the old world, &c. Secretly intimating, that thoſe that then lived, being the firſt of his workmanſhip, and far ſurpaſſing in magnificence, if he would have ſpared, he would have ſpared them; but ſeeing he ſo dreadfully ſwept them away, let no man be ſo bold to preſume that wickedneſs ſhall now deliver him that is given to it.

And Noah only remained alive, and they that were with him in the ark. Noah was that man of God that had ſet himſelf againſt a world of ungodly men. The man that had hazarded life and limb for the word of God committed to him; he only remained alive, &c. Hence note, That he was the man that outlived the world, that would for God venture life againſt all the world. Wherefore the ſaying in the goſpel is true. He that will loſe his life for my ſake, ſhall ſave it unto life eternal. Thus did Noah, and paſſed the end, and went over the bounds, that God had appointed for every living thing: Behold! he was a man in both worlds, yea, the world then to come was given him for a poſſeſſion.

And the waters prevailed upon the earth an hundred and fifty days. About the ſame time the ſcorpions mentioned of John, had power to hurt the earth: Wherefore, the thus prevailing of the water, might be a type of our perſecution now in the New-Teſtament days: All which time doubtleſs Noah was ſufficiently tried, while the waves of the water had no pity for him.

CHAP. VIII.

AND God remembred Noah, and every living thing, and all the cattle that was with him in the ark, and God made a wind to paſs over the earth, and the waters aſſwaged.

Moſes having thus related the judgment of the waters, as they reſpected the drowning of the world, and ſo typed forth the laſt judgment: He now returneth to ſpeak of them more largely, as they were a type of the perſecution and afflictions of the church, and ſo ſheweth how God delivered Noah from the mercileſs violence of the waves thereof.

And God remembred Noah. This word remembred is uſual in ſcripture, both when God is about to deliver his people out of affliction, and to grant them the petition which they aſk of him. It is ſaid, God remembred Abraham; and ſent Lot out of Sodom; that he remembred Rachel, and hearkened to her; that he alſo remembred his covenant with Abraham, when he went to bring Iſrael out of their bondage.

Hence note, that Noah was now both in an afflicted, and a praying condition; afflicted with the dread of the waters, and prayed for their aſſwaging. It is a queſtion accompanied with aſtoniſhment, How the ark being of no bigger an hull or bulk ſhould contain ſo many creatures, with ſuſtenance for them? And verily, I think, that Noah himſelf was put to it, to believe and wait for ſo long a time. But God remembred him, and alſo the beaſts, and every living thing, that was with him, and began to put an end to theſe mighty afflictions, by cauſing the waters to aſſwage.

And God made a wind to paſs over the earth. The waters being here a type of perſecutors and perſecution: This wind was a type of the breath of the Lord's mouth, by which he is ſaid to ſlay the wicked. He ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he deſtroy the wicked. It was a wind alſo that blew away the locuſts of Egypt, which locuſts were a type of our graceleſs clergy, that have covered the ground of our land. Again, the kingdom of Babel was to be deſtroyed by a deſtroying wind, which the Lord would ſend againſt her, which Paul expounds to be by the breath of the Lord's mouth, and by the brightneſs of his coming. This wind therefore, as I ſaid, was a type of the breathing of the Spirit of the Lord, by which means theſe tumultuous waves ſhall be laid lower, and God's ark in a while made to reſt upon the top of his mountain; for by the breath of the Lord the earth is lightened, and by this lightning coals are kindled; yea, he ſent out his arrows and ſcatter'd them, he ſhot out his lightning and diſcomforted them; then the channels of waters were ſeen, and the foundations of the world were diſcovered; at thy rebuke, O Lord, at the blaſt of the breath of thy noſtrils; And God made a wind to paſs over the earth, and the waters were aſſwaged. that is, in New Teſtament language, the afflictors and afflictions of the church did ceaſe and decay, and come to nought.

And the waters aſſwaged: To wit, by the blowing of this wind, wherefore, as this wind did aſſault the waters, ſo it did refreſh the ſpirit of this ſervant of God, becauſe by it the affliction was driven away. Thus then by the wind of the Lord were theſe dry bones refreſhed, and made to ſtand upon their feet.

And God made a wind paſs over. And God made it; when God blows, the enemies of his truth ſhall paſs away like waters that fail.

And the fountains alſo of the deep, and the windows of heaven were ſtopped, and the rain from heaven was reſtrained.

By theſe words we ſee, that when the church of God is afflicted, both heaven and hell have their hand therein, but ſo as from a differing conſideration, and to a diverſe end. From heaven it comes, that we may remember we have ſinned, and that we may be made white, and tried; but from hell, from the great deep, that we might ſin the more, and that we might deſpair, and be damned.

And the fountains of the great deep. When God begins to ſlack and abate the afflictions of his church, he rebukes, as it were firſt, the powers of hell; for ſhould he take off his own hand, while they have leave to do what they liſt, the church for this would be worſe not better: But firſt he rebuketh them: The Lord rebuke thee, O ſatan, that's the firſt; and then he cloaths them with change of raiment: The fountains of the great deep were ſtopped, and then the bottles of heaven.

And the rain from heaven was reſtrained, or held back, or made to ceaſe. Afflictions are governed by God, both as to time, number, nature and meaſure. In meaſure when it ſhooteth forth thou wilt debate with it, he ſtayeth his rough wind in the day of his eaſt-wind. Our times therefore, and our conditions in thoſe time, are in the hand of God; yea, and ſo are our ſouls and bodies, to be kept and preſerved from the evil, while the rod of God is upon us.

And the waters returned from off the earth continually, and after the end of an hundred and fifty days the waters were abated.

The verſe before doth treat of the original, the fountains of the deep, and the windows of heaven, that they were ſhut, or ſtopped; which being done, the effect beginneth to ceaſe. Hence note, that eaſe and releaſe from perſecution and affliction cometh not by chance, or by the good moods, or gentle diſpoſitions of men, but the Lord doth hold them back from ſin, the Lord reſtraineth them. It is ſaid the Lord ſtirred up the adverſaries of Solomon. Again, when the Syrians fought againſt Jehoſhaphat, the Lord helped him, and God moved them to depart from him. The Lord ſent the flood, and the Lord took it away.

And the waters returned from off the earth continually. When God ceaſeth to be angry, the hearts and diſpoſitions of the adverſaries ſhall be palliated, and made more flexible. It is ſaid, when the afflictions of Iſrael were ended in Egypt, the hearts of the people were turned to pity them; yea, he cauſed them to be pitied of them that carried them captive.

When you ſee therefore, that the hearts of kings and governors begin to be moderated toward the church of God, then acknowledge that this is the hand of God. I, ſaith he, will cauſe the enemy to intreat thee well in the time of evil, and in the time of affliction: For by waters here are typed out the great and mighty of the world, by the flowing of them, their rage; and by their ebbing and returning their ſtillneſs and moderation.

And the waters returned: That is, to the ſea. He gathereth the waters of the ſea together as an heap, he layeth up the depth in ſtore-houſes.

By gathering up, the perſecutors may be underſtood, his gathering them to their graves, as he did Herod, who ſtood in the way of Chriſt; and as he did thoſe in Ezekiel, who hindred the promotion of truth, and the exaltation of the goſpel.

And after the end of an hundred and fifty days the waters were abated. Theſe words then imply, that for ſo long time, Noah, and the church with him, were to exerciſe patience. They alſo ſhew us, That when the waters are up, they do not ſuddenly fall: They were up four hundred years, from Abraham to Moſes; they were up threeſcore and ten years in the days of the captivity of Babylon; they were up ten myſtical days in the perſecution that was in the days of Antipas; and are to be up forty and two months, in the reign, and under the tyranny of antichriſt: But they will abate; the houſe of Saul will grow weaker; yea, they ſhall be gathered to their ſea, and ſhall be laid in the pit; yea, they ſhall not be on the earth, when God ſhall ſet glory in the land of the living.

And the ark reſted in the ſeventh month, on the ſeventh day of the month, upon the mountains of Ararat.

Theſe inſtances therefore were a type of Chriſt, the munition of rocks, who is elſewhere called, the mountain of the Lord's houſe; the rock upon which he will build his church, and the gates of hell ſhall not prevail againſt it: For after the ark had felt the ground, or had got ſettlement upon the tops of theſe mountains; however, the waters that came from the great deep, did notwithſtanding, for ſome time, ſhake, and make it ſtir, yet off from theſe mountains they could not get it with all their rage and fury: It reſted there; theſe gates of hell could not prevail. But mark, it did reſt on theſe mountains almoſt a quarter of a year, before any ground appeared to Noah. A right figure of ſaving-faith; for that maketh not outward obſervation a ground and foundation for faith, but Chriſt the rock, who as to ſenſe and feeling is at firſt quite out of ſight. Hence the hope of the godly is compared to the anchor of a ſhip, which reſteth on, or taketh hold of the rock that is now inviſible under the water, at the bottom of the ſea.

This then ſhould learn us to ſtay on the Lord Jeſus, and there to reſt when the waters have drowned all the world, and when all the mountains and hills for help are as if they were caſt into the midſt of the ſea.

That is an excellent ſaying of the prophet, God is our refuge and ſtrength, a very preſent help in trouble. Therefore will not we fear, though the earth be removed, (as now it ſeemed) and though the mountains be carried into the midſt of the ſea. Though the waters thereof roar, and be troubled; though the mountains ſhake with the ſwelling thereof. Selah.

And the waters decreaſed continually until the tenth month; in the tenth month, on the firſt day of the month, were the tops of the mountains ſeen.

In the 2d verſe we read, that after an hundred and fifty days flood, the waters returned; that is, began to return, from off the earth: Which beginning of their return, was, becauſe that God had mercifully remembred the prayer and affliction of Noah. Again, in this verſe we read, that from the day that the ark did reſt upon the mountains of Ararat, the waters decreaſed continually. Now the reſting of the ark on the mountain, was a figure of our truſting on Chriſt. Hence it follows, that the tumults and raging of the myſtical waters, are made to decreaſe by the power of faith: This is your victory, even your faith. As it is alſo ſaid of Moſes, By faith he walked through the red-ſea; but above all take that as moſt pertinent, Through faith they ſubdued kingdoms, ſtopped the mouths of lions, and turned to flight the armies of aliens. Here you ſee faith made the waters decreaſe; it took away the heat and rage of the adverſary.

And the waters decreaſed continually until the tenth month, (another period of time,) and in the firſt day of the tenth month were the tops of the mountains ſeen. Theſe mountains were before the flood, a type of the hope of the hypocrites, and therefore then were ſwallowed up, fifteen cubits under the waters: But now, methinks, they ſhould be a figure to the church of ſome viſible ground of deliverance from the flood; for almoſt three months the ark did reſt on the inviſible mountains of Ararat; But now are the tops of the mountains ſeen: A further ſign that the waters were abated; and a ground, that at length they would be quite dried up. Let theſe mountains then be types of the high and mighty, which God is uſed to ſtir up to deliver his church from the heat and rage of tyranny and perſecution, (as they are often termed and called in ſcripture, the mountains of Iſrael, for this very end.) So then, from our thus conſidering the mountains, Two things we are taught thereby.

1. That when the great ones of this world begin to diſcover themſelves to the church, by way of encouragement, it is a ſign that the waters are now decreaſing. Or thus: When God lets us ſee the tops of the mountains, then we may certainly conclude, that the rage of the waters abate.

Doubtleſs when God made promiſe of raiſing up Joſias to Iſrael, in Canaan; and of raiſing up for them Cyrus, in Babylon; the

the thus appearing of the tops of theſe mountains, was comfort to the church in her day of affliction.

2. This ſhould teach us while we are in affliction, to look this way and that, if it may be that the tops of the mountains may be ſeen by us: For though it be too much below a chriſtian to place his confidence in men, yet when God ſhall raiſe up Joſias or a Cyrus, we may take encouragement at this working of God. Therefore is that in the Pſalms read both ways, ſhall I look to the mountains? I will lift up mine eyes to the hills from whence cometh my help; yet ſo, as that he would alſo conclude his help did come from the Lord: So then, we muſt take heed that we look not to the mountains. Again, it is our wiſdom to look to the mountains: Look not to them but when God diſcovers them, look unto them if God diſcovereth them; yet then but ſo as means of God's appointing. But again, God doth not let us ſee the hills for our help, before we have firſt of all ſeen them drowned: Look not to them therefore while the water is at the riſing; but if they begin to ceaſe their raging, if they begin to fall, and with that the tops of the mountains be ſeen, you may look upon them with comfort, they are tokens of God's deliverance.

And it came to paſs, at the end of forty days, that Noah opened the window of the ark which he had made.

Theſe forty days ſeem to commence from the diſcovery of the tops of the mountains: Wherefore he did not preſently go out of the ark, but ſtaid there above fourteen days ſtill ſignifying unto us, that we muſt not be therefore delivered ſo ſoon as the tops of the mountains are ſeen, but may yet be aſſaulted with the waters of the flood, days, and weeks, and months, &c.

When Moſes was ſent to deliver Iſrael, they came not preſently out of Egypt; neither ſeemed their burthens ever the lighter to ſenſe or feeling, tho' faith indeed did ſee the end. Again, When he had brought them forth of Egypt, they came not in a day, or a month, to Canaan; but, ſaith the Holy Ghoſt, He brought them out, (or, forth of affliction) after he had ſhewed ſigns and wonders in the land of Egypt, and in the red-ſea, and in the wilderneſs forty years.

Let us therefore take heed of a feaveriſh ſpirit, while we behold the tops of the mountains; poſſibly, for all they are viſible tokens to us of deliverance, themſelves may be yet much under water. We ſee what work Moſes, Gideon, Jeptha and Samſon had to deliver Iſrael, even after more than their tops were ſeen. Be content to ſtay yet forty days; David ſtay'd, after he was anointed, till years and times went over him, before he could deliver Iſrael from the tyranny of its oppoſers.

At the end of forty days Noah opened the window of the ark. This opening of the window alſo, was a type, that now he was preparing to take poſſeſſion of the world. It alſo might be a type of the opening the law and teſtimony, that light might by that come into the church; for we find not that this window had any other uſe, but to be a conveyance of light into the ark, and as a paſſage for the raven and dove, as may be further ſhewed after. Now much like this, is that of John: The temple of God was opened in heaven, and there was ſeen in his temple the ark of his teſtament. And again, I looked, and behold, the temple of the tabernacle of the teſtimony in heaven was opened: And then, as the raven, and the dove came out of the window of the ark; ſo the angels, that is the Lord's executioners, came out of the temple that was opened in heaven.

Hence note, That though men may be born with, if they lye in their holes in the heighth of the tempeſt; but to do it when the tops of the mountains were ſeen, if they then ſhall forbear to open their window, they are worthy of blame indeed. When the lepers ſaw the Aſſyrians were fled, and that liberty from heaven was granted to Samaria; then they feared to conceal the thing any further; They feared, I ſay, that if they went not to the city to declare it, ſome judgment of God would befal them.

And he ſent forth a raven, which went forth to and fro until the waters were dried up from off the earth.--- And he ſent forth a dove from him, to ſee if the waters were abated from off the face of the earth.

Behold, the raven and dove are now ſent out at the window of the ark, as the angels are ſaid to come out of the temple, when it was opened in heaven: This raven therefore, and the dove, were figures and types of thoſe angels.

But to ſpeak to them both apart: The raven went forth, but returned not again to the ark: This is intimated by them words, She went to and fro, untill the waters were abated, and dried up. This is further evident by that antitheſis that the word doth put between the practice of the raven and the dove: The raven went forth, and went to and fro till the waters were dried up: But mark it, But the dove found no reſt for the ſole of her foot, and ſhe returned to him into the ark. The raven then did find reſt elſewhere, the raven then returned not to him into the ark.

But what did the raven then do? Why, certainly ſhe made a banquet of the carcaſſes of the giants that were drowned by the flood; it fed upon the fleſh of the men that had ſinned againſt the Lord.

The raven therefore was a type of thoſe meſſengers that God ſends out of his temple againſt antichriſt; that is, for eating the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes: He was, I ſay, a type of thoſe profeſſors that God ſaith he hath a great ſacrifice to ſacrifice unto, a ſort of profeſſors in his church; as the raven was one that had his being in the ark: Theſe are they which Ezekiel mentions, that were to eat fleſh, and drink blood; to eat the fat till they be filled, and to drink blood till they be drunken. Theſe alſo are the gueſts that Zephaniah mentions, and ſaith, God hath bidden to the ſame feaſt alſo.

And let no man be offended that I ſay theſe birds are in the church: For one effect of the ſixth vial, was that battle of the great day of God Almighty. Further, The angel that proclaims this feaſt, calls to thoſe that are God's gueſts, by the name of, the fowls that fly in the midſt of heaven: That they ſhould come and gather together to the ſupper of the great God: That they may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, &c. Beſides, this ſupper is the effect of the going forth of the King of kings againſt the antichriſtian whore, whoſe going forth was at the opening of heaven, as the going forth of the raven was at the opening of the window of the ark.

Note therefore, That God, in the overthrow of the kingdom of antichriſt, and at the aſſwaging of the rage of her tumultuous waves, will ſend forth his birds amongſt her fat ones, to partake of the banquet that he hath appointed; who when they ſhall be tolerated by that angel that ſtandeth in the ſun, will come down to their feaſt with ſuch greedineſs, that neither king nor captain ſhall keep them from their prey: They will eat fleſh, and fat, till they be full, and drink blood till they be drunk.

Alſo he ſent forth a dove from him, to ſee if the waters were abated. This dove was a type of another ſort of profeſſors in the church, that are of a more gentle nature; for all the ſaints are not for ſuch work as the raven; they are not all for feeding upon the carcaſes, the kingdoms and eſtates of the antichriſtian party, but are for ſpending their time, and for bending their ſpirits to a more ſpiritual and retired work; even as the dove is ſaid to be harmleſs, and to mourn for communion with her companion, and that is content ſhe hath her neſt in the ſides of the rock, Chriſt. Wherefore he adds,

But the Dove found no reſt for the ſole of her foot, and ſhe returned to him into the ark, for the waters were on the face of the whole earth, &c.

The dove could not live as the raven; the raven being content, ſo long as ſhe found the carcaſſes; but the dove found no reſt till ſhe returned again to Noah.

The raven therefore, though he was in the ark, was not a type of the moſt ſpiritual Chriſtian; nay rather, I think, of the worldly profeſſor, who gets into the church in the time of her affliction, as Ziba did into the army of David, in the day of his trouble; not for love to the grace of David, but that, if time ſhould ſerve, he might be made the Lord of his maſter's inheritance: But David was content to let him go with him, and that too as under ſuch a conſideration: As Chriſt alſo lets theſe ravens to herd with his innocent doves; becauſe he hath fleſh to give them, which the doves care not for eating.

But the dove found no reſt. It ſeems the raven did, as it is alſo with ſome profeſſors, who when they by their profeſſion have advanced themſelves to ſome worldly honour, they have eaſe and reſt, though, like the raven, they have it by going out of the church.

But the dove found no reſt. Though all the enemies of God lay tumbling in the ſea, this could not ſatisfy a gracious ſoul: divide her from the ark, and ſhe finds no reſt, ſhe is not at eaſe till ſhe be with Noah.

And ſhe returned to him into the ark; and he put forth his hand and took her, and pulled her into the ark.

Noah here was a type of Chriſt, who took the dove unto him: And it ſhews us, That Chriſt hath a boſom open for the cries and complaints of his people; for the dove returned a-weary with the tidings of this, that the waters ſtill raged: A fit figure of thoſe of the ſaints that are groaning and weary under the oppreſſion and cruelty of the enemy.

Hence note, That though thou haſt no other tidings to Chriſt but ſighs and groans, and wearineſs, becauſe of the rage of the waters; yet he will not deſpiſe thee; yea, he invites thee, as weary, to come.

And he ſtayed yet other ſeven days; and again he ſent forth the dove out of the ark.

This ſtaying, ſhews us, That he exerciſed patience, waiting God's leiſure till the flood ſhould be taken away. This grace therefore had yet ſeven days work to do, before he obtained any further teſtimony that the waters were decreaſing. O this ſtaying work is hard work! Alas! ſometimes patience is accompanied with ſo much heat and feaveriſhneſs, that every hour ſeems ſeven until the end of the trial, and the bleſſing promiſed be poſſeſſed by the waiting ſoul. It may be Noah might not be altogether herein a ſtranger: I am ſure the Pſalmiſt was not, in that he often under affliction, cries, But how long, O Lord! for ever! Make haſte! O Lord, how long!

And again he ſent forth the dove. The firſt time he ſent her, ſhe brought no good news, but came panting and weary home; yet he ſends her a ſecond time.

This ſhould teach us, not to make concluſions too ſuddenly about God's diſpenſation, ſaying it muſt be now or never; for it may be the ſeven days are not out. The men of David ſaid, This is the day that the Lord will give thee the kingdom of Iſrael: But David perceived otherwiſe, and therefore adds yet to his temperance, patience: Not ſullenly ſaying like that wicked king, Why ſhould I wait on the Lord any longer? But comforts himſelf with the truth of the promiſe, ſaying, His time ſhall come to die, &c. He that believeth, maketh not haſte, but waiteth patiently, for the perfecting God's work in God's time. That is excellent in the ſong: I charge you (ſaith the church) that ye ſtir not up, nor awake my love until he pleaſe. Noah was much for this, wherefore he ſtayed yet other ſeven days.

And again he ſent forth the dove. Elias did much like this, when his ſervant, at the firſt ſending, brought him no tidings of rain, he gave him his errand again, ſaying, Go again: go ſeven times: As Noah here did with the dove, and again he ſent her. Seeming delays are no hindrance to faith; they ought to try it, and put it into exerciſe: As here it was with this good man about the waters of the flood; he fainted not, but believed to ſee the goodneſs of the Lord. That in the prophet is notable as to this, The viſion is yet for an appointed time, but at the end it ſhall ſpeak, and not lye: though it tarry, wait for it; becauſe it will ſurely come, it will not tarry.

And the dove came in to him in the evening; and lo! in her mouth was an olive-leaf plucked off: ſo Noah knew that the waters were abated from off the earth.

And the dove came in to him in the evening. Wherefore his patience was tried this day alſo. All the day he heard nothing of his dove: Surely ſhe could not keep the wing all the day: Is ſhe drowned tro? Is ſhe loſt? O, no! She comes at laſt, though ſhe ſtayed long. Samuel alſo ſtayed long before he came to Saul; but Saul could not wait as Noah did, therefore he had not the benefit of the mercy promiſed.

The dove came in to him in the evening, and lo, in her mouth was an olive-leaf, &c. Now he is recompenſed for the exerciſe of patience: As alſo was Abraham when God gave him Iſaac; for after he had patiently endured, he obtained the promiſe.

And lo an olive-leaf. A ſign that God was going through with his work of diminiſhing the waters: A ſign, I ſay, and a good experience of the continued love of God to his ſervant; according to that of Paul, patience worketh experience; that is, it at laſt obtaineth the bleſſing promiſed, and ſo ſettleth the ſoul in a freſh experience of the love and faithfulneſs of God.

And lo! This word [Lo,] it is, as it were an appeal to all readers to judge, whether God to Noah was faithful or no: So then, this was not written for his ſake only, but for us alſo that believe in God, that we might now exerciſe patience, as Noah; and obtain the token of God's goodneſs, as he; for lo the dove, at laſt, though 'twas night firſt, came to Noah into the ark, and lo in her mouth was an olive-leaf pluck'd off; ſo Noah knew that the waters were abated.

An olive-leaf pluck'd off. Theſe words [an olive-leaf pluck'd off,] do intimate, that Noah was now inquiſitive and ſearching how the dove obtained the leaf; that is, whether ſhe found it as dead, and upon the waters; or whether ſhe pluck'd it off ſome tree: But he found by the greenneſs and freſhneſs of the ſlip, that ſhe pluck'd it off from the olive: Wherefore, he had good ground now to be comforted; for if this leaf was plucked off from a tree, then the waters could not be deep; eſpecially, becauſe as ſtory tells us, the olive uſed alſo to ſtand in the bottoms, or valleys

This ſhould teach us, That not over highly we conclude meſſages or tokens, be ſigns of God's mercy: There are lying viſions, and they are cauſes of baniſhment; they we ſhould beware of, or elſe we are not only at preſent deceived, but our faith is in danger of the rocks; for not a few have caſt up all, becauſe the truth of ſome ſeeming viſion hath failed. Mark how David handleth the meſſenger that brought him tidings of the death of Saul: ſays he, How doſt thou know that Saul is dead? What proof canſt thou make of the truth of this ſtory? So ſhould we ſay of all thoſe viſions or meſſengers that come to perſwade us, that either inward or outward deliverance is for us at the door: Prove theſe ſtories; look if they be not dead and lifeleſs fancies; ſee if you can find that they were pluck'd off from the tree that is green.

And he ſtayed yet other ſeven days, and ſent forth the dove; which returned not again unto him any more.

We read before of forty days patience, and after that of ſeven days patience; and that after the waters began to return from off the earth, and here again of ſeven days more. Whence note, That the beſt of God's people, in the times of trials, find their patience too ſhort-winded to hold out the whole length of a trial, unleſs the time be, as it were, cut in pieces. The prophet when he was to lay ſiege againſt Jeruſalem, he muſt reſt the one ſide, by turning him upon the other. It was with holy Job exceeding hard, when he might not have time to ſwallow his ſpittle, when he might not a little ſit down and reſt him: And if you obſerve him, he doth not deſire an abſolute deliverance as yet, but only time to take wind and breathe a while; and then, if God will, to engage in the combat again: How long (ſaith he) wilt thou not depart from me; Depart: what quite? O! No, ſaith he, I beg not that abſolutely, but only ſo long as till a man might ſwallow down his ſpittle. This the church in Ezra's time took as an exceeding favour: and now (ſay they) for a little ſpace, Grace hath been ſhewed from the Lord our God, to leave us a remnant to eſcape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

And he ſtayed yet other ſeven days. Note again, That it is not God's way with his people to ſhew them all their troubles at once; but firſt he ſhews them a part; firſt forty days, after that ſeven other days, and yet again ſeven days more; that, they coming upon them by piecemeal, they may the better be able to travel through them. While Iſrael was in affliction in Egypt, they knew not the trials that would meet them at the red-ſea. Again, When they had gone through that, they little thought that yet for forty years they muſt be tempted and proved in the wilderneſs.

And thus it was with this bleſſed Noah; he thought that by the firſt ſeven days his trials might be ended: But behold, there is yet ſeven days more behind: And he ſtayed yet other ſeven days.

Further: There may alſo be by theſe words thus much inſinuated, That theſe periods of time might alſo be of Noah's prefixing: And if ſo, then note, That the people of God in theſe days are not the firſt that have been under miſtake, as to the timing of their afflictions. Noah counted it would end many days before it ended indeed, even ſeven days, and ſeven days, and ſeven days to that; for he ſent forth his dove about the beginning of the firſt month, in which month alſo were his two ſeven days trials. Again, after that he had ſtaid two ſeven days more, to wit, to the end of that firſt month. Again, he ſtaid almoſt four ſevens more; for he came not out of the ark till the twenty ſeventh day of the ſecond month.

Hence therefore let chriſtians beware that they ſet not times for God, leſt all men ſee their folly: It is not for you to know the times and the ſeaſons, which the Father hath put in his own power: Yea, I ſay again, take heed leſt that for thy ſetting of God a ſeven days time, he ſet not thee ſo many as ſeven times ſeven.

And he ſent forth the dove, which returned not again to him any more. This is the third time that the dove was ſent to ſee how the waters were abated on the face of the earth. The firſt time ſhe, by her reſtleſneſs, beſpake the waters to be high and mighty: The ſecond time, by her olive leaf, ſhe notifieth that the waters were low and ebbing: But this third time, ſhe ſeems to be weary of her ſervice, ſhe returned not again to him any more; yet in her ſo abſenting herſelf, ſhe gives confirmation to Noah, that the waters were even in a manner quite gone: If he will take this for a proof let him, if not, let him hang in ſuſpence with himſelf. Hence note, that God will not be always teſtifying, by renewing of his tokens, to that about which we have had ſufficient conviction before; for in ſo doing he ſhould gratify and humour our unbelief. Noah had received already two ſufficient teſtimonies that the waters were decreaſing: Firſt by his ſeeing the tops of the mountains, and then by the olive leaf; but notwithſtanding theſe two teſtimonies, his unbelief in part remains; but God will not humour ſuch a groundleſs miſtruſt, by giving him any further token, than the very abſenting of the dove. Much like this was that of Samſon's father; the angel once had told his wife, that ſhe ſhould have a ſon that ſhould deliver Iſrael; well, Manoah heard of this, he alſo deſired that he might ſee that man that had told his wife this happy news. Now God thus far condeſcends, as to ſend the angel a ſecond time; but then, this being now a ſufficient antidote againſt their unbelief, the angel after the next departing, was not ſeen again of them at all: But ſaith the word, The angel of the Lord did no more appear to Manoah, and to his wife: So that now they muſt live by faith, or not at all.

God's dealing with his people with reſpect to their ſpiritual condition, is much like this. The Holy Ghoſt doth not uſe to confirm us by new revelations of grace and juſtification, ſo often as by our fond doubts or miſtruſt we call for and deſire the ſame: But having confirmed in us the teſtimony of Chriſt, it may be twice or thrice, (for the teſtimony of two men are true) he then expects we ſhould live by faith: And obſerve it, if we have after ſuch teſtimony joyful communion with God, it is either by retreating to former experience, or by arguing according to faith; that becauſe God hath done thus before, he therefore hath given me intereſt in ſuch and ſuch promiſes and mercies beſides.

I ſpeak now of the firſt ſeals of the love of God to the ſoul, after we have been ſufficiently toſſed upon the waves of unbelief, as Noah was by the waters of the flood; ſuch ſeals are few, the Lord gave them to Solomon twice, and alſo twice to his ſervant Paul.— 'Tis enough that they have ſeen the tops of the mountains, and have had brought to them the olive-leaf. Let them now believe this confirmation of mercy is ſufficient, and if they will not believe now, they ſhall not be eſtabliſhed.

And it came to paſs in the ſix hundred and one year, in the firſt month, the firſt day of the month, the waters were dried up from off the earth, and Noah removed the covering of the ark, and looked, and behold the face of the ground was dry.

And it came to paſs: That is, by the working of God, that the waters were dried up. This came to paſs in God's time, to wit, in the ſix hundred and one year, in the firſt month, the firſt day of the month; not in the times of Noah's prefixing. God's time is the time, the beſt time, becauſe it is the time appointed by him for the proof and trial of our graces, and that in which ſo much, and ſo much of the rage of the enemy, and of the power of God's mercy, may the better be diſcovered unto us; I the Lord do haſten it in his time, not before, though we were the ſignet upon his hand.

Noah the only man with God in that generation, could not be reſtor'd before the time; no more could Iſrael from the thraldom of Egypt: Yea, the Son of God himſelf muſt here give place and be content: And when ſatan had ended all the temptation, when he had ended all, then he departed from him for a ſeaſon.

And Noah removed the covering of the ark, and looked. The failing again of his expected comforter, cauſed him to be up and doing; probable he had not as yet uncovered the ark, that is, to look round about him, had the dove by returning pleaſed his humour, but ſhe failing him, he ſtirs up himſelf. Thus it ſhould alſo be with the chriſtian now: Doth the dove forbear to come to thee with a leaf in her bill as before, let not this make thee ſullen, and miſtruſtful, but uncover the ark, and look, and by looking thou ſhalt ſee a further teſtimony of what thou receiveſt by the firſt manifeſtations: He looked, and behold the earth was dry. Paul tells us, that by looking we have a teſtimony like, or as that, which at firſt was given us by the Spirit of the Lord. And behold the face of the earth was dry.

And in the ſecond month, on the ſeven and twentieth day of the month was the earth dried.

This proſpect was like the rain that we read of in another place, that confirmed God's inheritance when it was weary: It was a comfortable ſight to Noah, to ſee that the face of the earth was dry; and now he could wait upon God with leſs trial and ſtrain to his patience the remaining days, which were fifty and four, to wit, from the firſt of the firſt, to the twenty ſeventh of the ſecond month, than he could one of the ſevens that he met with before. Indeed the path is narroweſt juſt at entrance, as alſo our nature is then the moſt untoward; but after we are in, the walk ſeems to be wider and eaſy; the fleſh is alſo then more mortified and conformable. The walk is but a cubit wide at the door, but inward ten times as broad.

And in the ſecond month, on the ſeven and twentieth day of the month, was the earth dried. So that from the firſt day it began to rain, (which was the ſeventeenth day of the ſecond month in the year before, unto this day, was Noah in the ark,) it was juſt a year and ten days: That was the time then that God had appointed to try his ſervant Noah, by the waters of the flood: in which time he was ſo effectually crucified to the things of this world, that he was as if he was never more to enjoy the ſame: Wherefore Peter maketh mention of this eſtate of his, he tells us, it was even like unto our baptiſm; wherein we profeſs our ſelves dead to the world, and alive to God by Jeſus Chriſt.

In the firſt verſe of this chapter, we read that God remembred Noah; but till now we read not, that the face of the earth was dried. Hence note that our being under the rage of the enemy, doth not argue that we are therefore forgotten of God, he remembreth us in our low eſtate, even when toſſed to and fro by the waters of a flood of temptations.

And God ſpake unto Noah, ſaying, Go forth of the ark, thou and thy wife, and thy ſons, and thy ſons wives with thee.

Now we are come to the end of the trial, and ſo to the time of Noah's deliverance, and behold as he went in, ſo he came out: He went into the ark at the commandment of the Lord: And the Lord ſaid unto Noah, Come thou and all thy houſe into the ark: And here again, And God ſpake unto Noah, ſaying, Go forth of the ark. Hence note, that notwithſtanding the earth was dry about fifty four days before, yet Noah waited for the word of God for his commiſſion to bring him forth of the ark. Providence ſeemed to ſmile before, in that the earth was dry, to which had but Noah added reaſon, he muſt have concluded, the time is come for me to go forth of the ark. But Noah knew, that as well the providences of God, as the waters of the flood might be to try his dependance on the word of the Lord: wherefore, though he ſaw this, yet becauſe he had no anſwer of God, he will not take the opportunity.

It is dangerous, or at leaſt very difficult, to make the moſt ſmiling providence of God our rule to act by: Had David done it, he had killed Saul before the time, but David reſpected the word of God. Eliſha alſo would not ſuffer the king to make that improvement of the providence of God, which reaſon ſhould be put in execution, when he rebuked the king's deſire that he had to have killed the Syrians, and commanded that bread ſhould be ſet before them, that they might eat, and go home again to their maſter. Hear the word of the Lord, ye that tremble at his word. At the commandment of the Lord the children of Iſrael journeyed, and at the commandment of the Lord they pitched--- At the commandment of the Lord they reſted in their tents, and at the commandment of the Lord they journeyed; they kept the charge of the Lord, at the commandment of the Lord, by the hand of Moſes.

Go forth of the ark, thou and thy wife, and thy ſons, and thy ſons wives with thee.

When God delivereth, he delivereth compleatly: Thus Iſrael alſo went out of Egypt, they, their wives, their children, with their flocks and herds, not an hoof was left behind. When David's time was come to poſſeſs the kingdom, he brought along with him thoſe ſix hundred men that had been his companions in his ſuffering ſtate, every man with his houſhold: But I ſay, he went up to poſſeſs it, not ſimply by the voice of providence, tho' Saul was dead, but David enquired of the Lord, ſaying, Shall I go up to any of the cities of Judah? Nay, a general anſwer, even from God, would not ſatisfy this holy man. The Lord ſaid, go, but David replied Whither ſhall I go? and he ſaid unto Hebron. Oh! it is ſafe to regard the word of the Lord; this makes us all come ſafe to land. When men wreſt themſelves from under the hand of God, taking ſuch opportunities for their deliverance, which are laid before them only for trial of obedience to the word: they may, 'tis probable, have a ſeeming ſucceſs; the end will be as with Zedekiah king of Judah, affliction with addition. The Jews that were left in the land of Iſrael, from the hand of the king of Babylon, would flee to the land of Egypt, that they might have quietneſs there, but they went without the word of God, and therefore their reſt brought them to their ruin.

Noah therefore choſe the ſafeſt way, even to ſtay in the ark, till God's word came: As it is alſo ſaid of Joſeph, The word of the Lord tried him; till the word of the Lord came to deliver him, and then he had deliverance indeed, as Noah alſo and David had, ſafe deliverance for himſelf and relations.

Bring forth with thee every living thing that is with thee of all fleſh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful and multiply upon the earth.

Noah was not only to have in his deliverance, reſpect to himſelf and family, but to the good of all the world: Mens ſpirits are too narrow for the mind of God, when their chief end, or their only deſign in their enjoying this or the other mercy, is for the ſake of their own ſelves only. It cannot be according to God, that ſuch deſires ſhould be encouraged: None of us liveth unto himſelf, why then ſhould we deſire life only for ourſelves.

The church cries thus, God be merciful to us, and bleſs us, and cauſe his face to ſhine upon us. Why? That thy way may be known upon earth, and thy ſaving health among all nations.

So David, Reſtore unto me the joy of thy ſalvation, and uphold me with thy free ſpirit: Then will I teach tranſgreſſors thy way, and ſinners ſhall be converted unto thee. So then, we muſt not deſire to come out of trials and afflictions alone, or by our ſelves, but that in our deliverance the ſalvation of many may be concerned. It is ſaid, when Iſrael went up out of Egypt, there went up with them a mixed multitude, to wit, of Egyptians, and other nations: This going out of captivity was right, they carried out with them the fowls, the beaſts, and the creeping things; to wit, the heathens of other lands, and ſo added increaſe to the church of God. In Eſther's time alſo, when the Jews came from under the ſnare of Haman, they brought with them to God many of the people of the provinces. Many of the people of the land became Jews.

Theſe words therefore, bring forth with thee every living thing, &c. are not lightly to be paſſed over; for they ſhew us, that we ought in our deliverance to have ſpecial reſpect to the deliverance of others: And if our deliverance be with the word and liking of God, it muſt needs have this effect. When I ſhall bring again their captivity, the captivity of Sodom, and her daughters, and the captivity of Gomorrah, and her daughters, then will I bring again the captivity of thy captives, in the midſt of them.

And indeed there is reaſon for this, for in every affliction and perſecution, the devil's deſign is to impair Chriſt's kingdom: Wherefore no marvel, that God deſigneth in our deliverance, the impairing and leſſening the kingdom of ſin and ſatan. Wherefore, O thou church of God in England, which art now upon the waves of affliction, and temptation, when thou comeſt out of the furnace, if thou come out at the bidding of God, there ſhall come out with thee the fowl, the beaſt, and abundance of creeping things. O Judah, he hath ſet an harveſt for thee, when I return the captivity of my people.

That they may breed abundantly in the earth, and be fruitful and multiply upon the earth.

This was God's end in preſerving the creatures from the flood, that again the earth might be repleniſhed therewith. The ſame end he hath in his ſuffering of the perſecutor, and all manner of adverſity to take away but a part, ſome; Some of them they ſhall kill and crucify, leaving a remnant alive in the world, namely, that they might breed abundantly in the earth, and be fruitful, and multiply upon the earth. As he ſaith by the prophet Iſaiah, He ſhall cauſe them that come of Jacob to take root, Iſrael ſhall bloſſom and bud, and fill the face of the world with fruit; and this after their deliverance from perſecution: According as he ſaith again, The remnant that is eſcaped of the houſe of Judah, ſhall again take root downward, and bear fruit upward: For out of Judah ſhall go forth a remnant, that is yet to repleniſh the earth with converts. As Luke obſerves, that when the churches in Judea, Galilee, and Samaria had reſt, they walking in the fear of the Lord, and in the comforts of the Holy Ghoſt, were multiplied.

And Noah went forth, and his ſons, and his wife, and his ſons wives with him; obedience is better than ſacrifice. Noah is at the beck of God, what he bid him do, that does he; and indeed this is in truth to worſhip God, yea, this is to know and worſhip God. It is ſaid of Abraham, when he went at God's command to offer up Iſaac, that he counted it going to worſhip the Lord. And God ſaith of Hezekiah, that he did juſtice and judgment, judging the cauſe of the poor and needy; and then adds, Is not this to know me, ſaith the Lord? I bring theſe to ſhew, that obedience to the word of God, is the true character of God's people in all ages; and this very text, as alſo ſuch others before, is on purpoſe recorded by the Holy Ghoſt, to ſhew you, that Noah was obedient in all things; yea, I may add, theſe commands were to diſcover the proof of him, whether he would be obedient in all things; and this was alſo his way with New Teſtament churches. The ſincerity of love, and of the uprightneſs of the heart, is greatly diſcovered by the commandments of God. He that hath my commandments, and keepeth them, ſaid Chriſt, he it is that loveth me, &c.

Every beaſt, every creeping thing, and every fowl, and whatſoever creepeth upon the earth after their kind, went forth out of the ark.

Theſe words are yet a further expreſſion of the ſincerity of Noah's obedience, for that he at the command of God, did carefully ſearch and ſeek out every little creeping thing that God had brought to him into the ark. Obedience in little things do ofttimes prove us moſt; for we through the pride of our hearts are apt to look over little things, becauſe though commanded, they are but little. O, but Noah was of another ſpirit, he carefully looked after little things, even after every thing, whatſoever creepeth upon the earth; and not only ſo, but ſought diligently that they might go out in order, to wit, male and female, according to their kind. Sometimes God would have men exact to a word, ſometimes exact to a tack, or pin, or loop, ſometimes to a ſtep: Be careful then in little things, but yet leave not the other undone. Indeed the command of God is great; if he therefore commands us to worſhip him, though but with a bird, we muſt not count ſuch ordinances inſignificant, or below a human creature.

And Noah builded an altar unto the Lord, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar.

This is the firſt work that we read Noah did, when he came forth of the ark, and it ſhews us, that at this time he had a deep ſenſe of the diſtinguiſhing mercy of God. And indeed he had ſufficient cauſe to wonder, for the whole world was drowned, ſave only himſelf, and they that were with him in the ark.

But I ſay, this was the firſt work, to wit, to worſhip God. Hence note, That a ſenſe of mercy, of diſtinguiſhing mercy, naturally engageth the heart to worſhip. It is ſaid of Moſes, when the name of the Lord was proclaimed before him, as merciful, gracious, and abundant in goodneſs and truth, and that he pardoned iniquity, tranſgreſſion and ſin; that he made haſte, and bowed his head toward the earth, and worſhipped.

And Noah builded an altar. Although this altar be the firſt that we read of, yet foraſmuch as there was before a bleſſed church, and alſo an open profeſſion of godlineſs, together with offering ſacrifice, in all probability this was not the firſt altar that was builded unto the Lord. Beſides, we read not of any immediate revelation, from which Noah had light and inſtruction to built it. The text only ſaith, he built an altar unto the Lord; which may be aptly expounded, according as he was wont in the other world.

This altar was a type of Chriſt, as capacitated to bear the ſin of the world (for the altar was it upon which the ſacrifices were burnt;) whereupon it, in mine opinion, in ſpecial reſpected his Godhead, by the power of which he offered himſelf, that is, his fleſh. Again it is ſaid, The altar ſanctifies the gift: So did the Godhead the humanity of Chriſt, through which eternal Spirit, he offered himſelf without ſpot to God: By this altar then this bleſſed man preached to his family the Godhead and eternity of Chriſt.

And took of every clean beaſt, and of every clean fowl. Theſe beaſts and fowls were types of the fleſh of the Son of God, as Paul in the ninth and tenth chapters to the Hebrews affirms; wherefore by this act he alſo preached to his family the incarnation of the Lord Chriſt, how that in the fulneſs of time he ſhould in our fleſh offer himſelf a ſacrifice for us; for as all the ordinances of the New-Teſtament-miniſtration preach to us, That Chriſt is come; ſo all the ordinances of worſhip under the Old-

Old Teſtament preached to them that were under it, Chriſt, as yet to come.

Of every clean beaſt, of every clean fowl. This was to ſhew, That when Chriſt did come, he ſhould not take hold of the Jew, and exclude the Gentile; but that in his fleſh he ſhould preſent unto God every clean beaſt, and every clean fowl; that is, all the elect, both of Jew and Gentile.

And it was requiſite that this by Noah ſhould be preached, becauſe the whole world was yet in his family; from whence, at the multiplication of men, if through their rebellion and idolatry they loſt not this doctrine, they might to all their off-ſpring preach the Lord Jeſus.

Wherefore, the doctrine of the goſpel, had the world been faithful, might have been to this day retained amongſt them that now are the moſt barbarous people.

And the Lord ſmelled a ſweet ſavour, (a ſavour of reſt;) and the Lord ſaid in his heart, I will not again curſe the ground any more for mans ſake; for the imagination of mans heart is evil from his youth, neither will I again ſmite any more every living thing, as I have done.

Theſe words more fully ſhew, that this ſacrifice of Noah was a type of the offering up of the body of Jeſus Chriſt, he being ſaid to be that bleſſed ſacrifice that is as perfume in the noſtrils of God: He gave himſelf for us an offering and a ſacrifice to God for a ſweet-ſmelling ſavour. Beſides, this offering of Noah was a burnt-offering to God; which burning ſignified, the curſe of God, which Chriſt was made in his death for us: Wherefore, the burnt-offerings were all along a type of him; as by reading the epiſtle to the Hebrews you may ſee: It is the burnt offering, ſaith God, becauſe of the burning upon the altar all night, until the morning; and the fire of the altar ſhall be burning in it. Which was a type of the fire of the law, and the guilt of ſin, that Chriſt, when he offered himſelf, ſhould undergo for the ſins of man.

And the Lord ſmelled a ſweet ſavour. This ſignifies the content and ſatisfaction that for the ſin of the world, God ſhould have by the offering up of his Son for us upon the croſs: Wherefore, he is ſaid to be now in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes to them.

Now it is obſervable, That Noah was a man of faith long before this. Hence note two things.

1. That men, even of eminent faith, have yet need of a continual remembrance of the death and ſufferings of Chriſt; yea, and that in the moſt plain and eaſieſt manner to underſtand.

2. They have need alſo, notwithſtanding they have faith before, to preſent themſelves before God, through Jeſus Chriſt our our Lord: For as our perſons are not accepted, but in and through him, no more are our performances; yea, though they be ſpiritual ſervices or ſacrifices; it is the blood that maketh the atonement, as well for works as perſons; As he ſaith in another place, I will accept you with your ſweet ſavour, but not without it. As he alſo ſaid to his church in Egypt, When I ſee the blood, I will paſs over you; and the plague ſhall not be upon you to deſtroy you, when I ſmite the land of Egypt.

And the Lord ſaid in his heart, I will not again curſe, &c. By heart here, we may underſtand two things.

1. That God was altogether unfeigned in this promiſe. He ſpake it from his very heart: which we uſe to count the moſt ſincere expreſſing of our mind: According to that of the prophet, Yea, I will rejoice over them to do them good, and I will plant them in this land aſſuredly, in truth, in ſtability, with my whole heart, and with my whole ſoul. Mark, I will rejoice to do it, I will do it aſſuredly, I will do it in truth, even with my whole heart, and with my whole ſoul.

2. By his ſaying, In his heart, we may underſtand, the ſecrecy of his purpoſe; for this doctrine, Of not curſing again, it is hid from all but thoſe to whom it is revealed by the Spirit of God. For this purpoſe, in the heart of God, is one of the depths, or of the deep things of God, which the Spirit of a man cannot underſtand: Who hath known the mind of the Lord? None of all the ſons of men, but thoſe that have the Holy Ghoſt: Therefore Paul applieth that to himſelf and fellows, as that which is peculiar to them to know, We have the mind of Chriſt. It is ſaid, that after Chriſt had by his parables preached his goſpel to the world, he in private expounded all things to his diſciples.

Hence note, That they that will hear God ſpeak this, they muſt be near his very heart: They that are in his heart, may hear it: but to them that are without, in parables. This ſecret, in revelation of the goſpel, is alſo expreſſed in other terms: as, That the Lord ſpake in mine ears, and it was revealed in mine ears: And again, Hear now this which I ſpeak in thine ears.

I will not again curſe the ground any more. Theſe words are alſo under Moſes's veil; for in them is contained the ſin of the world, and damnation thereof. He ſaid, when he was to bring the flood, that the earth was corrupt, and that he would deſtroy the earth; but his great meaning, was, of the ſinners that dwelt therein; as the effect of that flood declared. So he ſaith again, he will not bring any more a flood to deſtroy the earth; and that the bow in the cloud ſhould be a ſign of peace between him and the earth: By all which is meant in ſpecial, the men that dwell on the earth; and they are called, the Ground, and the Earth, becauſe they came from thence.

So then, there is, as it were, the foundation of all ſpiritual bleſſedneſs couched under theſe words, I will not curſe the ground, I will not deſtroy man. And that this muſt needs be the meaning thereof, conſider, that this promiſe ariſeth from the ſweet ſavour that he ſmelt before in the burnt-offering; which was a figure of Chriſt, who was made a curſe for us, to deliver us from the curſe of the law; that we might thro' him obtain the bleſſing of forgiveneſs of ſins; to which the curſe ſtands directly oppoſite.

I will not again curſe the ground for man's ſake; for the imagination of man's heart is evil from his youth. The imagination of man's heart was the ground of this dreadful curſe; and the effect of this curſe, was, to lay them up in chains in hell: Wherefore Peter ſaith, Theſe men are now in priſon. The curſe therefore, in its moſt eminent extention, reached the ſouls of thoſe ungodly ones that were ſwept away with the flood: But it ſeems a ſtrange argument, or reaſon rendered of God, why again he would not curſe the ground, if it was becauſe of the evil imagination of man's heart, this being the only argument that prevailed with him to ſend the flood. The meaning therefore is rather this, That becauſe of the ſatisfaction that Chriſt hath given to God for ſin, therefore he ſaid in his heart, he would not again curſe the ground, for the evil imagination of man; that is, he would not do it, for want of a ſacrifice that had in it a ſufficient propitiation.

Hence note, That the great cauſe now of man's condemnation, is not becauſe his inherent pollution, but becauſe he accepteth not, with Noah, of the ſatisfaction made by Chriſt; for to all them that have ſo accepted thereof, there is now no curſe nor condemnation, though ſtill the imagination of their heart be evil: If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous.

For the imagination of man's heart is evil from his youth. Theſe words ſeem to inſinuate the cauſe of theſe evil imaginations; and that is, from the corruption of their youth. Now how ſoon their youth was corrupted, David ſhews by theſe words, I was ſhapen in iniquity, and in ſin did my mother conceive me. Ezekiel alſo ſhews, we were polluted in the day that we were born. Further, God to Moſes ſtrongly affirms it, in that he commands, That for the firſt-born, in whom the reſt were included, an offering ſhould be offered, by that they were a month old. God ſeems therefore, by this word, to look back to the tranſgreſſion of our firſt parents, by whom ſin came into our natures; and by ſo doing, he not only intimateth, yea, promiſeth a pardon to perſonal miſcarriages; but aſſureth us, That neither them, nor yet our inward pollutions, ſhall deſtroy us, becauſe of the reſt that he found before in Chriſt.

Neither will I again ſmite any more every living thing, as I have done. The creatures therefore alſo have ſome kind of benefit by the death and blood of Chriſt; that is, ſo as to live, and have a being; for infinite juſtice is ſo perfectly juſt, as that without a ſacrifice it could not have ſuffered the world to ſtand, after ſin was in the world; but muſt have deſtroyed, for the ſake of ſin, the world which he had made.

For although it be foully abſurd, to ſay beaſts and fowls are defiled with ſin, as man; yet doubtleſs they received detriment thereby: The creature was made ſubject to vanity, by reaſon of him who hath ſubjected the ſame, &c. That is, by Adam's ſin. Which vanity they alſo ſhew by divers of their practices; as both in their enmity to man, and one to another, with which they were not created; this came by the ſin of man. Now that man lives, yea, that beaſts live, it is becauſe of the offering up of Chriſt: Wherefore it is ſaid in that of the Coloſſians, The goſpel is preached to every creature; in every creature under heaven; to wit, in that they live and have a being.

Neither will I again ſmite any more every living thing, as I have done. Theſe words [as I have done] doth not exempt the creature from every judgment of God, but from this, or ſuch as this; for we know, that other judgments do befal ungodly men now; and if they continue in final impenitence, they ſhall partake of far greater judgments than to be drowned by the waters of a flood: The wicked is reſerved unto judgment; yea, the heavens and the earth that now are, are reſerved unto fire, and perdition of ungodly men.

While the earth remaineth, ſeed-time and harveſt, cold and heat, and ſummer and winter, and day and night, ſhall not ceaſe.

While the earth remaineth. Theſe words may have reſpect both to the words before, and to them that follow after: If they reſpect the words before, then they are as limits to that large promiſe, of not deſtroying the world again: Not but that the day will come, as I ſaid, in which another general judgment, and that too far more dreadful than this of water, will overflow the world, and every living thing ſhall again be cut off from the face of all the earth; as now by rain of water, then by rain of fire and brimſtone: Which day and ſore judgment God ſhewed unto men, when he burned Sodom and Gomorrah with fire and brimſtone from heaven. But,

While the earth remaineth, this ſhall not be: But in the end, then indeed both it and the works therein, ſhall (as Peter ſaith) be burned up: But ſo long as it remaineth, that is, until it be overtaken with this ſecond, and that too the beginning of eternal judgment, no univerſal judgment ſhall over-run the earth: For albeit that ſince that flood, the earth hath been ſmitten with many a curſe; yet it hath been but here and there, not in every place at once: famines, and earthquakes, and peſtilences, have been in divers places, but yet at the ſame time hath there been ſeed-time and harveſt alſo.

Seed-time and harveſt, cold and heat, and ſummer and winter, and day and night, ſhall not ceaſe. Theſe words were ſome of the firſt, with that of the bow in the cloud, that prevailed with me to believe that the ſcriptures were the word of God.

For my reaſon tells me, they are, and have continued a true prophecy, from the day that they were related; otherwiſe the world could not have ſubſiſted; for take away ſeed-time and harveſt, cold and heat, &c. and an end is put to the beginning of the univerſe.

Beſides, if theſe words be taken in a ſpiritual ſenſe, they have alſo ſtood true from that very day; otherwiſe the church had ceaſed to have a being long before this: For take away ſeed time and harveſt from the church, with cold and heat, and day and night, and thoſe ordinances of heaven are taken from her, which were ordained for her begetting and continuation. This head might with much largeneſs be inſiſton; but to paſs it, and to come to the next chapter.

C H A P. IX.

AND God bleſſed Noah, and his ſons, and ſaid unto them, Be fruitful and multiply, and repleniſh the earth.

Noah having thus waded through theſe great temptations, and being made alſo to partake of the mercy of God, in preſerving and ſaving him from the evil thereof, and being brought to partake of the beginning of a new world, while the ungodly that were before the flood were periſhed for their iniquity: He receiveth now from the mouth of the Lord, before whom he walked before the flood, laws and ordinances, as rules by which he ſhould ſtill govern his life before him. But mark, Before he receiveth theſe rules and commandments, he receiveth bleſſing from God; bleſſing, I ſay, as that which ſhould yet fore-fit him to do his will.

And God bleſſed Noah. Bleſſed him with ſpiritual and ſpecial grace; for without that, no man can walk, with God's acceptance before him: He bleſſed him with grace ſuitable to the work he was now to begin; to wit, for the repleniſhing and governing the new world God had brought him to: So that Noah did not without precedent qualifications take this work upon him. God alſo gave Caleb and Joſhua another ſpirit, and then they followed him fully. That of David is for this remarkable, Who am I, ſaid he, and what is my people, that we ſhould offer ſo willingly after this ſort? for all things come of thee, and of thine own have we given thee. "O Lord God, ſaith he, all this ſtore that we have prepared to build thee an houſe for thine holy name, cometh of thine hand, and is all thine own." So is faith, love, ſtrength, wiſdom, ſincerity, and all other good things wherewith and by which we walk with God, worſhip him, and do his will: All which is comprized in theſe words, I will give them an heart to know me, that I am the Lord; and they ſhall be my people, and I will be their God; for they ſhall return to me with their whole heart. A new heart alſo will I give them. And again, I will put my fear in their hearts, and they ſhall not depart from me.

And God bleſſed Noah and his ſons, and ſaid unto them, Be fruitful, and multiply, and repleniſh the earth. After he had bleſſed him, then he tells him what he ſhould do; namely, Be fruitful, and multiply: This he ſpake with reſpect to the ſeed that he and his ſons ſhould beget, therewith to people the world; which was now the remaining part of his work, and he had three arguments to encourage him thereto. Firſt, He was delivered from the wicked and ſinners of the old world: He was made the heir of a new world; and was to leave it as an heritage to his children.

This therefore ſhould teach us, who are brought into the kingdom of Chriſt, that new world that hath taken its beginning in the word of the goſpel, not to be idle, but to be fruitful, and to labour to fill the world with a ſpiritual ſeed to God: For as Noah, ſo are we made heirs of this bleſſed kingdom; and ſhall alſo, as that good man, leave, when we ſleep in Jeſus, this ſpiritual ſeed to poſſeſs the kingdom after us.

And the fear of you, and the dread of you, ſhall be upon every beaſt of the earth, and upon every fowl of the air; upon all that moveth upon the earth, and upon all the fiſh of the ſea; into your hand are they delivered.

Theſe words ſeems to be a promiſe of what ſhall be a conſequence of their putting into practice what was commanded in the verſe before; namely, of their being fruitful, and of their multiplying in the earth. Hence note, That the faithful obſervation of God's word, puts majeſty, and dread, and terror upon them that do it: Therefore it is ſaid, that when the church is fair as the ſun, and clear as the moon, ſhe is terrible as an army with banners.

ners. The preſence of godly Samuel made the elders of Bethlehem tremble; yea, when Eliſha was ſought for by the king of Syria, he durſt not engage him, but with chariots and horſes, and an heavy hoſt. Godlineſs is a wonderful thing, it commandeth reverence, and the ſtooping of the ſpirits, even of the world of ungodly ones.

And the fear of you, and the dread of you, ſhall be upon every beaſt. This is true in the letter; for becauſe there is upon man, as man, more of the image and ſimilitude of God, than there is upon other creatures; therefore the beaſts, and all the creatures, are made to ſtoop and fall before them; yea, though in themſelves they are mighty and fierce: Every kind (or, nature) of birds, and of ſerpents, and things in the ſea, is tamed, and hath been tamed by mankind.

But to allegorize the word, (for by the word, ungodly men are beaſts;) then, as I ſaid before, godlineſs puts ſuch a majeſty and dread upon the profeſſors of it, that their enemies are afraid of them; yea, even then when they rage againſt them, and lay heavy afflictions upon them. It is marvellous to ſee in what fear the ungodly are, even of godly men, and godlineſs; in that they ſtir up the mighty, make edicts againſt them; yea, and raiſe up armies, and what elſe can be imagined, to ſuppreſs them; while the perſons thus oppoſed, if you conſider them as to their ſtate and capacity in this world; they are moſt inconſiderable; but as a dead dog, or a flea: O but they are cloathed with godlineſs! the image and preſence of God is upon them! This makes the beaſts of this world afraid: One of you ſhall chaſe a thouſand.

Into your hand are they delivered. That is, the beaſts, birds, and fiſh of the ſea (as David ſaith) to be for the ſervice of man. But again, This is alſo true in an higher nature; for taking theſe beaſts, &c. for men, even they are delivered into the hand of the church, by whoſe doctrine, power and faith they are ſmitten with ſevereſt judgments; laying all that reject them even in the depth of death, and ſmiting them with all plagues as often as they will. The world is therefore in our hand, and diſpoſed of by our doctrine, by our faith and prayers, although they think far otherwiſe, and ſhall one day feel their judgments are according.

Every moving thing that liveth, ſhall be meat for you; even as the green herb have I given you all things.

From theſe words ſome would inſinuate, that before the flood men lived only upon herbs, not eating fleſh; as here they have authority granted to do: But, in mine opinion, ſuch ſhould be miſtaken, for this reaſon, if there were no other: Becauſe they offered ſacrifice before; ſacrifices, I ſay, as types and repreſentatives to the church, of the death and ſufferings of Chriſt: Now, of ſuch ſacrifices the offerers uſed to eat, as is clear by the lamb of the paſſover, and many other offerings: So that theſe words ſeem to be but a renewing of their former privileges, not a granting new liberty to the world.

Every moving thing. This muſt be taken with this reſtriction, That is wholſome and good for food: For by the law of nature, nothing of that is forbidden to man, tho' for ſome ſignifications many ſuch creature were forbidden us to uſe for a time.

Even as the green herb. For which they expreſly had liberty granted them, in the firſt chapter of this book. And this liberty might afreſh be here repeated, from ſome ſcruple that might ariſe in Noah, &c. He remembering that the world before might, for the abuſe of the creatures of God, as well as for the abuſe of his worſhip, be drowned with the flood; for ſometimes the abuſe of that which is lawful to one, may be a ſnare, abuſe and ſtumbling to another.

But fleſh with the life thereof, which is the blood thereof, ſhall you not eat.

This law ſeems to be ceremonial, although given long before Moſes was, as alſo ſome ſacrifices and circumciſion was: Wherefore we muſt ſeek for the reaſon of this prohibition: What man ſoever (ſaith God) there be of the houſe of Iſrael, that eateth any manner of blood, I will ſet my face againſt that ſoul that eateth blood, and will cut him off from among his people. Why? For the life of the fleſh is the blood, and I have given it to you upon the altar, to make an atonement for your ſouls; for it is the blood that maketh the atonement for the ſoul: therefore I ſaid to the children of Iſrael, No ſoul of you ſhall eat blood. Again, As here the prohibition is only concerning blood; ſo in another place, the word is as well againſt our eating the fat: It ſhall be a perpetual ſtatute for your generations, throughout your dwellings, that you neither eat fat nor blood: And the reaſon rendred, is, For all the fat is the Lord's.

So then the meaning, the ſpiritual meaning, ſeems to be this, That foraſmuch as the blood is the life, and that which maketh the atonement; and the fat, the glory, and the Lord's; therefore they both were to be offered to the Lord: That is, we ought always to offer the merit of our ſalvation to God, by a continual acknowledgment, that it was through the blood of Chriſt; and we ought always to give him the glory thereof, and this is the fat of all our performances. Now this is ſo bleſſed a thing, and calleth for that grace, that every profeſſor hath not, every one cannot aſcribe to the blood of the Lamb, the whole of his reconciliation to God; nor offer up the fat, the glory, which is God's, to the Lord for ſo great a benefit: this is the benefit of a peculiar people, even of the prieſts, the Levites, the ſons of Zadok, or they that are juſtified, or juſt thereby; that kept the charge of my ſanctuary, when the children of Iſrael went aſtray from me; they ſhall come near to me, to miniſter unto me; and they ſhall ſtand before me, to offer unto me the fat, and the blood, ſaith the Lord God.

Wherefore, for men to aſcribe to their own works the merit of their ſalvation, or to take the glory thereof to themſelves; it is as eating the blood and the fat themſelves, and they ſhall be cut off from the people of God.

And ſurely your blood of your lives will I require; at the hand of every beaſt will I require it; and at the hand of man, and at the hand of every man's brother, will I require the life of man.

Theſe words are ſpoken to the church, which then reſided in this family: Not but that God will avenge the blood that is wrongfully ſhed, though the perſon murdered be moſt carnal and irreligious: A man that doth violence to the blood of any perſon, ſhall fly to the pit; let no man ſtay him.

But I ſay, theſe words reſpect the church in a more ſpecial and eminent way: Surely (ſaith God) your blood of your lives will I require. Thus alſo David inſinuates the thing: when he maketh inquiſition for blood, he remembereth them; the ſaints and godly in ſpecial; he forgetteth not the cry of the humble, the afflicted.

At the hand of every beaſt will I require it. The beaſts are here alſo to be taken for men, to whom they are frequently likened in ſcripture; and that becauſe they have caſt off humane affections; and, like ſavage creatures, make a prey of thoſe that are better than themſelves. Ignorance therefore, or brutiſhneſs, O thou wicked man! will not excuſe thee in the day of judgment; all the injuries that thou doeſt to the people of God, ſhall for certain be required of thee.

At the hand of man will I require it. By [man] here, we may underſtand, ſuch as have greater place and ſhew of reaſon wherewith they manage their cruelty, than thoſe that are as the natural beaſt: For all perſecutors are not brutiſh alike; ſome are in words as ſmooth as oil; others can ſhew a ſemblance of reaſon of ſtate, why they ſhould ſell the righteous for ſilver, and the poor for a pair of ſhoes: Theſe act, to carnal reaſon, like men, as Saul againſt David, for the ſafety of his kingdom; but theſe muſt give an account of their cruelty, for blood is in their hands.

And at the hand of every man's brother will I require the life of man. This word [brother] may reach in all the apoſtatized hypocrites that forſake or betray the godly, (for brother ſhall betray the brother to death: (Such are ſpoken of in Iſaiah, Your brethren that hated you, ſaith God, and that caſt you forth for my name's ſake, ſaid, Let the Lord be glorified; but he ſhall appear to your joy, and they ſhall be aſhamed: So that let them be as vile as the brute, or as reaſonable in appearance as men, or as near in relation as a brother; neither their ignorance, nor their reaſon, nor their relation to the ſaints, ſhall ſecure them from the ſtroke of the judgment of God.

Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed: for in the image of God made he him.

In theſe words we have both a threatning and a command; and the ſame words carry both: By man ſhall his blood be ſhed, there is the threatening; By man ſhall his blood be ſhed, there is the command: For as they threaten, ſo they inſtruct us, that he is worthy of the loſs of his own blood, that doth wickedly ſhed the blood of another. Blood for blood, equal meaſure: As he alſo ſaith elſewhere, An eye for a eye, a tooth for a tooth, wound for wound, burning for burning.

For in the image of God made he him. This ſeems as the reaſon of this equal law; becauſe no man can ſlay his neighbour, but he ſtriketh at the image of God. It is counted an heinous crime for a man to run his ſword at the picture of a king, how much more to ſhed the blood of the image of God? He that mocketh, or oppreſſeth, the poor, reproached his maker; but he that honoureth him, hath mercy on the poor: And if ſo, how much more do they reproach, yea, deſpiſe and abhor their maker, that ſlay and murther his image! But moſt of all thoſe do prove themſelves the enemies of God, that make the holineſs, the goodneſs, the religion and ſobriety that is found in the people of God, the object of their wrath and helliſh cruelty. Hence murther is, in the New Teſtament, imputed to that man that hated a holy and godly man: He that hateth his brother, is a murtherer; and we know that no murtherer hath eternal life abiding in him.

And you, be you fruitful, and multiply: bring forth abundantly in the earth, and multiply therein. Thus he doubleth the bleſſing and command, of multiplying and increaſing the church in the earth, for that is the delight of God, and of Chriſt.

And God ſpake unto Noah, and to his ſons with him, ſaying, And I, behold, I eſtabliſh my covenant with you, and with your ſeed after you.

God having thus bleſſed them, and given them laws and judgments to walk by, for the further confirmation of their hope in God, he propoundeth to them the immutability of his mind, by the eſtabliſhing of his covenant with them; for a covenant is that, which not only concludeth the matter concerned between the perſons themſelves; but it provideth remedy againſt after temptations, and fears, and miſtruſts, as to the faithful performance of that which is ſpoken of: As Laban ſaid to Jacob, Now therefore (ſaid he) come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee. Thus alſo the apoſtle inſinuates; where making mention of the promiſe and oath of God, he ſaith, this promiſe and oath are both immutable, that we might have a ſtrong conſolation, or always ground for great rejoicing, who have fled for refuge, lay hold on the hope ſet before us.

This covenant therefore, it was for the encouragement of Noah and his ſons, that they might walk before God without fear: Yea, it was to maintain their hope in his promiſe of forgiveneſs, though they ſhould find their after performances mixed with infirmities; for ſo he had told them before, namely, That he would not again deſtroy the earth for man's ſake, albeit the imagination of man's heart be evil from his youth. I will eſtabliſh my covenant with you, and with your ſeed after you.

And with every living creature that is with you; of the fowl, of the cattle, and of every beaſt of the earth with you; from all that go out of the ark, to every beaſt of the earth. Theſe words reſpect the whole creation; for all the things in the world, devils only excepted, have a benefit by this covenant of God: And hence it is, that not man only, but every thing that hath breath, is commanded to praiſe the Lord: But obſerve it; as for the ſin of man, they before were deſtroyed by the flood; ſo now by reaſon of the mercy of God to man, they are ſpared, and partake of mercy alſo: This is intimated by theſe words: Every creature that is with you; every beaſt of the earth with you.

And I will eſtabliſh my covenant with you, neither ſhall all fleſh be cut off any more by the waters of the flood: neither ſhall there be any more a flood to deſtroy the earth.

This is the ſum of the covenant, as it reſpecteth the letter, and the type, and the whole creation in general: But yet as to the ſpirit and goſpel of it, the Holy Ghoſt muſt needs have a further reach, an intention of more glorious things, as may further be ſhewed anon.

And I will eſtabliſh my covenant with you. For you that are men, and eſpecially the members of the church, have the moſt peculiar ſhare therein.

Neither ſhall all fleſh be cut off any more by the waters of a flood. For becauſe of my covenant which I eſtabliſh with you, I will ſpare them alſo, and give them the taſte of my mercy and goodneſs.

Neither ſhall there be any more a flood to deſtroy the earth. This covenant therefore, is not of that nature as the covenant was which was made with Adam, (to wit, a covenant of works, as the only conditions of life;) for by that was the ground, for man's ſin, accurſed, accurſed, and accurſed again: But now the Lord goeth another way, the way of grace, and forgiveneſs of ſins: Wherefore now, not the curſe, but the mercy of God, comes in on the back and neck of ſin, ſtill ſparing and forgiving man, the great tranſgreſſor, and the beaſt, &c. and the earth, for the ſake of him.

And God ſaid, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do ſet my bow in the cloud, and it ſhall be for a token of a covenant between me and the earth.

So then, the way to find out the covenant, what that is, it is to ſee if we can find out this token of it; to wit, the bow, of which the rain-bow is but a type. I find then by the ſcriptures, where this bow is myſtically ſpoken of, that the Lord Jeſus Chriſt himſelf is encompaſſed with the bow. The firſt is this:

And above the firmament that was over their heads, was the likeneſs of a throne, as the appearance of a ſaphire ſtone; and upon the likeneſs of the throne, was the likeneſs, as the appearance of a man upon it. And I ſaw, as the colour of amber, as the appearance of fire round about within: from the appearance of his loins, even upward, and from the appearance of his loins even downward; I ſaw as it were the appearance of fire, and it had brightneſs round about. As the appearance of the bow that is in the cloud in the day of rain, ſo was the appearance of the brightneſs round about: This was the appearance of the likeneſs of the glory of the Lord, the Man, the Lord's Chriſt, &c.

The ſecond ſcripture is this: I was in the Spirit, and behold a throne was ſet in heaven, and one ſat on the throne, and he that ſat was to look upon like a jaſper and a ſardine ſtone, and there was a rainbow round about the throne, like unto an emerald. In theſe two texts there is mention of the rainbow, that was, not to be the covenant, but the token or ſign thereof. Now then the covenant itſelf muſt needs be the man that was ſet in the midſt of the bow upon the throne; For ſo he ſaith by the prophet, I the Lord have called thee in righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a covenant of the people. The covenant therefore is Jeſus Chriſt the Saviour, whom the bow in the cloud was a ſign or a token of. So then the ſum of the text is this, That God for the ſake of the Lord Jeſus Chriſt, will not again all the days of the earth bring an univerſal judgment upon the creature, as in the days of Noah, and of the old world he did: for Chriſt by the worth of his blood and righteouſneſs hath pacified the juſtice of the law for ſin: So then the whole univerſe ſtandeth not upon a bottom of its own, but by the word and power of Chriſt. The earth, ſaid he, and the inhabitants thereof are diſſolved, I bear up the pillars of it.

But how muſt Chriſt be reckoned of God, when he maketh him the poize againſt all the ſin of the world.

The prophet tells us thus: He ſhall be the covenant of the people, or he ſhall be accounted the conditions and worth of the world; He ſhall be the covenant, or works, or righteouſneſs of the people; for, he as the high-prieſt under the law, is ſet for the people to Godward; that is, he ſtandeth always in the preſence of God, as the compleat obedience of the people. So then, ſo long as the Lord Chriſt bears up his mediatorſhip, God in juſtice will neither deſtroy the world, nor the things that are therein.

In this covenant therefore, the juſtice as well as the mercy of God is diſplayed in its perfection, inaſmuch as without the perfection of the mediator Chriſt, the world could not be ſaved from judgment.

And it ſhall come to paſs when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud.

By theſe words the Lord looks back to the flood that before had drowned the earth; for in thoſe clouds there was no bow, no token of Chriſt, or of the mercy of God: But now, ſaith God, I will do far otherwiſe; from henceforth when I bring a cloud, and there be ſhowers of rain on the earth, theſe clouds ſhall not be as the other. But my bow ſhall be therein.

The cloud then that here is ſpoken of, muſt be underſtood of the judgment of God for ſin, like thoſe before, and at the overthrow of the world; only with this difference, they were clouds, judgments without mercy, but theſe judgments mixed therewith; and often the clouds are thus to be underſtood. Job when he curſeth his day, ſaith, Let a cloud dwell upon it. So the judgments of God upon Zion, are called the covering of a cloud: So in Joel alſo, to the darkneſs of clouds, are the judgments of the church compared; yea, that pillar that went before the children of Iſrael, it being a judgment to the people of Egypt, goes under this epithet, as a term moſt fit to expreſs this judgment by, it was a cloud and darkneſs to them.

And now to the cloud in hand, the cloud in which is the bow, the cloud of rain, although by the mercy and grace of God it is ſo great a bleſſing as it is, yet it ſometimes becomes a judgment, it comes for correction, as a rod to afflict the inhabitants of the world withal. Thus it was in the days of Ezra, and very often both before and ſince.

The bow ſhall be ſeen in the cloud. This is the mercy of God to the world, and that by which it hath been hitherto preſerved; The bow ſhall be ſeen in the cloud. You know I told you of the bow before, that it was a ſign or token of the covenant of God with the world, and that the covenant itſelf was Chriſt, as given of God unto us, with all his good conditions, merit and worth. So then, in that God ſet this bow in the cloud, and eſpecially in the clouds that he ſends for judgment, he would have the world remember, that there comes no judgment as yet on the world, but it is mixed with, or poized by the mercy of God in Chriſt.

The bow ſhall be ſeen in the cloud. This may reſpect God, or the world, that is, the ſeeing of the bow in the cloud; if it reſpect God, then it tells us he in judgment will remember mercy; if it reſpect the world, then it admoniſheth us not to deſpond, or ſink in deſpair under the greateſt judgment of God, for the bow, the token of his covenant is ſeen in the judgments that he executeth.

When the viſion of the ruin of Jeruſalem was revealed to the prophet Ezekiel, he ſaw that yet Chriſt ſat under the bow.

When antichriſt was to come againſt the ſaints of God, the commiſſion came from Chriſt, as he ſat under the bow. This John did ſee and relate, of which we ſhould take ſpecial notice: for by this token God would have us to know that theſe clouds, though they come for correction, yet not to deſtroy the church.

My bow ſhall be ſeen in the cloud.

And I will remember my covenant which is between me and you, and every living creature of all fleſh, and the waters ſhall no more become a flood to deſtroy all fleſh.

And I will remember my covenant. Much like this is that of the Lord to Iſrael, when they are under all, or any of thoſe forty judgments mentioned Leviticus 26. If they confeſs their iniquities, ſaith he, and the iniquities of their fathers, &c. then will I remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember, and I will remember the land. His uſual way in other ſayings, is to begin with Abraham, but here he ends with him; and the reaſon is, becauſe there, as it were, the great promiſe of the Meſſiah to that people began, Saying, in thy ſeed ſhall all nations be bleſſed.

And I will remember my covenant which is between me and you. We read not here of any compact or agreement between Noah and God Almighty; wherefore ſuch conditions and compacts could not be the terms between him and us: What then? why that covenant that he calls his, which is his gift to us, I will give thee for a covenant; this is the covenant whic his between God and us: There is one God, and one mediator between God and man, the man Chriſt Jeſus. This then is the reaſon why all the waters, why all the judgments of God, and why all the ſins that have provoked thoſe judgments, cannot become a flood to deſtroy all fleſh.

And the bow ſhall be in the cloud, and I will look upon it, that I may remember the everlaſting covenant between God, and every living creature of all fleſh that is upon the earth.

And the bow ſhall be in the cloud. This is a kind of a repetition; for this he had told us before, ſaying, I do ſet my bow in the cloud, and the bow ſhall be ſeen in the cloud: which repetition is very needful, for it is hard for us to believe that Chriſt and grace are wrapped up in the judgments of God. Wherefore it had need be atteſted twice and thrice: To write the ſame things to you, ſaith Paul, to me indeed is not grievous, but for you it is ſafe.

And I will look upon. A familiar expreſſion, and ſuited to our capacity, and ſpoken to prevent a further ground of miſtruſt; much like to that of God, when he was to ſend the plague upon Egypt: The blood, ſaith God (of the lamb) ſhall be to you for a token upon the houſes where you are, and when I ſee the blood I will paſs over you, and the plague ſhall not be upon you, to deſtroy you, when I ſmite the land of Egypt.

And I will look upon it that I may remember. Not that God is forgetful, He is ever mindful of his covenant: But ſuch expreſſions are uſed to ſhew and perſuade us that the whole heart and delight of God is in it.

That I may remember the everlaſting covenant. This word covenant is alſo the ſixth repetition thereof; my covenant, the covenant, a covenant and the everlaſting covenant. O how fain would God beat it into the heads of the world, that he hath for men a covenant of grace.

The everlaſting covenant. Becauſe the parties on both ſides are faithful, perfect and true; the Father being the one, and the Son of his love the other; for this covenant, as I ſaid before, is not a compact and agreement betwixt God and the world, but his Son as his gift to men, is ſet for them to Godward. So that what conditions there are, they are perfectly found in Chriſt, by whoſe blood the covenant is ſealed and eſtabliſhed, and indeed becomes everlaſting, hence it is called the blood of the everlaſting covenant: And again, the New Teſtament is ſaid to be in this blood. Beſides, the promiſes are all in Chriſt, I mean the promiſes of this covenant; in him they are yea, and in him amen, to the glory of God the Father: Now they being all in him, and yea and amen no where elſe, the covenant itſelf muſt needs be of pure grace and mercy, and the bow in the cloud, not qualifications in us, the proper tokens of this covenant.

And God ſaid unto Noah, This is the token of the covenant, which I have eſtabliſhed between me and all fleſh that is upon the earth.

Behold a repetition of all things that were eſſential either to the covenant itſelf, or to our faith therein, the making of the covenant, the looking on the covenant, and the token of the covenant; how often are they mentioned, that we might be more fully convinced of the unchangeable nature of it; As Joſeph ſaid unto Pharaoh, For that the dream was doubled unto Pharaoh twice, it is becauſe the thing is eſtabliſhed by God.

And God ſaid unto Noah. Where God loveth, he delighteth to apply himſelf to ſuch, in a more than general way; he ſingleth out the perſon, Noah, Abraham, and the like. I know thee by name, ſaith he to Moſes, and thou haſt found grace in my ſight.

This is the token of the covenant. It ſtill wants beating into peoples heads, where they ſhould look for the covenant itſelf, to wit, the throne which the rainbow compaſſeth round about; for that is the token of the preſence of the Meſſias, and thither we are to look for ſalvation from all plagues, and from all the judgments that are due to ſin: The Lord for Chriſt's ſake forgave you, this is the token of the covenant.

Of the covenant which I have eſtabliſhed.

This word [I] (as alſo hinted before) doth intimate that this covenant is the covenant of grace and mercy, for a covenant of works cannot be eſtabliſhed; that is, ſettled between God and men, before both parties have either by ſureties, or performance ratified and confirmed the ſame. Indeed it may be ſo eſtabliſhed, as that God will appoint no other; but to be ſo eſtabliſhed, as to give us the fruits thereof, that muſt be the effects of his being well pleaſed with the conditions of thoſe concerned in the making thereof: But that is not the world, but the Son of God, and therefore it is called his covenant, and he as given to us of God, is ſo reckoned our condition and worth.

Which I have eſtabliſhed: To wit, upon better promiſes than duties purely commanded, or than the obedience of all the angels in heaven: I have eſtabliſhed it in the truth and faithfulneſs, in the merit and worth of the blood of my Son, of whom the rainbow that you ſee in the cloud is a token.

And the ſons of Noah that went forth of the ark, were Shem, Ham, and Japhet; and Ham is the father of Canaan.

By theſe words Moſes is returned again to the hiſtory of Noah: And the ſons of

Noah that went forth of the ark. If theſe words [that went forth of the ark] bear the emphaſis of this part of the verſe, then it may ſeem that Noah had more children than theſe; but they were not accounted of; for they being ungodly, as the reſt of the world, they periſhed with them in their ungodlineſs: Theſe only went in, and came out of the ark with him; to wit,

Shem, and Ham and Japhet. The names thus placed, is not according to their birth; for Japhet was the elder, Ham the younger, and Shem the middlemoſt of the two.

Shem therefore takes the place, becauſe of his eminency in godlineſs; alſo, becauſe from him went the line up to Chriſt: For which cauſe alſo the family of the ſons of Judah (though he was but the fourth ſon of Iſrael) was reckoned before the family of Reuben, Jacob's firſt-born; or before the reſt of the ſons of his brethren. Sometimes perſons take their place in genealogy, from the fore-ſight of the mightineſs of their off-ſpring Thus was Ephraim placed before Manaſſeh; for, truly (ſaid Jacob) his younger brother ſhall be greater than he--- And he ſet Ephraim before Manaſſeh.

Ham is the next in order; not for the ſake of his birthright, or becauſe he was much, if any thing, now for godlineſs; but for that he was the next to be eminent in his off-ſpring, for oppoſing and fighting againſt the ſame.

Shem and Ham therefore the two heads, or chief, from whence ſprang good and evil men, by way of eminency. Ham is the father of Canaan, or of the Canaanites, the people of God's curſe, whom the ſons of Shem who afterwards ſprang from Abraham, Iſaac and Jacob, was to cut off from the earth, for their moſt high abominations.

Japhet comes in, in the firſt place, as one that at preſent was leaſt concerned either in the mercy or diſpleaſure of God; being neither (in his off-ſpring) to be devoutly religious, nor yet incorrigibly wicked, though afterwards he was to be perſwaded to dwell in the tents of Shem.

Theſe are the three ſons of Noah, and of them was the whole earth over-ſpread.

Thus, tho' Noah's beginning was ſmall, his latter-end did greatly encreaſe.

And Noah, began to be an huſbandman, and he planted a vineyard.--- And he drank of the wine, and was drunken; and he was uncovered within his tent.

This is the blot in this good man's ſcutcheon; and a ſtrange blot it is, that ſuch an one as Noah ſhould be thus overtaken with evil! One would have thought that Moſes ſhould now have began with a relation of ſome eminent vertues, and honourable actions of Noah, ſince now he was ſaved from the death that overtook the whole world, and was delivered, both he and his children, to poſſeſs the whole earth himſelf. Indeed, he ſtepped from the ark to the altar; as Iſrael of old did ſing on the ſhore of the red-ſea: But, as they, he ſoon forgat; he rendred evil to God for good.

Neither is Noah alone in this matter: Lot alſo being delivered from that fire from heaven that burnt up Sodom and Gomorrah, falls ſoon after into lewdneſs with the children of his body, and begetteth his own two daughters with child.

Gideon alſo, after he was delivered out of the hands of his enemies, took that very gold which God had given him, as the ſpoil of them that hated him, and made himſelf idols therewith. What ſhall I ſay of David? and of Solomon alſo, who after he had been twenty years at work for the ſervice of the true God, both in building and preparing for his worſhip, and in writing of Proverbs by divine inſpiration, did, after this, make temples for idols; yea, almoſt for the gods of all countries? Yea, he did it when he was old, when he ſhould have been preparing for his grave, and for eternity. It came to paſs when Solomon was old, that his wives turned away his heart after other gods; for Solomon went after Aſhtoreth, the goddeſs of the Zidonians; and after Milcom, the abomination of the Amonites. He did alſo build an high place for Chemoſh, the abomination of Moab, in the hill before Jeruſalem; and for Molech, the abomination of the children of Amon. And likewiſe did he for all his ſtrange wives, which burnt incenſe, and ſacrificed unto their Gods.

All theſe ſins were ſins againſt mercies; yea, and doubtleſs againſt covenants, and the moſt ſolemn reſolutions to the contrary. For who can imagine, but that when Noah was toſſed with the flood, and Lot within the ſcent and ſmell of the fire and brimſtone that burned down Sodom, with his ſons, and his daughters; and Gideon, when ſo fiercely engaged with ſo great an enemy, and delivered by ſo ſtrange a hand; ſhould in the moſt ſolemn manner both promiſe and vow to God: But behold! now they in truth are delivered and ſaved, they recompenſe all with ſin. Lord, what is man! How abominable and filthy is man, who drinketh in iniquity like water. Let theſe things learn us to ceaſe from man, whoſe breath is in his noſtrils; for wherein is he to be accounted of? Indeed, it is a vain thing to build our faith upon the moſt godly man in the world, becauſe he is ſubject to err; yea, for better than he was ſo. If Noah, and Lot, and Gideon, and David, and Solomon, who wanted not matter from arguments, and that of the ſtrongeſt kind, (as arguments that are drawn from mercy and goodneſs be,) to ingage to holineſs, and the fear of God; yet after all, did ſo foully fall, as we ſee: Let us admire grace, that any ſtand; let the ſtrongeſt fear, leſt he fearfully fall; and let no man but Jeſus Chriſt himſelf be the abſolute platform and pattern of faith and holineſs: As the prophet ſaith, Let us ceaſe from man. But to return:

And Noah began to be an huſbandman. This trade he took up for want of better employment; or rather (in mine opinion) from ſome liberty he took to himſelf, to be remiſs in his care and work, as a preacher: For ſeeing the church was now at reſt, and having the world before them, they ſtill retaining outward ſobriety, poor Noah, good man, now might think with himſelf, "I need not now be ſo diligent, watchful and plainful in my miniſtry as formerly; the church is but ſmall, without oppoſition, and alſo well ſettled in the truth; I may now take to my ſelf a little time to tamper with worldly things." So he makes an eſſay upon huſbandry. He began to be an huſband-man. Ha, Noah! it was better with thee when thou waſt better employed! Yea, it was better with thee, when a world of ungodly men ſet themſelves againſt thee! Yea, when every day thy life was in danger to be deſtroyed by the giants, againſt whom thou waſt a preacher above an hundred years! For then thou didſt walk with God; Then thou waſt better than all the world; but now thou art in the relapſe!

Hence note, That though the days of affliction, of temptation and diſtreſs, are harſh to fleſh and blood; yet they are not half ſo dangerous as are the days of peace and liberty. Wherefore Moſes pre-admoniſhed Iſrael, That when they had received the land of Canaan, and had herds, and ſilver and gold in abundance, that then their heart be not lifted up to forget the Lord their God. Jeſurun kicked when he was fat. O! When provinder pricks us, we are apt to be as the horſe or mule, that is without underſtanding.

He planted a vineyard, and drank of the wine, and was drunken. Although in the courſe of godlineſs, many men have but a ſpeculative knowledge of things; yet it is not ſo in the ways of this world and ſin, the practical part of theſe things are lived in by all the world. They are ſinners indeed, He drank of the wine.

He drank of the wine, and was drunken. The Holy Ghoſt, when it hath to do with ſin, it loveth to give it its own name: drunkenneſs muſt be drunkenneſs, murther muſt be murther, and adultery muſt bear its own name: Nay, it is neither the goodneſs of the man, nor his being in favour with God, that will cauſe him to leſſen or mince his ſin: Noah was drunken; Lot lay with his daughters; David killed Uriah; Peter curſed and ſwore in the garden, and alſo diſſembled at Antioch. But this is not recorded, to the intent that the name of theſe godly ſhould rot or ſtink; but to ſhew, that the beſt men are nothing without grace; and, that he that ſtandeth, ſhould not be high minded, but fear. Yea, they are alſo recorded, for the ſupport of the tempted, who when they are fallen, are oft raiſed up by conſidering the infirmities of others: Whatſoever was writ aforetime, was written for our learning, that we thro' patience, and comfort of the ſcriptures might have hope.

And he was uncovered within his tent. That is, He lay like a drunken man, that regarded not who ſaw his ſhame. Hence note, how beaſtly a ſin drukenneſs is; it bereaveth a man of conſideration, and civil behaviour; it makes him as brutiſh and ſhameleſs as a beaſt; yea, it diſcovereth his nakedneſs to all that behold.

And he was uncovered. That is, lay naked. Behold ye now, that a little of the fruit of the vine, lays gravity, grey hairs, and a man that for hundreds of years was a lover of faith, holineſs, goodneſs, ſobrity, and all righteouſneſs, ſhameleſly, as the object to the eye of the wicked, with his nakedneſs in his tent.

He was uncovered within his tent. The beſt place of retirement he had, but it could not hide him from the eye of the ungodly; It is not therefore thy ſecret chamber, nor thy lurking in holes, that will hide thee from the eye of the reproacher: Nothing can do this but righteouſneſs, goodneſs, ſobriety and faithfulneſs to God; this will hide thee; theſe are the garments, which, if they be on thee, will keep thee, that the ſhame of thy nakedneſs do not appear.

And Ham, the father of Canaan, ſaw the nakedneſs of his father and told his two brethren without.

Ham was the unſanctified one, the father of the childred of the curſe of God: He ſaw the nakedneſs of his father, and he blazed abroad the matter. Hence note, That the wicked and ungodly man, is he that doth watch for the infirmities of the godly: As David ſays, They watched for my halting: Indeed, they know not elſe how to juſtify their own ungodlineſs; but this, inſtead of excuſing them of their wickedneſs, doth but juſtify the word againſt them; for by this they prove themſelves graceleſs, and men that watch for iniquity: They ſaid in their hearts (ſaid David) Ah! ſo would we have it. Amon ſaid, Aha! againſt the ſanctuary when it was profaned, and againſt the land of Iſrael when it was deſolate, and againſt the houſe of Judah when it went into captivity. The enmity that is in the hearts of ungodly men, will not ſuffer them to do otherwiſe; when they ſee evil befal the ſaint, they rejoice and ſkip for joy.

He ſaw the nakedneſs of his father. Hence note, That ſaints can rarely ſlip, but the eyes of the Canaanites will ſee them. This ſhould make us walk in the world with jealous eyes, with eyes that look round about, not only to what we are and do, but alſo, how what we do is reſented in the world: Abraham was good at this, and ſo was Iſaac and Jacob; for they tendred more the honour and glory of God, than they minded their own concerns.

He ſaw the nakedneſs of his father. Who was the neareſt and deareſt relation he had in the world; yet neither relation nor kin, nor all the good that his father had done him, could keep his polluted lips from declaring his father's follies, but out they muſt go; the ſin of his own defiled heart muſt take place of the fifth commandment, and muſt rather ſolace itſelf in rejoycing in his father's iniquity, than in covering his father's nakedneſs. Wicked men regard not kindred; and no marvel, for they love not godlineſs: He that loveth not God, loveth not his brother, or father: nay, he wrongeth his own ſoul.

And he told his two brethren without. He told them that is, mockingly, reflecting not only upon Noah, but alſo upon his brethren; to all of whom himſelf was far inferior, both as to grace and humanity.

And Shem and Japhet took a garment, and laid it upon both their ſhoulders, and went backwards, and covered the nakedneſs of their father; and their faces were backward, and they ſaw not their father's nakedneſs.

Shem and Japhet did it: This is recorded for the renown of theſe, as the action of Ham is for his perpetual infamy.

They took a garment, and went backward, and covered their father, and ſaw not his nakedneſs. Love will attempt to do that with difficulty, that it cannot accompliſh otherwiſe. I think it might be from this action, that the wiſe man gathereth his proverb from: Hatred ſtirreth up ſtrifes, but love covereth all ſins. Indeed, Ham would fain have made variance between his father and his brethren, by preſenting the folly of the one, to the ſhame and provocation of other. But Shem, and his brother Japhet, they took the courſe to prevent it; they covered their father's nakedneſs.

And Noah awoke from his wine, and knew what his younger ſon had done unto him.

By theſe works more is implied then expreſſed; for this awaking of Noah, not only informeth us of natural awaking from ſleep, but of his ſpiritual awaking from his ſin: He awoke from his wine: As Ely ſaid to Hannah, How long wilt thou be drunken? Put away thy wine from thee. By which words he exhorteth to repentance. It is ſaid of Nabal, That his wine went from him, as many mens ſins forſake them, becauſe they are decayed, and want ſtrength and opportunity to perform them. Now this may be done, where the heart remaineth yet unſanctified: But Noah awoke from his wine, put it away, or, repented him of the evil of his doing: A juſt man falleth ſeven times, and riſeth again, but the wicked ſhall fall into miſchief. Wherefore they have cauſe to ſay to all the Ham's in the world, Rejoyce not againſt me, O thou mine enemy! for when I fall, I ſhall ariſe! but your fall, is a fall into miſchief.

He knew what his younger ſon had done unto him. Whether this was by revelation from heaven, or through the information of Japhet and Shem, I determine not; but ſo it was, that the good man had underſtanding thereof: Which might be requiſite upon a double account; not only that he might now be aſhamed thereof; but take notice, that he had cauſed the enemies of God to reproach; for this ſinks deep into a good man's heart, and afflicteth him ſo much the more.

And he ſaid, curſed be Canaan; a ſervant of ſervants ſhall he be unto his brethren.

By theſe words one would think that Canaan, the grand-child of Noah, was the firſt that diſcovered his nakedneſs; but of this I am uncertain: I rather think that Noah, in a ſpirit of prophecy, determined the deſtruction of Ham's poſterity, from the prodigiouſneſs of his wicked action, and of his name, which ſinifieth indignation, or heat; for names of old were oft-times given according to the nature and deſtiny of the perſons concerned. Is not he rightly called Jacob? And again, As his name is, ſo is he. Beſides, by this act did Ham declare himſelf void of the grace of God; for he that rejoyceth in iniquity, or that maketh a mock, as being ſecretly pleaſed with or at the infirmities of the godly, he is declared already, by the Spirit of God, to be nothing.

A ſervant of ſervants ſhall he be unto his brethren. This was accompliſhed when Iſrael took the land of Canaan, and made the off-ſpring of this ſame Ham, even ſo many as eſcaped the edge of the ſword, to be captives and bondſmen, and tributers unto them.

Hence note, that the cenſures of good men are dreadful, and not lightly to be paſſed over, whether they propheſy of evil or good; becauſe they ſpeak in judgment, and according to the tenor of the word of God.

And he ſaid, Bleſſed be the Lord God of Shem; and Canaan ſhall be his ſervant.

Shem ſeems by this, to be the firſt in that action of love to his father; and that Japhet did help through his perſuaſion; for Shem is bleſſed in a ſpecial manner, and Canaan is made his ſervant.

Hence note, That forwardneſs in things that are good, is a bleſſed ſign that the Lord is our God: Bleſſed be the Lord God of Shem. It is ſaid of Hananiah, That he was a faithful man, and feared God above many. Now ſuch men are provocations to good, as I doubt not but Shem's was to

Japheth: As Paul ſaith of ſome, Your Zeal hath provoked very many.

God ſhall inlarge Japhet, and he ſhall dwell in the tents of Shem.

In the margin, 'tis God ſhall perſuade: And it looks like a confirmation of what I ſaid before, and is a prophecy of that requital of love that God ſhould one day give his poſterity, for his kindneſs to Noah his father: As if Noah had ſaid, "Well, Japhet, thou waſt ſoon perſuaded by Shem to ſhew kindneſs to me thy father, and the Lord ſhall hereafter perſuade thy poſterity to truſt in the God of Shem.

God ſhall enlarge. This may reſpect liberty of ſoul, or how great the church of the Gentiles ſhould be; for Japhet was the father of the Gentiles.

If it reſpect the firſt, then it ſhews that ſin is as fetters and chains that holds ſouls in captivity and thraldom. And hence, when Chriſt doth come in the goſpel, it is to preach deliverance to captives, and to ſet at liberty them that are bruiſed.

God ſhall perſuade. That is, God ſhall enlarge him by perſuaſion; for the goſpel knows no other compulſion, but to force by argumentation. Them therefore that God brings into the tents, or churches of Chriſt, they by the goſpel are inlarged from the bondage and thraldom of the devil, and perſuaded alſo to embrace his grace to ſalvation.

And Noah lived after the flood three hundred and fifty years.

He lived therefore to ſee Abraham fifty and eight years old: He lived alſo to ſee the foundation of Babel lay'd; nay, the top ſtone thereof: and alſo the confuſion of tongues: He lived to ſee of the fruit of his loyns, mighty kings and princes: But in all this time he lived not to do one work that the Holy Ghoſt thought worthy to record for the Saviour of his name, or the edification and benefit of his church, ſave only, That he died at nine hundred and fifty years; ſo great a breach did this drunkenneſs make upon his ſpirit.

So all the days of Noah were nine hundred and fifty years, and he died.

CHAP. X.

NOW theſe are the generations of the ſons of Noah, Shem, Ham, and Japheth; and unto them were ſons born after the flood.

Having thus paſſed over the flood, with what Noah and his ſons did after; we now come to the ſecond plantation of the world, to wit, by the three ſons of Noah; for by theſe three was the world repleniſhed after the flood. Shem was the father of the Jews; Ham the father of the Canaanites; and Japheth, the father of the Gentiles. So then, of Shem came the then preſent viſible church; of Ham the oppoſers and enemies of it; but of Japhet came thoſe that ſhould be received into the church afterwards; as alſo abundance of the haters of the Lord.

The ſons of Japhet; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tyras.

Gomer, a conſumer; Magog, covering, or melting: Madai, meaſuring, or judging; Javan, making ſad; Tubal, born, brought, or worldly; Meſhech, prolonging; Tyras, a deſtroyer; theſe are the Engliſh of their names.

Gomer, and Magog, and Meſhech, and Tubal, are the great perſecutors of the church in the latter days: They ſhall be perſecuted then by conſumers, melters, and men of this world. Madai, and Javan, (as ſome ſay,) where the fathers of the Medes and Greeks: Theſe therefore did ſometimes help, and not always hinder the church.

And the ſons of Gomer; Aſkenas, and Riphath, and Togarmah.— Alſo the ſons of Javan; Eliſha, and Tarſhiſh, Kittim, and Dodanim.

Riphath, medicine, or releaſe; Eliſhah, the Lamb of God; Dodanim, beloved: Either theſe names were given them by way of prophecy; implying, that of their ſeed ſhould ariſe many Gentile churches; or to ſhew us, that when men (as their fathers) have left or loſt the power of godlineſs, yet ſomething of the notion they may yet retain.

By theſe were the iſles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations.

But this muſt be underſtood to be after the building of, and confuſion at Babel; for before they had all but one tongue; and beſides, they kept all together.

And the ſons of Ham; Cuſh, and Mizraim, Phut, and Canaan.

Cuſh, black. Of Ham and Mizraim came the Ethiopians, or blackamore: The land of Ham was the country about Egypt; wherefore Iſrael was firſt afflicted by them.

And the ſons of Cuſh; Seba and Havilah, and Sabath, and Raamah, and Sabtecha: and the ſons of Raamah, Sheba and Dedan.

Seba and Sheba, ſometimes look well upon the church; but when he did not, God gave them for her ranſom.

And Cuſh begat Nimrod, (or the rebellious one;) he began to be a mighty one in the earth.

The begetting of Nimrod, is accounted a thing that is over and above, and is laid by the Holy Ghoſt as a blot upon Cuſh for ever; for when men would vilify, they uſed to ſay, Thou art the ſon of the rebellious, the ſon of a murderer. So again, He that begetteth Solomon's fool, (or, wicked one) he begetteth him to his own ſhame.

Cuſh begat Nimrod. So then, the curſe came betimes upon the ſons of Ham; for he was the father of Cuſh: For the curſe, as it were, begins in rebellion, and a rebellious one was Nimrod, both by name and nature.

He began to be a mighty one in the earth. I am apt to think he was the firſt that in this new world ſought after abſolute monarchy.

He began to be a mighty one in the earth, (or, among the children of men.) I ſuppoſe him to be a giant; not only in perſon, but in diſpoſition; and ſo, through the pride of his countenance, did ſcorn that others, or any, ſhould be his equal; nay, could not be content, till all made obeiſance to him. He therefore would needs be the author and maſter of what religion he pleaſed; and would alſo ſubject the reſt of his brethren thereto, by what ways his luſts thought beſt. Wherefore here began a freſh perſecution; That ſin therefore which the other world was drowned for, was again revived by this curſed man, even to lord it over the ſons of God, and to enforce idolatry and ſuperſtition upon them; and hence he is called the mighty hunter.

He was a mighty hunter before the Lord: wherefore it is ſaid, even as Nimrod the mighty hunter before the Lord.

He was a mighty hunter. That is, a perſecutor: Wherefore Saul's perſecuting of David is compared to hunting: And ſo is the perſecution of others. They hunt every man his brother with a net: And it may well be compared thereto; for the dog or lion that hunteth, is void of bowels and pity; and if they can but ſatisfy their doggiſh and lioniſh nature, they care neither for innocence, nor goodneſs, nor life of that they purſue: The life, the blood, the extirpation of the contrary party, is the end of their courſe of hunting.

He was a mighty hunter. As it is ſaid of Jabin, He mightily oppreſſed Iſrael twenty years; that is, he did it exceedingly; he went beyond others; he was more cruel and barbarous; he was a mighty hunter: Wherefore the children of bleſſed Shem, by this monſter, had ſore affliction. Noah therefore lived to ſee Nimrod, the mighty one, make havock of the children of his bowels, to his no little grief and compunction of ſpirit.

He was a mighty hunter before the Lord; or, in the preſence of the Lord; or, in defiance to him. This ſhews, That the hand of God was ſtretched forth againſt his work; As alſo it was againſt Jeroboam's, by that man of God that from Judah went down to propheſy againſt him; but he abode obdurate and hard; he regarded not the Lord, nor the operation of his hands: As he alſo ſaith in another place of the curſed brood of antichriſt, When they ſhall fall upon the ſword, they ſhall be wounded: Let them do things never ſo much againſt the plain text, they feel not the wounds of conſcience; but this is a ſore judgment, and that under which this hunter was; and therefore the preſence and hand of God would not break him off, nor hinder his hunting of ſouls: But even before the face of the keeper of the godly, would Nimrod, the rebel, hunt for their precious life to deſtroy it.

Wherefore it is ſaid, even as Nimrod, the mighty hunter, before the Lord. Theſe words, as it ſeems, was the proverb that went of him among the godly in after generations; for he had ſo left his marks in the ſides of the church, that ſhe could not quickly forget him: Wherefore, when at any time there aroſe another that ſhewed cruelty to the ways of God, he was preſently compared to Nimrod, that hunted before the Lord. Nimrod therefore was rebellious to a proverb: And as it is ſaid of Ahab, ſo might it be ſaid of him, There was none like Nimrod, who ſold himſelf to work wickedneſs in the ſight of, or, before the Lord.

And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

By theſe words, as I ſuppoſe, are thoſe in the chapter that followeth expounded: Where it ſays, Let us build us a city, and a tower; for this work was chiefly the invention of Nimrod, who, with his wicked council, contrived this work; and as one that had made himſelf head of the people, he enjoyned them to ſet to the work.

And the beginning of his kingdom was Babel. Babel therefore was the firſt great ſeat of oppreſſors after the flood; whoſe ſituation was in the land of Shinar, in that land which is now called Babylon. By this we may alſo gather, by whom our myſtical Babel was builded; to wit, by thoſe that rebelled (as Nimrod) from the ſimplicity of the goſpel of Chriſt; for the builders, eſpecially the chief, have a ſemblance one of another. It was even ſuch as came of the ſeed of the godly, as theſe did of bleſſed Noah; who, in time, apoſtatizing from the word, and deſiring maſterſhip over their brethren; they, as lords, fomented their own conceptions, and then enjoyned the people to build. As Rehoboam forſook the counſel of the ancients, that ſtood before his father Solomon; ſo theſe have forſaken the counſel of the old men, the apoſtles that ſtood before Jeſus Chriſt; and hearkning to the counſel of a younger ſort of wanters of their grace and wiſdom, they imagine and build a Babel.

Out of that land went forth Aſhur, and builded Nineveh, and the city Rehoboth, and Calah, and Reſen, between Nineveh and Calah: The ſame is a great city.

Nimrod having began to exalt himſelf;

others, that were big with deſires of oſtentation, did ſoon follow his example, making themſelves captains and heads of the people, and built them ſtrong holds for the ſupportation of their glory. But they did it (as I ſaid) by Nimrod's example; wherefore it is ſaid they went out of the land. Juſt thus it was at the beginning of myſtical Babel: Firſt the tyranny began at Babel itſelf, where the uſurper was ſeen to ſit in his glory, before whoſe face the world did tremble. Now other inferior perſons, inferior, I ſay, in power, but not in pride, having deſire to be lords, as Nimrod himſelf, they will alſo go build them cities; by which means Nimrod's invention could not be kept at Rome, but hath ſpread itſelf in many and mighty kingdoms.

Out of that land went forth Aſhur, and built Nineveh, &c. Aſhur ſeems to be the ſecond ſon of Shem, ver. 22. A fit reſemblance of thoſe perſons that have come from myſtical Babel, to build their Nineveh's, and Rehoboth's, and Calneh's, in all lands: Still they have pretended religion: That they had their orders from the apoſtolical ſee: That they were the true ſons of Shem, or diſciples of Chriſt: But the ſeeing chriſtian ſhould remember, that ſome of the children of Shem were in Babel with rebellious Nimrod: That inſtead of learning humility of their father, through the pride and rebellion of their own vain-glorious fancies, they learned wickedneſs and rebellion of curſed and prodigious Nimrod.

Hence note, that what cities, that is, churches ſoever have been builded by perſons that have come from Romiſh Babel, thoſe builders and cities are to be ſuſpected for ſuch as had their founder and foundation from Babel itſelf. Wherefore let Iſrael ſay, Aſhur ſhall not ſave us, for he ſhall not ſave himſelf; but as the ſtar of Jacob ariſeth, he ſhall fade and periſh for ever. So periſh all the builders and building that hath had its pattern from myſtical Babel, unleſs a miracle of grace prevents.

It was Aſhur that carried away the ten tribes; it is Aſhur that joyneth with the enemies of the church; it is Aſhur that with others upholds the great mart of the nations: Wherefore Aſhur, and all his company, muſt at laſt go down into their pit.

So then, let Auguſtine the monk, come from Rome into England, and let him build his Nineveh here; let others go alſo into other countries, and build their Reſen's and Calah's there; theſe are all but brats of Babel, and their end ſhall be, That they periſh for ever. John ſaw it, and the cities, that is, the churches of the nations, or the national churches fell; and great Babylon, their inventer and founder, came into remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath.

And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim, and Pahtruſim, and Caſluhim, (out of whom came Philiſtim,) and Caphtorim.

Ludim, as I ſuppoſe, may be the ſame with Lubim that came up with the Egyptians and Ethiopians againſt Iſrael, of whoſe cruelty Nahum complains; where he ſaith, They alſo helped Nineveh againſt the children of God. The reſt of them were of the ſame diſpoſition, eſpecially the Philiſtine that came of Caſluhim; for they, both in Saul and David's days, were implacable againſt the church and people of God; they were a giantiſh people, and truſted in their ſtrength, and ſeldom overcome but when Iſrael went againſt them in the name of the Lord their God.

And Canaan begat Sidon his firſt born, and Heth, and the Jebuſite, and the Emorite, and the Girgaſite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: And afterward were the families of the Canaanites ſpread abroad.

Theſe are the children of Canaan, the ſon of Ham, the accurſed of the Lord: Theſe did chiefly poſſeſs the land of Canaan before Iſrael went out of Egypt: they were mighty giantiſh people, yet Iſrael muſt fight with them, notwithſtanding they were, in compariſon to theſe, but as the graſhopper.

And the border of the Canaanites was from Sidon, as thou comeſt to Gerar, unto Gaza, as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſhah.

They bordered therefore upon the Philiſtines on the one ſide; for Gerar and Gaza belonged to them, and they touched upon Sodom and Gomorrah, &c. on the other: They were placed therefore, by the judgment of God, between theſe two wicked and ſinful people, that they might, as a puniſhment for their former ſins, be infected with the ſight and infection of their ungodly and monſtrous abominations: They that turn aſide to their own crooked ways, the Lord ſhall lead them forth with the workers of iniquity.

Theſe are the ſons of Ham, after their families, after their tongues, in their countrys, and in their nations.

Ham had a mighty off-ſpring; but the judgment of God, was; That they ſhould be wicked men, idolaters, perſecutors, ſinners with an high hand; ſuch as God was reſolved to number to the ſword, both in this world, and that to come; I mean, for the generality of them.

Unto Shem alſo, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

The manner of ſtyle which the Holy Ghoſt here uſeth in his preamble to the genealogy of Shem, is worthy to be taken notice;

notice of; as that he is called, the father of all the children of Eber, and the brother of Japheth.

By his being called, the father of all the children of Eber, we may ſuppoſe, that from Eber to Abraham, (by whom the reckoning of the genealogy was cut off from Eber, and intailed to the name of Abraham,) all the children of Eber were, as it were, the diſciples of Shem, for he lived while after Abraham: His doctrine therefore they might profeſs, though poſſibly with ſome mixture of thoſe inventions that came in among men afterwards; which I think, were at the greateſt about Abraham's time. Beſides, he ſhews by this, that the other children of Shem, as Elam, Aſhur, Lud and Aram, with Uz, Hul, Gether and Maſh, went away with Nimrod, and the reſt of that company, into idolatry, tyranny and other profaneneſs; ſo that only the line from Shem to Eber, and from thence to Abraham, &c. were the viſible church in thoſe days.

The brother of Japheth. So he was of Ham, but becauſe Ham was cut off for his wickedneſs to his father, therefore both Shem and Japhet did hold him in abomination, and would not own that relation that before was between them, eſpecially in things pertaining to the kingdom of God, and of Chriſt: Wherefore the Holy Ghoſt alſo, in reckoning up the kindred of Shem, excludeth Ham the younger brother, and ſtops after he had mentioned Japheth: The brother of Japheth the elder.

Unto him were children born, unto Shem alſo. Unto him were children born: The Holy Ghoſt doth ſecretly here, as he did before in the generation of Seth, inſinuate a wonder: For conſidering the godlineſs of Shem, and the ungodlineſs of Ham, and the multitude of his tyrannical brood, it is a wonder that there ſhould ſuch a thing as the off-ſpring of Shem be found upon the face of the earth: For I am apt to think, that Shem, with his poſterity, did teſtify againſt the actions of Nimrod; as alſo againſt the children of Ham, in their wickedneſs and rebellion againſt the way of God; as may be hinted after: Wherefore he, with his ſeed, were in jeopardy, among that tumultuous generation: Yet God preſerved him and his ſeed upon the face of the earth: For let the number and wickedneſs of men be never ſo great in the world, there muſt be alſo a church, by whoſe actions the ways of the wicked muſt be condemned.

The children of Shem, Elam, and Aſhur, and Arphaxad, and Lud, and Aram.

Theſe children were born unto Shem: The book of Chronicles mentions four more, as Uz, and Hul, and Gether, Meſhech, or Maſh, but theſe were the natural ſons of Aram, Shem being only their father's father.

Elam and Aſhur, as alſo Lud and Aram, notwithſtanding they were the ſons of Shem, ſtruck off, as I think with Nimrod, and left their father, for the glory of Babel; yea, they had a province there in the days of Daniel: Wherefore great judgments are threatned againſt Elam; as, That Elam ſhall drink the cup of God's fury: That their bow ſhall be broken: That God would bring upon him the four winds: And, That there ſhould be no nation whither the captives of Elam ſhould not come: Yet God would ſave them in the latter days.

As for Lud although through the wickedneſs of his heart he forſook his father Shem, and ſo the true religion; yet a promiſe is made of his converſion, when God calls home the children of Japheth, and perſuadeth them to dwell in the tents of Shem: I will ſet a ſign among them (ſaith God,) and I will ſend to thoſe that eſcape of them, even to Tarſhiſh, Pul and Lud, to Tubal and Javan, to the iſles afar off that have not heard my fame: Yea, thus it ſhall be, although they were once the ſoldiers of the adverſaries of the church, and bare the ſhield and helmet againſt her. Of Aſhur I have ſpoken before. Aram became alſo an heathen, and dwelt among the mountains of the eaſt: Out of him came Balaam the ſooth-ſayer that Balek ſent for, to curſe the children of Iſrael.

In Arphaxad, though he was not the eldeſt, remained the line that went from Abraham to David; and from him to Jeſus Chriſt.

And the children of Aram, Uz, and Hul, and Gether, and Maſh.

Uz went alſo off from Shem, but yet good men came from his loyns; for Job himſelf was of that land: Yet the wrath of God was threatened to go forth againſt them, becauſe they had a hand in the perſecution of the children of Iſrael, &c.

And Arphaxad begat Salah, and Salah begat Eber: and unto Eber were born two ſons, the name of one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.

This Eber was a very godly man, the next after Shem that vigorouſly ſtood up to maintain religion. Two things are entail'd upon him to his everlaſting honour: Firſt, The children of God, even Abraham himſelf, was not aſhamed to own himſelf one of this man's diſciples, or followers; and hence he is called Abraham the Hebrew, or Ebrew. Joſeph alſo will have it go there: I was ſtoln (ſaid he) out of the land of the Hebrews: Nay, the Lord God himſelf, to ſhew how he honoured this man's faith and life, doth ſtyle himſelf the God of his fathers, to wit, the God of the Hebrews, the Lord God of the Hebrews. Secondly, This was the man that kept that language with which Adam was created, and that in which God ſpake to the fathers of old, from being corrupted aud confounded by the confuſion of Babel; and therefore it is for ever called his, the Hebrew tongue, the tongue in which Chriſt ſpake from heaven to Saul: This man therefore, was a ſtiff oppoſer of Nimrod; neither had he a hand in the building of Babel; for all that had, had their language confounded by that ſtrange judgment of God.

And unto Eber were born two ſons, the name of the one was Peleg, (or, Diviſion,) for in his days was the earth divided; and his brother's name was Joktan. This diviſion, (in mine opinion,) was not only that diviſion that was made by the confuſion of tongues, but a diviſion alſo that was made among men by the bleſſed doctrine of God, which moſt eminently reſted in the boſom of Shem and Eber, neither of which had their hands in that monſtrous work: Wherefore, as Eber by abſtaining kept intire the holy language; ſo Shem, to ſhew that he was clear from this ſin alſo, is by the Holy Ghoſt called, The father of all the children of Eber: Implying, that Eber and Shem did mightily labour to preſerve a ſeed from the tyranny and pollution of Nimrod and Babel; and by that means made a diviſion in the earth; unto whom becauſe the rebels would not adhere, therefore did God the Lord ſmite them with confuſion of tongues, and ſcatter them abroad upon the face of all the earth.

And Joktan begat Almodad, and Sheleph, and Hazermaveth, and Jerah.

Here again he hath left the holy line, which is from Eber to Abraham, and makes a ſtop upon Joktan's genealogy, and ſo comes down to the building of Babel.

Theſe therefore begat Joktan: He alſo begat Hadoram, and Uſal, and Diklah, and Obal, and Abimael, and Sheba; and Ophir, and Havilah, and Johab; all theſe were the ſons of Joktan: and their dwelling was from Meſha, as thou goeſt unto Sephar, a mount in the eaſt.

Theſe are the ſons of Shem, after their families, after their tongues, in their lands, after their nations.

Moſes, as I ſaid, by this relation, reſpecteth, and handleth chiefly thoſe, or them perſons, who were at firſt the planters of the world after the flood; leaving the church, or a relation of that, and its ſeed, to be diſcourſed after the building of Babel, unto the tenth verſe of the next chapter. Hence methinks one might gather, that theſe above-mentioned, whoſe genealogies are handled at large, as the families of Japheth, of Ham, and Joktan are, were both, in their perſons and off-ſpring engaged (ſome few only excepted, who might adhere to Noah, Shem, and Eber) in that foul work, the building of Babel. Now that which inclineth me thus to think, it is becauſe immediately after their thus being reckoned by Moſes, even before he taketh up the genealogy of Shem, he bringeth in the building thereof; the which he not only mentioneth, but alſo enlargeth upon; yea, and alſo telleth of the cauſe of the ſtopping of that work, before he returneth to the church, and the line that went from Shem to Abraham.

Theſe are the families of the ſons of Noah after their generations, in their nations; and by theſe were the nations divided in the earth after the flood.

CHAP. XI.

AND the whole earth was of one language, and of one ſpeech.

Moſes having thus briefly paſſed through the genealogies of Japheth, Ham and Joktan; in the next place he cometh to ſhew us their work which they had by this time engaged to do; and that was, to build a Babel, whoſe tower might reach to heaven. Now, in order to this their work, or rather to his relation thereof, he maketh a ſhort fore-ſpeech, which conſiſteth of two branches. The firſt is, That now they had all one language or lip. The other was, That they yet had kept themſelves together, either reſting or walking, as an army compact: An excellent reſemblance of the ſtate of the church, before ſhe imagined to build her a Babel: For till then, however one might out-ſtrip another in knowledge and love; yet ſo far as they obtained, their language or lip was but one: Having but one heart, and one ſoul, they with one mouth did glorify God, even the Father.

And the whole earth was of one lanlauge. By theſe words therefore, we may conceive the reaſon why ſo great a judgment as that great wickedneſs, Babel, ſhould be contrived, and endeavoured to be accompliſhed. The multitude was one: Not but that it is a bleſſed thing for the church to be one: as Chriſt ſaith, My beloved is but one. But here was an oneneſs, not only in the church, but in her mixing with the world. The whole earth, among which, as I ſuppoſe, is included Noah, Shem, and others; who being over-topt by Nimrod, the mighty hunter, might company with him until he began to build Babel. Therefore it is ſaid in the next verſe, that they companied together from the eaſt, to the land of Shinar.

Hence note, That the firſt and primitive churches were ſafe and ſecure, ſo long as they kept intire by themſelves; but when once they admitted of a mixture, great Babel, as a judgment of God, was admitted to come into their mind.

And it came to paſs, as they journeyed from the eaſt, that they found a plain in the land of Shinar, and they dwelt there.

By theſe words, we gather, that the firſt reſt of Noah, and ſo the inhabiting of his poſterity, was ſtill eaſtward from Babylon, towards the ſun-riſing.

But to goſpelize: They journeyed from the eaſt: and ſo conſequently they turned their backs upon the riſing of the ſun: So did alſo the primitive church, in the day when ſhe began to decline from her firſt and pureſt ſtate. Indeed, ſo long as ſhe kept cloſe to the doctrine and diſcipline of the goſpel, according to the word and commandment of the Lord Jeſus, then ſhe kept her face ſtill towards the ſun-riſing: According to the type in Ezekiel, who ſaith of the ſecond and myſtical temple, Her fore-front, or face, did ſtand towards the eaſt: Alſo he ſaith, when he ſaw the glory of God, how it came unto this temple, it came from the way of the eaſt. Their journeying therefore from the eaſt, was, their turning their backs upon the ſun: And to us, in goſpel-times, it holdeth forth ſuch a myſtery as this: That their journey was thus recorded, to ſhew they were now apoſtatized; for aſſuredly they had turned their back upon the glorious ſun of righteouſneſs, as upon that which ſhineth in the firmament of heaven.

They found a plain in the land of Shinar. Shinar is the land of Babylon.

They found a plain. Or, place of fatneſs and plenty, as uſually the plains are; and are, upon that account, great content to our fleſh: This made Lot ſeperate from Abraham, and chooſe to dwell with the ſinners of Sodom; why, the country was a plain, and therefore fat and plentiful, even like the garden of the Lord, and the land of Egypt. Here therefore they made a ſtop; here they dwelt and continued together: A right reſemblance of the degenerators courſe in the days of general apoſtacy, from the true apoſtolical doctrine, to the church of our Romiſh Babel. So long as the church endured hardſhip, and affliction, ſhe was greatly preſerved from revolts and backſlidings; but after ſhe had turned her face from the ſun, and had found the plain of Shinar; that is, the fleſhly contents that the pleaſures, and profits, and honours of this world afford; ſhe forgetting the world and order of God, was content, with the travellers in the text, to dwell in the land of Babel.

And they ſaid one to another, Go to, let us make brick, and burn them throughly, (and burn them to a burning;) and they had brick for ſtone, and ſlime had they for mortar.

Now they being filled with eaſe and plenty, they begin to lift up the horn, and to conſult one with another what they were beſt to do: Whereupon, after ſome time of debate, they came to this concluſion, That they would go to build a Babel.

And they ſaid one to another, Go to. This manner of phraſe is often uſed in ſcripture; and is ſometimes, as alſo here, uſed to ſhew, That the thing intended, muſt come to paſs, what opinion or contradiction to the contrary ſoever there be. It argueth that a judgment is made in the caſe, and proceedings ſhall be accordingly. Thus it is alſo to be taken in Judges, Eccleſiaſtes, Iſaiah, James, &c. Wherefore it ſhews, that theſe men had caſt off the fear of God, and, like Iſrael in the days of the prophet Jeremiah, they reſolved to follow their own imagination, let God or his judgments ſpeak never ſo loud to the contrary. And ſo indeed he ſays of them at verſe the ſixth: And this they have begun to do (ſaith God) and nothing will reſtrain them.

THE

THE
WORK OF JESUS CHRIST,
AS AN
ADVOCATE,
Clearly EXPLAINED, and Largely IMPROVED,
FOR THE BENEFIT OF ALL
BELIEVERS.

THE EPISTLE TO THE READER.

COURTEOUS READER,

OF all the excellent offices which God the Father has conferr'd on Jeſus Chriſt our Lord, this of his being an Advocate with him for us is not the leaſt, though (to the ſhame of ſaints it may be ſpoken) the bleſſed benefits thereof have not with that diligence and fervent deſire been enquired after as they ought.

Chriſt as Sacrifice, Prieſt and King, with the glories in, and that flow from him as ſuch, has, God be thanked, in this our day, been much diſcovered by our ſeers, and as much rejoiced in by thoſe who have believed their words; but as he is an Advocate with the Father, an Advocate for us, I fear the excellency of that doth ſtill too much lie hid; though I am verily of opinion, that the people of God in this age have as much need of the knowledge thereof (if not more need) than had their brethren that are gone before them.

Theſe words (if not more need) perhaps may ſeem to ſome to be ſomewhat out of joint, but let the godly-wiſe conſider the decays that are among us, as to the power of godlineſs, and what abundance of foul miſcarriages the generality of profeſſors now ſtand guilty of, (as alſo how diligent their great enemy is to accuſe them at the bar of God for them) and I think they will conclude, that in ſo ſaying, I indeed have ſaid ſome truth. Wherefore when I thought on this, and had ſomewhat conſidered alſo the tranſcendent excellency of the Advocateſhip of this our Lord; and again, that but little of the glory thereof has by writing been in our day communicated to the church, I ventured to write what I have ſeen thereof, and do by what doth follow preſent it unto her for good.

I count not my ſelf ſufficient for this, or any other truth, as it is in Jeſus; but yet I ſay, I have told you ſomewhat of it, according to the proportion of faith. And I believe ſome will thank God for what I here have ſaid about it, but it will be chiefly thoſe whoſe right and title to the kingdom of heaven and glory doth ſeem to themſelves to be called in queſtion by their enemy, at the bar of the Judge of All.

Theſe, I ſay, will read and be glad to hear that they have an Advocate at court that will ſtand up to plead for them, and that will yet ſecure to them a right to the heavenly kingdom. Wherefore it is more particularly for thoſe that at preſent, or that hereafter may be in this dreadful plight, that this my book is now made publick; becauſe it is, as I have ſhewed, for ſuch that Jeſus Chriſt is Advocate with the Father.

Of the many and ſingular advantages therefore that ſuch have by this their Advocate, in his advocateſhip for them, this book gives ſome account; as where he pleads, how he pleads, what he pleads, when he pleads, with whom he pleads, for whom he pleads, and how the enemy is put to ſhame and ſilence before their God and all the holy angels.

Here is alſo ſhewed to thoſe herein concerned, how they indeed may know that Jeſus is their Advocate; yea, and how their matters go before their God, the Judge; and particularly, that they ſhall come off well at laſt, yea, though their cauſe (as it is theirs) is ſuch, in juſtification of which themſelves do not dare to ſhew their heads.

Nor have I left the dejected ſouls without directions how to entertain this Advocate to plead their cauſe: Yea, I have alſo ſhewn that he will be with them named by him. Their comfort alſo is, that he never left a cauſe, nor a ſoul, for whom he undertook to be an Advocate with God.

But, reader, I will no longer detain thee from the peruſal of the diſcourſe: Read and think, read and compare what thou read'ſt with the word of God. If thou find'ſt any benefit by what thou read'ſt, give the Father and his Son the glory; and alſo pray for me, if thou find'ſt me ſhort in this, or to exceed in that, impute all ſuch things to my weakneſs, of which I am always full. Farewel.

I am thine to ſerve thee what I may,

JOHN BUNYAN.

THE WORK OF JESUS CHRIST, AS AN ADVOCATE.

1 John ii. 1.

And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous.

THAT the apoſtle might obtain due regard from thoſe to whom he wrote, touching the things about which he wrote, he tells them, That he received not his meſſage to them at ſecond or third hand, but was himſelf an eye and ear-witneſs thereof. That which was from the beginning, which we have ſeen with our eyes, which we have looked upon, and our hands have handled, of the word of life, (for the life was manifeſt, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life which was with the Father, and was manifeſt unto us) that which we have ſeen and heard, declare we unto you. Having thus told them of his ground for what he ſaid, he proceeds to tell them alſo the matter contained in his errand, to wit, That he brought them news of eternal life, as freely offered in the word of the goſpel to them, or rather that the goſpel which they had received would certainly uſher them in at the gates of the kingdom of heaven, were their reception of it ſincere and in truth: For, ſaith he, then the blood of Jeſus Chriſt the Son of God cleanſeth you from all ſin.

Having thus far told them what was his errand, he ſets upon an explication of what he had ſaid, eſpecially touching our being cleanſed from all ſin; Not, ſaith he, from a being of ſin: For ſhould we ſay ſo, we ſhould deceive our ſelves, and ſhould prove that we have no truth of God in us; but by cleanſing, I mean a being delivered from all ſin, ſo as that none at all ſhall have the dominion over you, to bring you down to hell, for that for the ſake of the blood of Chriſt all treſpaſſes are forgiven you.

This done, he exhorts them to ſhun or fly ſin, and not to conſent to the motions, enticings, or allurements thereof, ſaying, I write unto you, that you ſin not. Let not forgiveneſs have ſo bad an effect upon you, as to cauſe you to be remiſs in chriſtian duties, or to tempt you to give way to evil. Shall we ſin becauſe we are forgiven? or ſhall we not much matter what manner of lives we live, becauſe we are ſet free from the law of ſin and death? God forbid; let grace teach us another leſſon, and lay other obligations upon our ſpirits. My little children, ſaith he, theſe things I write unto you, that you ſin not. What things? why tidings of pardon and ſalvation, and of that nearneſs to God, to which you are brought by the precious blood of Chriſt. Now leſt alſo by this laſt exhortation, he ſhould yet be miſunderſtood, he adds, And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. I ſay, he addeth this to prevent deſponding in thoſe weak and ſenſible chriſtians that are ſo quick of feeling and of diſcerning the corruptions of their natures; for theſe cry out continually, That there is nothing that they do, but it is attended with ſinful weakneſſes: Wherefore in the words we are preſented with two great truths.

Firſt, with a ſuppoſition that men in Chriſt while in this world, may ſin. If any man ſin; any man, none are excluded; for all, or any one of the all of them that Chriſt hath redeemed and forgiven, are incident to ſin. By may, I mean not a toleration, but a poſſibility; for there is not a man, not a juſt man upon the earth, that doeth good and ſinneth not, Eccleſ. 7. 20. 1 Kin. 8. 46.

Secondly, The other thing with which we are preſented is, an Advocate; If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.

Now there lieth in theſe two truths, two things to be enquired into, as,

1. What the apoſtle ſhould here mean by ſin.

2. And alſo what he here doth mean by an Advocate; If any man ſin, we have an Advocate.

There is ground to enquire after the firſt of theſe, becauſe though here he ſaith, they that ſin have an Advocate, yet in the very next chapter he ſaith, ſuch are of the devil, have not ſeen God, neither know him, nor are of him.

There is ground alſo to enquire after the ſecond, becauſe an Advocate is ſuppoſed in the text to be of uſe to them that ſin, If any man ſin, we have an Advocate.

1. For the firſt of theſe, to wit, what the apoſtle ſhould here mean by ſin, If any man ſin.

I anſwer, Since there is a difference in the perſons, there muſt be a difference in the ſin. That there is a difference in the perſons, is ſhew'd before; one is call'd a child of God, the other is ſaid to be of the wicked one. Their ſins differ alſo in their degree at leaſt, for no child of God ſins to that degree as to make himſelf uncapable of forgiveneſs; for he that is born of God keepeth himſelf, and that wicked one toucheth him not, chap. 5. 17, 18. Hence the apoſtle ſays, There is a ſin unto death, Mat. 12. 32. which is the ſin from which he that is born of God is kept.

The ſins therefore are thus diſtinguiſhed: The ſins of the people of God are ſaid to be ſins that men commit, the others are counted thoſe which are the ſins of devils.

Firſt, The ſins of God's people are ſaid to be ſins which men commit, and for which they have an Advocate, though they who ſin after the example of the wicked one have none.

When a man or a woman, ſaith Moſes, ſhall commit a ſin which men commit, they ſhall confeſs their ſins, and an atonement ſhall be made for them, Numb. 5. 5, 6, 7. Mark, it is when they commit a ſin which men commit. Or as Hoſea has it, When they tranſgreſs the commandment like Adam, Hoſ. 6. 7. Now theſe are the ſins under conſideration by the apoſtle, and to deliver us from which we have an Advocate with the Father. But for the ſins mention'd in the third chapter, ſince the perſons ſinning go here under another character, they alſo muſt be of another ſtamp, to wit, a making head againſt the perſon, merits and grace of Jeſus Chriſt: theſe are the ſins of devils in the world; and for theſe there is no remiſſion: Theſe they alſo that are of the wicked one commit, and therefore ſin after the ſimilitude of ſatan, and ſo fall into the condemnation of the devil.

Secondly, But what is it for Jeſus to be an Advocate for theſe? If any man ſin, we have an Advocate.

An Advocate is one who pleadeth for another at any bar, or before any court of judicature, but of this more in its place. So then we have in the text a chriſtian, as ſuppoſed, committing ſin, and a declaration of an Advocate prepared to plead for him: If any man ſin, we have an Advocate with the Father. And this leads me firſt to enquire into what by theſe words the apoſtle muſt of neceſſity preſuppoſe. For making uſe here of the ſimilitude or office of an Advocate, thereby to ſhew the preſervation of a ſinning chriſtian, he muſt,

1. Suppoſe that God, as Judge, is now upon the throne of his judgment; for an Advocate is to plead at a bar, before a court of judicature. Thus it is among men; and foraſmuch as our Lord Jeſus is ſaid to be an Advocate with the Father, it is clear, that there is a throne of judgment alſo: This the prophet Micah affirms, ſaying, I ſaw the Lord ſitting upon a throne, and

all the hoſt of heaven ſtanding by him on the right hand, and on the left, 1 Kin. 22. 19, 20. Sitting upon a throne for judgment, for from the Lord, as then ſitting upon the throne, proceeded the ſentence againſt King Ahab, That he ſhould go and fall at Ramah-gilead. And he did go, and did fall there, as the award, or fruit of that judgment. That's the firſt.

2. The text alſo ſuppoſeth that the ſaints as well as ſinners are concern'd at that bar, for the apoſtle ſaith plainly, That there we have an Advocate. And the ſaints are concerned at that bar, becauſe they tranſgreſs as well as others, and becauſe the law is againſt the ſin of ſaints, as well as againſt the ſins of other men. If the ſaints were not capable of committing ſin, what need would they have of an Advocate? 1 Chr. 21. 3, 4, 5, 6. 1 Sam. 12. 13, 14. Yea, though they did ſin, yet if they were by Chriſt ſo ſet free from the law, as that it could by no means take cognizance of their ſins, what need would they have of an Advocate? none at all. If there be twenty places where there are aſſizes kept in this land, yet if I have offended no law, what need have I of an Advocate? ſpecicially if the judge be juſt, and knows me altogether, as the God of heaven does. But here is a Judge that is juſt, and here is an Advocate alſo, an Advocate for the children, an Advocate to plead, (for an Advocate as ſuch, is not of uſe, but before a bar to plead) therefore here is an offence, and ſo a law broken by the ſaints as well as others. That is the ſecond thing.

3. As the text ſuppoſeth that there is a Judge, and crimes of ſaints, ſo it ſuppoſeth that there is an accuſer; one that will carefully gather up the faults of good men, and that will plead them at this bar againſt them. Hence we read of the accuſer of the brethren, that accuſeth them before God day and night, Rev. 12. 10, 11, 12. for ſatan doth not only tempt the godly man to ſin; but, having prevailed with him, and made him guilty, packs away to the court, to God the Judge of all, and there addreſſes himſelf to accuſe that man, and to lay to his charge the heinouſneſs of his offence, pleading againſt him the law that he has broken, the light againſt which he did it, and the like. But now, for the relief and ſupport of ſuch poor people, the apoſtle by the text preſents them with an Advocate; that is, with one to plead for them, while ſatan pleads againſt them; with one that pleads for pardon, while ſatan by accuſing ſeeks to pull judgment and vengeance upon our heads. If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. That is the third thing.

4. As the apoſtle ſuppoſeth a judge, crimes, and an accuſer, ſo he alſo ſuppoſeth, that thoſe herein concerned, to wit, the ſinning children, neither can nor dare attempt to appear at this bar themſelves, to plead their own cauſe before this Judge and againſt this accuſer: for if they could or durſt do this, what need they have an Advocate? for an Advocate is of uſe to them whoſe cauſe themſelves neither can nor dare appear to plead. Thus Job prayed for an Advocate to plead his cauſe with God, Job 16. 20, 21. and David cries out, Enter not into judgment with thy ſervant, O God, for in thy ſight ſhall no man living be juſtified, Pſ. 143. 1, 2, 3. Wherefore it is evident that ſaints neither can, nor dare venture to plead their cauſe. Alas, the Judge is the almighty and eternal God; the law broken is the holy and perfect rule of God, in itſelf a conſuming fire; the ſin is ſo odious, and a thing ſo abominable, that it is enough to make all the angels bluſh to hear it but ſo much as once mentioned in ſo holy a place as that is, where this great God doth ſit to judge. This ſin now hangs about the neck of him that hath committed it, yea, it covereth him as doth a mantle, the adverſary is bold, cunning, and audacious, and can word a thouſand of us into an utter ſilence in leſs than half a quarter of an hour. What then ſhould the ſinner (if he could come there) do at this bar to plead? Nothing, nothing for his own advantage. But now comes in his mercy, he has an Advocate to plead his cauſe, If any man ſin, we have on Advocate with the Father, Jeſus Chriſt the righteous. That is the fourth thing: But again,

5. The apoſtle alſo ſuppoſeth by the text, that there is an aptneſs in chriſtians, when they have ſinned, to forget that they have an Advocate with the Father; wherefore this is written to put them in remembrance, If any man ſin, let him remember, we have an Advocate. We can think of all other things well enough, namely, that God is a juſt Judge, that the law is perfectly holy, that my ſin is an horrible and abominable thing, and that I am certainly thereof accuſed before God by ſatan.

Theſe things, I ſay, we readily think of, and forget them not. Our conſcience puts us in mind of theſe, our guilt puts us in mind of theſe, the devil puts us in mind of theſe, and our reaſon and ſenſe holds the knowledge and remembrance of theſe cloſe to us; all that we forget is, that we have an Advocate; an Advocate with the Father; that is, one that is appointed to take in hand in open court, before all the angels of heaven, my cauſe, and to plead it by ſuch law and arguments as will certainly fetch me off, though I am cloathed with filthy garments; but this, I ſay, we are apt to forget, as Job, when he ſaid, Oh that one might plead for a man with God as one pleads for his neighbour, Job 16. 21. Such a one Job had, but he had almoſt at this time forgot it, as he ſeems to intimate alſo, where he wiſheth for a dayſman that might lay his hand upon them both, chap. 9. 33. But our mercy is, we have one to plead our cauſe, an Advocate with the Father, Jeſus Chriſt the righteous, who will not ſuffer our ſoul to be ſpilt and ſpoil'd before the throne, but will ſurely plead our cauſe.

6. Another thing that the Apoſtle would have us learn from the words is this, That to remember, and to believe that Jeſus Chriſt is an Advocate for us when we have ſinned, is the next way to ſupport and ſtrengthen our faith and hope. Faith and hope are very apt to faint when our ſins in their guilt do return upon us; nor is there any more proper way to relieve our ſouls, than to underſtand that the Son of God is our Advocate in heaven. True, Chriſt died for our ſins as a ſacrifice, and as a Prieſt he ſprinkleth with his blood the mercy-ſeat; ay, but here is one that has ſinned grievouſly, ſo grievouſly that his ſins are come up before God, yea, are at his bar pleaded againſt him by the accuſer of the brethren, by the enemy of the godly: What ſhall he do now? Why let him believe in Chriſt. Believe that's true, But how now muſt he conceive in his mind of Chriſt, for the encouraging him ſo to do? Why, let him call to mind that Jeſus Chriſt is an Advocate with the Father, and as ſuch he meeteth the accuſer at the bar of God, pleads for this man that has ſinned, againſt this accuſer, and prevaileth for ever againſt him. Here now, tho' ſatan be turn'd lawyer, tho' he accuſeth, yea, tho' his charge againſt us is true, (for ſuppoſe that we have ſinned) yet our Advocate is with the Father, Jeſus Chriſt the righteous.

Thus is faith encourag'd, thus is hope ſtrengthen'd, thus is the ſpirit of the ſinking chriſtian reviv'd, and made to wait for a good deliverance from a bad cauſe and a cunning adverſary, eſpecially if you conſider,

7. That the Apoſtle doth alſo further ſuppoſe by the text, that Jeſus Chriſt, as Advocate, if he will but plead our cauſe, let that be never ſo black, is able to bring us off, even before God's judgment-ſeat, to our joy, and the confounding of our adverſary: For when he ſaith, we have an Advocate, he ſpeaks nothing if he means not thus; but he doth mean thus, he muſt mean thus, becauſe he ſeeketh here to comfort and ſupport the fallen; Has any man ſinned? we have an Advocate. But what of that, if yet he be unable to fetch us off when charg'd for ſin at the bar, and before the face of a righteous Judge?

But he is able to do this, the Apoſtle ſays ſo, in that he ſuppoſes a man has ſinned, as any man among the godly ever did; for ſo we may underſtand it, and if he giveth us not leave to underſtand it ſo, he ſaith nothing to the purpoſe neither; for 'twill be objected by ſome, But can he fetch me off, tho' I have done as David, as Solomon, as Peter, or the like? It muſt be anſwer'd, Yes; the openneſs of the term [any man] the indefiniteneſs of the word [ſin] doth naturally allow us to take him in the largeſt ſenſe; beſides he brings in this ſaying as the chief, moſt apt, and fitteſt to relieve one cruſht down to death and hell by the guilt of ſin and a wounded conſcience.

Further, methinks by theſe words the Apoſtle ſeems to triumph in his Chriſt, ſaying, My brethren, I would have you ſtudy to be holy; but if your adverſary the devil ſhould get the advantage of you, and beſmear you with the filth of ſin, you have yet, beſides all that you have heard already, an Advocate with the Father, Jeſus Chriſt the righteous; who is as to his perſon, in intereſt with God's wiſdom and worth, able to bring you off to the comfort of your ſouls.

Let me therefore for a concluſion, as to this, give you an exhortation to believe, to hope and expect, that tho' you have ſinned (for now I ſpeak to the fallen ſaint) that Jeſus Chriſt will make a good end with thee; truſt, I ſay, in him, and he ſhall bring it to paſs. I know I put thee upon a hard and difficult taſk, for believing and expecting good, when my guilty conſcience doth nothing but clog, burden, and terrify me with the juſtice of God, the greatneſs of my ſins, and that burning torments is hard and ſweating work: But it muſt be, the text calls for it, thy caſe calls for it, and thou muſt do it if thou wouldeſt glorify Chriſt; and this is the way to haſten the iſſue of thy cauſe in hand, for believing daunts the devil, pleaſeth Chriſt, and will help thee beforehand to ſing that ſong of the church, ſaying, O Lord, thou haſt pleaded the cauſes of my ſoul, thou haſt redeem'd my life. Lam. 3. 55, 56, 57, 58, 59. Yea, believe, and hear thy pleading Lord ſay to thee, Thus ſaith the Lord, the Lord and thy God, that pleadeth the cauſe of his people, Behold I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury, thou ſhalt no more drink it again, Iſa. 51. 20, 21, 22. I am not here diſcourſing of the ſweetneſs of Chriſt's nature, but of the excellency of his offices, and of his office of Advocateſhip in particular, which as a lawyer for his client, he is to execute in the preſence of God for us. Love may be where there is no office, and ſo where no power is to do us good; but now, when love and office ſhall meet, they will ſurely both combine in Chriſt to do the fallen chriſtian good. But of his love we have treated elſewhere, we will here diſcourſe of the office of this loving one: And for thy further information let me tell thee, That God thy Father counteth that thou wilt be, when compar'd with his law, but a poor one all thy days; yea, the apoſtle tells thee ſo, in that he ſaith, there is an Advocate provided for thee. When a father provides crutches for his child, he doth as good as ſay, I count that my child will be yet infirm; and when God ſhall provide an Advocate, he doth as good as ſay, My people are ſubject to infirmities: Do not therefore think of thy ſelf above what by plain texts and fair inferences drawn from Chriſt's offices thou art bound to think: What doth it beſpeak concerning thee, That Chriſt is always a prieſt in heaven, and there ever lives to make interceſſion for thee, Heb. 7. 24, but this, that thou art at the beſt in thy ſelf, yea, and in thy beſt exerciſing of all thy graces too, but a poor, pitiful, ſorry, ſinful man; a man that would (when yet moſt holy) be certainly caſt away, did not thy High-Prieſt take away for thee the iniquity of thy holy things. The age we live in is a wanton age, the godly are not ſo humble and low and baſe in their own eyes as they ſhould, tho' their daily experience calls for it, and the prieſthood of Jeſus Chriſt too.

But above all, the Advocateſhip of Jeſus Chriſt declares us to be ſorry creatures, for that office does as it were predict, that ſome time or other we ſhall baſely fall, and by falling be undone, if the Lord Jeſus ſtand not up to plead. And as it ſhews this concerning us, ſo it ſhews concerning God, that he will not lightly or eaſily loſe his people: He has provided well for us, blood to waſh us in, a prieſt to pray for us, that we may be made to perſevere; and in caſe we foully fall, an Advocate to plead our cauſe, and to recover us from under, and out of all the danger that by ſin and ſatan we at any time may be brought into.

But having thus briefly paſs'd thro' that in the text which I think the apoſtle muſt neceſſarily preſuppoſe, I ſhall now endeavour to enter into the bowels of it, and ſee what in a more particular manner ſhall be found therein. And for my more profitable doing of this work, I ſhall chuſe to obſerve this method in my diſcourſe:

Firſt, I ſhall ſhew you more particularly of this Advocate's office, or what and wherein Chriſt's office as Advocate doth lie.

Secondly, After that, I ſhall alſo ſhew you how Jeſus Chriſt doth manage this office of an Advocate.

Thirdly, I ſhall alſo then ſhew you who they are that have Jeſus Chriſt for their Advocate.

Fourthly, I ſhall alſo ſhew you what excellent privileges they have, who have Jeſus Chriſt for their Advocate.

Fifthly, And to ſilence cavillers, I ſhall alſo ſhew the neceſſity of this office of Jeſus Chriſt.

Sixthly, I ſhall come to anſwer ſome objections; and laſtly, to the uſe and application.

To begin with the firſt of theſe, namely, to ſhew you more particularly of Chriſt's office as an Advocate, and wherein it lieth; the which I ſhall do theſe three ways.

1. Touch again upon the nature of this office, and then,

2. Treat of the order and place that it hath among the offices. And,

3. Treat of the occaſion of the execution of this office.

Firſt, To touch upon the nature of this office. 'Tis that which impowereth a man to plead for a man, or one man to plead for another, not in common diſcourſes, and upon common occaſions, as any man may do, but at a bar, or before a court of judicature, where a man is accus'd or impeach'd by his enemy: I ſay, this Advocate's office is ſuch, both here and in the kingdom of heaven. An Advocate is as one of our attorneys, at leaſt in the general, who pleads according to law and juſtice for one or other that is in trouble by reaſon of ſome miſcarriage, or of the naughty temper of ſome that are about him, who trouble, and vex, and labour to bring him in danger of the law. This is the nature of this office, as I ſaid, on earth; and this is the office that Chriſt executes in heaven. Wherefore he ſaith, If any man ſin, we have an advocate, one to ſtand up for him, and to plead for his deliverance before the bar of God, Joel 3. 2. Iſa. 66. 16. Ezek. 39. 22. Jer. 2.

For tho' in ſome places of ſcripture Chriſt is ſaid to plead for his with men, and that by terrible arguments, as by fire, and ſword, and famine, and peſtilence, yet this is intended by this text; for the Apoſtle here ſaith, he is an Advocate with the father, or before the father, to plead for thoſe that there (or that to the father's face) ſhall be accuſed for their tranſgreſſions: If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. So then this is the imploy of Jeſus Chriſt, as he is for us an Advocate. He has undertaken to ſtand up for his people at God's bar, and before that great court there to plead by the law and juſtice of heaven, for their deliverance, when for their faults they are accus'd, indicted, or impeach'd by their adverſary.

2. And now to treat of the order or place that this office of Chriſt hath among the reſt of his offices, which he doth execute for us while we are here in a ſtate of imperfection: And I think it is an office

that is to come behind, as a reſerve, or for an help at laſt, when all other means ſhall ſeem to fail. Men do not uſe to go to law upon every occaſion; or if they do, the wiſdom of the judge, the jury, and the court will not admit that every brangle and fooliſh quarrel ſhall come before them, but an Advocate doth then come into place, and then to the exerciſe of his office, when a cauſe is counted worthy to be taken notice of by the judge, and by the court. Wherefore he, I ſay, comes in the laſt place, as a reſerve or help at laſt to plead; and by pleading to ſet that right by law which would otherwiſe have cauſed an inlet to more doubts and further dangers.

Chriſt as Prieſt, doth always works of ſervice for us, becauſe in our moſt ſpiritual things there may faults and ſpots be found, and theſe he taketh away of courſe by the exerciſe of that office; for he always wears that plate of gold upon his forehead before the Father, whereon is written, Holineſs to the Lord. But now, beſides theſe common infirmities, there are faults that are highly groſs and foul, that oft are found in the ſkirts of the children of God: Now theſe are they that ſatan takes hold on, theſe are they that ſatan draws up a charge againſt us for; and to ſave us from theſe it is that the Lord Jeſus is made an Advocate. When Joſhua was cloath'd with filthy garments, ſatan ſtood at his right hand to reſiſt him; then the angel of the covenant, the Lord Jeſus, pleaded for his help, Zec. 3. By all which it appears, that this office comes behind, is provided as a reſerve, that we may have help at a pinch, and then be lifted out, when we ſink in mire, where there is no ſtanding.

This is yet further hinted at by the ſeveral poſtures that Chriſt is ſaid to be in, as he exerciſeth his Prieſtly and Advocate's office. As a Prieſt he ſits, as an Advocate he ſtands, Iſa. 3. 13. The Lord ſtands up when he pleads. His ſitting is more conſtant, and of courſe; (ſit thou, &c.) but his ſtanding is occaſional, when Joſhua is indicted; or when hell and earth is broken looſe againſt his ſervant Stephen. For as Joſhua was accuſed by the devil, and as then the angel of the Lord ſtood by, ſo when Stephen was accuſed by men on earth, and that charge ſeconded by the fallen angels before the face of God, 'tis ſaid the Lord Jeſus ſtood on the right hand of God, Acts 7. 55. to wit, to plead, for ſo I take it, becauſe ſtanding is his poſture as an Advocate, Heb. 10. Not as a prieſt, for as a prieſt he muſt ſit down, but he ſtandeth as an Advocate, as has been ſhew'd afore. Wherefore,

Secondly, The occaſion of his exerciſing of this office of Advocate, is, as has been hinted already, when a child of God ſhall be found guilty before God of ſome heinous ſin, of ſome grievous thing in his life and converſation. For as for thoſe infirmities that attend the beſt in their moſt ſpiritual ſacrifices, if a child of God were guilty of ten thouſand of 'em, they are of courſe purg'd, through the much incenſe that is always mix'd with thoſe ſacrifices in the golden cenſer that is in the hand of Chriſt; and ſo he is kept clean, and counted upright, notwithſtanding thoſe infirmities: And therefore you ſhall find, that notwithſtanding thoſe common faults, the children of God are counted good and upright in converſation, and not charg'd as offenders. David, ſaith the text, did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him, all the days of his life, ſave only in the matter of Uriah the Hittite, 1 King. 15. 5. But was David in a ſtrict ſenſe without fault in all things elſe? No verily: But that was foul in a higher degree than the reſt, and therefore there God ſets a blot; ay, and doubtleſs, for that he was accus'd by ſatan before the throne of God; for here is adultery, and murder, and hypocriſy in David's doings; here is notorious matter, a great ſin, and ſo a great ground for ſatan to draw up an indictment againſt the king, and a thundering one to be ſure ſhall be preferr'd againſt him. This is the time then for Chriſt to ſtand up to plead; for now there is room for ſuch a queſtion, Can David's ſin ſtand with grace? Or, is it poſſible that a man that has done as he has, ſhould yet be found a ſaint, and ſo in a ſaved ſtate? Or, can God repute him ſo, and yet be holy and juſt? Or, can the merits of the Lord Jeſus reach according to the law of heaven, a man in this condition? Here is a caſe dubious, here's a man whoſe ſalvation, by his foul offences, is made doubtful; now we muſt to law and judgment, wherefore now let Chriſt ſtand up to plead. I ſay, now was David's caſe dubious, (Pſal. 51.) he was afraid that God would caſt him away, and the devil hoped he would, and to that end charg'd him before God's face, if perhaps he might get ſentence of damnation to paſs upon his ſoul: But this was David's mercy, he had an Advocate to plead his cauſe, by whoſe wiſdom and ſkill in matters of law and judgment, he was brought off thoſe heavy charges, from thoſe groſs ſins, and deliver'd from that eternal condemnation that by the law of ſin and death was due thereto.

This is then the occaſion that Chriſt taketh to plead, as Advocate for the ſalvation of his people, to wit, the cauſe; he pleadeth the cauſe of his people. Not every cauſe, but ſuch and ſuch a cauſe; the cauſe that is very bad, and by the which they are involv'd not only in guilt and ſhame, but alſo in danger of death and hell. I ſay, the cauſe is bad, if the text be true, if ſin can make it bad, yea, if ſin itſelf be bad. If any man ſin we have an Advocate: An Advocate to plead for him; for him as conſider'd guilty, and ſo conſequently as conſider'd in a bad condition. 'Tis true, we muſt diſtinguiſh between the perſon and the ſin; and Chriſt pleads for the perſon, not the ſin; but yet he cannot be concern'd with the perſon, but he muſt be with the ſin, for tho' the perſon and the ſin may be diſtinguiſh'd, yet they cannot be ſeperated. He muſt plead then not for a perſon only, but for a guilty perſon, for a perſon under the worſt of circumſtances: If any man ſin we have an Advocate for him, as ſo conſider'd.

When a man's cauſe is good, it will ſufficiently plead for itſelf, yea, and for its maſter too; eſpecially when it is made appear ſo to be before a juſt and righteous Judge. Here therefore needs no Advocate, the Judge himſelf will pronounce him righteous. This is evidently ſeen in Job, Thou moveſt me againſt him (this ſaid God to ſatan) to deſtroy him without a cauſe, Job 2. 3. Thus far Job's cauſe was good, wherefore he did not need an Advocate, his cauſe pleaded for itſelf and for its owner alſo; but if it was to plead good cauſes for which Chriſt is appointed Advocate, then the Apoſtle ſhould have written thus: If any man be righteous, we have an Advocate with the Father. Indeed I never heard but one in all my life preach from this text, and he, when he came to handle the cauſe for which he was to plead, pretended it muſt be good, and therefore ſaid to the people, See that your cauſe be good, elſe Chriſt will not undertake it. But when I heard it, Lord, thought I, if this be true, what ſhall I do, and what will become of all this people, yea, and of this preacher too? Beſides, I ſaw that by the text the Apoſtle ſuppoſeth another cauſe, a cauſe bad, exceeding bad, if ſin can make it ſo. (And this was one cauſe why I undertook this work.)

When we ſpeak of a cauſe, we ſpeak not of a perſon ſimply as ſo conſider'd; for, as I ſaid before, perſon and cauſe muſt be diſtinguiſh'd; nor can the perſon make the cauſe good, but as he regulates his actions by the word of God. If then a good, a righteous man doth what the law condemns, that thing is bad; and if he be indicted for ſo doing, he is indicted for a bad cauſe, and he that will be his Advocate muſt be concern'd in and about a bad matter, and how he'll bring his client off, therein doth lie the myſtery.

I know that a bad man may have a good cauſe depending before the Judge, and ſo alſo good men have, Job 31. but then they are bold in their own cauſe, and fear not to make mention of it, and in Chriſt to plead their innocency before the God of heaven, as well as before men, Pſal. 71. 3, 4, 5. 2 Cor. 1. 23. Gal. 1. 20. Phil. 1. 8. But we have in the text a cauſe that all men are afraid of, a cauſe that the Apoſtle concludes ſo bad, that none but Jeſus Chriſt himſelf can ſave a chriſtian from it. It is not only ſinful, but ſin itſelf. If any man ſin, we have an Advocate with the Father.

Wherefore there is in this place handled by the Apoſtle one of the greateſt myſteries under heaven, to wit, That an innocent and holy Jeſus ſhould take in hand to plead for one before a juſt and righteous God, that has defil'd himſelf with ſin; yea, that he ſhould take in hand to plead for ſuch a one againſt the fallen angels, and that he ſhould alſo by his plea effectually reſcue, and bring them off from the crimes and curſe whereof they were verily guilty, by the verdict of the law, and approbation of the Judge.

This, I ſay, is a great myſtery, and deſerves to be pry'd into by all the godly, both becauſe much of the wiſdom of heaven is diſcover'd in it, and becauſe the beſt ſaint is, or may be concern'd with it. Nor muſt we by any means let this truth be loſt, becauſe it is the truth, the text has declar'd it ſo; and to ſay otherwiſe is to belie the word of God, to thwart the Apoſtle, to ſooth up hypocrites, to rob chriſtians of their privilege, and to take the glory from the head of Jeſus Chriſt, Luke 18. 11, 12.

The beſt ſaints are moſt ſenſible of their ſins, and moſt apt to make mountains of their molehills. Satan alſo, as has been already hinted, doth labour greatly to prevail with them to ſin, and to provoke their God againſt them, Job 2. 9. by pleading what is true, or by ſurmiſing evilly of 'em, to the end they may be accus'd by him. Great is his malice towards them, great is his diligence in ſeeking their deſtruction, wherefore greatly doth he deſire to ſift, to try, and winnow them, if perhaps he may work in their fleſh to anſwer his deſign; that is, to break out in ſinful acts, that he may have by law to accuſe them to their God and Father. Wherefore for their ſakes this text abides, that they may ſee, that when they have ſinned, they have an Advocate with the Father, Jeſus Chriſt the righteous.

And thus have I ſhew'd you the nature, the order, and occaſion of this office of our bleſſed Lord Jeſus. I come now to ſhew you how Jeſus Chriſt doth manage this his office of an Advocate for us. And that I may do this to your edification, I ſhall chuſe this method for the opening of it.

Firſt, Shew you how he manages this office with his Father.

Secondly, I ſhall ſhew you how he manages it before him, againſt our adverſary.

How he manages this his office of Advocate with his Father.

Firſt, He doth it by himſelf, by no other, as deputy under him, no angel, no ſaint, no work has place here, but Jeſus, and Jeſus only. This the text implies. We have an Advocate, ſpeaking of one, but one, one alone, without an equal or an inferior. We have but one, and he is Jeſus Chriſt.

Nor is it for Chriſt's honour, not for the honour of the law, or of the juſtice of God, that any but Jeſus Chriſt ſhould be an Advocate for a ſinning ſaint. Beſides, to aſſert the contrary, what doth it but leſſen ſin, and make the Advocateſhip of Jeſus Chriſt ſuperfluous? It would leſſen ſin ſhould it be removed by a ſaint or angel; it would make the Advocateſhip of Jeſus Chriſt ſuperfluous, yea, needleſs, ſhould it be poſſible that ſin could be remov'd from us by either ſaint or angel.

Again, if God ſhould admit of more Advocates than one, and yet make mention of never an one but Jeſus Chriſt: or if John ſhould allow another, and yet ſpeak nothing but of Jeſus only; yea, that an Advocate under that title ſhould be mentioned but once, but once only in all the book of God, and yet that divers ſhould be admitted, ſtands neither with the wiſdom or love of God, nor with the faithfulneſs of the apoſtle. But ſaints have but one Advocate, if they will uſe him, to improve their faith in that office for their help, ſo; if not, they muſt take what follows.

This I thought good to hint at, becauſe the times are corrupt, and becauſe ignorance and ſuperſtition always waits for a countenance with us, and theſe things have a natural tendency to darken all truth, eſpecially this, which bringeth to Jeſus Chriſt ſo much glory, and yieldeth to the godly ſo much help and relief.

Secondly, As Jeſus Chriſt alone is Advocate, ſo God's bar, and that alone, is that before which he pleads, for God is judge himſelf, Deut. 32. 36. Heb. 13. 23. Nor can the cauſe which now he is to plead be removed into any other court, either by appeals or otherwiſe.

Could ſatan remove us from heaven to another court, he would certainly be too hard for us, becauſe there we ſhould want our Jeſus, our Advocate, to plead our cauſe. Indeed ſometimes he impleads us before men, and they are glad of the occaſion, for they and he are often one, but then we have leave to remove our cauſe, and to pray for a trial in the higheſt court, ſaying, Let my ſentence come forth from thy preſence, and let thine eyes behold the things that are equal, Pſal. 17. 2. This wicked world doth ſentence us for our good deeds, but how then would they ſentence us for our bad ones? But we will never appeal from heaven to earth for right; for here we have no Advocate, our Advocate is with the Father, Jeſus Chriſt the righteous.

Thirdly, As he pleadeth by himſelf alone, and no where elſe but in the court of heaven with the Father, ſo as he pleadeth with the Father for us, he obſerveth this rule:

1. He granteth and confeſſeth whatever can rightly be charged upon us; yet ſo, as that he taketh the whole charge upon himſelf, acknowledging the crimes to be his own.

O God, ſays he, thou know'ſt my fooliſhneſs, and my ſins, my guiltineſs is not hid from thee, Pſal. 99. 5. And this he muſt do, or elſe he can do nothing: If he hides the ſin, or leſſeneth it, he is faulty; if he leaves it ſtill upon us, we die: He muſt then take our iniquity to himſelf, make it his own, and ſo deliver us; for having thus taken the ſin upon himſelf, as lawfully he may, and lovingly doth, for we are members of his body, (ſo it is his hand, it is his foot, it is his ear that hath ſinned) it followeth that we live if he lives; and who can deſire more? This then muſt be thoroughly conſidered, if ever we will have comfort in a day of trouble and diſtreſs for ſin.

And thus far there is, in ſome kind, a harmony betwixt his being a Sacrifice, a Prieſt, and an Advocate; as a Sacrifice our ſins were laid upon him, Iſa. 53. as a Prieſt he beareth them, Exod. 28. 38. and as an Advocate he acknowledges them to be his own, Pſal. 69. 5. Now having acknowledged them to be his own, the quarrel is no more betwixt us and ſatan, for the Lord Jeſus has eſpouſed our quarrel, and made it his. All then that we in this matter have to do, is, to ſtand at the bar by faith among the angels, and ſee how the buſineſs goes. O bleſſed God! what a lover of mankind art thou! and how gracious is our Lord Jeſus, in his thus managing matters for us!

2. The Lord Jeſus having thus taken our ſins upon himſelf, next pleads his own goodneſs to God on our behalf, ſaying, Let not them that wait on thee, O Lord God of hoſts, be aſhamed for thy ſake; let not thoſe that ſeek thee be confounded for my ſake, O God of Iſrael; becauſe for thy ſake I have born reproach, ſhame hath cover'd my face, Pſal. 69. 6, 7. Mark, Let them not be aſhamed for my ſake, let them not be confounded for my ſake. Shame and confuſion are the fruits of guilt, or of a charge for ſin, Jer. 3. 25. and are but an entrance into condemnation, Dan. 12. 2. John 5. 29. But behold how Chriſt pleads, ſaying, Let not that be for my ſake, for the merit of my blood, for the perfection of my righteouſneſs, for the prevalency of my interceſſion, Let them not be aſhamed for my ſake, O Lord God of hoſts. And let no man object, becauſe this text is in the Pſalms, as if it were not ſpoke by the prophet of Chriſt, for both John and Paul,

yea, and Chriſt himſelf, do make this pſalm a prophecy of him: Compare ver. 9. with John 2. 17. and with Rom. 15. 3. and ver. 21. with Mat. 27. 48. and 15. 25.

But is not this a wonderful thing, That Chriſt ſhould firſt take our ſins, and account them his own, and then plead the value and worth of his whole ſelf for our deliverance? For by theſe words [for my ſake] he pleads his own ſelf, his whole ſelf, and all that he is and has: And thus he put us in good eſtate again, though our cauſe was very bad.

To bring this down to weak capacities: Suppoſe a man ſhall be indebted twenty thouſand pounds, but has not twenty thouſand farthings to pay it with; and ſuppoſe alſo that this man be arreſted for this debt, and that the law alſo by which he is ſued will not admit of a penny bate; this man may yet come well enough off, if his Advocate or attorney will make the debt his own, and will, in the preſence of the judges, out with his bags, and pay down every farthing: Why this is the way of our Advocate. Our ſins are called debts, Mat. 6. 12. we are ſued for them at the law, Luke 12. 59. and the devil is our accuſer, but behold, the Lord Jeſus comes out with his worthineſs, pleads it at the bar, making the debt his own, Mark 12. 42. 2 Cor. 3. 5. and ſaith, now let them not be aſhamed for my ſake, O Lord God of hoſts, let them not be confounded for my ſake, O God of Iſrael. And hence as he is ſaid to be an Advocate, ſo he is ſaid to be a propitiation, or a mends-maker, or one that appeaſeth the juſtice of God for our ſins, If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.

And who can now object againſt the deliverance of the child of God? God cannot, for he for Chriſt's ſake, according as he pleaded, hath forgiven us all treſpaſſes, Col. 2. 13. Eph. 4. 32. The devil cannot, his mouth is ſtopt, as is plain in the caſe of Joſhua, Zech. 3. The law cannot, for that approveth of what Chriſt has done. This then is the way of Chriſt's pleading.

You muſt know, that when Chriſt pleads with God, he pleads with a juſt and righteous God, and therefore he muſt plead law, and nothing but law: and this he pleads in both theſe pleas: Firſt, in confeſſing of the ſin, he juſtified the ſentence of the law, in pronouncing of it evil, and then in his laying of himſelf, his whole ſelf, before God for that ſin, he vindicated the ſanction and perfection of the law. Thus therefore he magnifies the law, and makes it honourable, and yet brings off his client ſafe and ſound, in the view of all the angels of God.

Thirdly, The Lord Jeſus having thus taken our ſins upon himſelf, and preſented God with all the worthineſs that is in his whole ſelf for them, in the next place he calleth for juſtice, or a juſt verdict upon the ſatisfaction he hath made to God, and to his law. Then proclamation is made in open court, ſaying, Take away the filthy garments from him, from him that hath offended, and cloath him with change of raiment, Zech. 3.

Thus the ſoul is preſerv'd that hath ſinned; thus the God of heaven is content that he ſhould be ſaved; thus ſatan is put to confuſion, and Jeſus applauded and cried up by the angels of heaven, and by the ſaints on earth.

Thus have I ſhewed you how Chriſt doth advocate it with God, and his Father, for us, and I have been the more particular in this, becauſe the glory of Chriſt and the comfort of the dejected is greatly concerned and wrapt up in it. Look then to Jeſus, if thou haſt ſinned; to Jeſus, as an Advocate pleading with the Father for thee: Look to nothing elſe, for he can tell how, and that by himſelf, to deliver thee; yea, and will do it in a way of juſtice, which is a wonder, and to the ſhame of ſatan, which will be his glory, and alſo to thy compleat deliverance, which will be thy comfort and ſalvation.

But to paſs this, and come to the ſecond thing, which is, to ſhew you how the Lord Jeſus manages this his office of an Advocate before his Father, againſt the adverſary; for he pleadeth with the Father, but pleadeth againſt the devil; he pleadeth with the Father law and juſtice, but againſt the adverſary he letteth out himſelf.

I ſay, as he pleads againſt the adverſary, ſo he inlarges himſelf with arguments over and beſides theſe which he pleads with God his Father.

Nor is it meet or needful that our Advocate, when he pleads againſt ſatan, ſhould ſo ſubmit himſelf to matter of law, as when he pleadeth with his Father. The ſaint by ſinning owes ſatan nothing, no law of his is broken thereby, why then ſhould he plead, for the ſaving of his people, juſtifying righteouſneſs to him?

Chriſt, when he died, died not to ſatisfy ſatan, but his Father; not to appeaſe the devil, but to anſwer the demands of the juſtice of God; nor did he deſign, when he hanged on the tree, to triumph over his Father, but over ſatan. He redeemed us therefore from the curſe of the law by his blood, Gal. 3. 13. and from the power of ſatan by his reſurrection, Heb. 2. 14. He delivered us from righteous judgment by price and purchaſe, but from the rage of hell by fight and conqueſt.

And as he acted thus diverſly in the work of our redemption, even ſo he alſo doth in the execution of his Advocate's office. When he pleads with God, he pleads ſo; and when he pleads againſt ſatan, he pleads ſo: And how he pleads with God when he deals with law and juſtice, I have ſhew'd you, and now I'll ſhew you how he pleads before him againſt the accuſer of the brethren.

Firſt, He pleads againſt him the well-pleaſſedneſs that his Father has in his merits, ſaying, This ſhall pleaſe the Lord; or this doth or will pleaſe the Lord better than any thing that can be propounded, Pſal. 69. 31. Now this plea being true, as it is, being eſtabliſhed upon the liking of God Almighty, whatever ſatan can ſay to obtain our everlaſting deſtruction, is without ground, and ſo unreaſonable. I am well pleaſed, ſaith God, Mat. 3. 17. and again, The Lord is well pleaſed for [his] Chriſt's righteouſneſs-ſake, Iſa. 42. 21. All that enter actions againſt others, pretend that wrong is done either againſt themſelves, or againſt the king. Now ſatan will never enter an action againſt us in the court above, for that wrong by us has been done to himſelf, he muſt pretend then, that he ſues us for that wrong has by us been done to our king. But behold, we have an Advocate with the Father, and he has made compenſation for our offences: He gave himſelf for our offences; but ſtill ſatan maintains his ſuit, and our God ſaith he is well pleaſed with us for this compenſation-ſake, yet he will not leave off his clamour. Come then, ſays the Lord Jeſus, the contention is not now againſt my people, but myſelf, and about the ſufficiency of the amends that I have made for the tranſgreſſions of my people: But he is near that juſtifieth me, that approveth and accepteth of my doings, therefore ſhall I not be confounded. Who is mine adverſary? let him come near me: Behold, the Lord God will help me, Iſa. 50. 7, 8, 9. Who is he that condemneth me? Lo, they all ſhall (were there ten thouſand times as many more of them) wax old as a garment, the moth ſhall eat them up. Wherefore if the Father ſaith Amen to all this, as I have ſhewed already that he hath and doth, the which alſo further appeareth, becauſe the Lord God has called him the Saviour, the Deliverer, and the Amen; what follows, but that a rebuke ſhould proceed from the throne againſt him? And this indeed our Advocate calls for from the hand of his Father, ſaying, O enemy, the Lord rebuke thee: Yea, he doubles this requeſt to the judge, to intimate his earneſtneſs for ſuch a concluſion, or to ſhew that the enemy ſhall ſurely have it, both from our Advocate and from him before whom ſatan has ſo grievouſly accuſed us, Zech. 3.

For what can be expected to follow from ſuch an iſſue in law as this is, but ſound and ſevere ſnubs from the judge, upon him that hath thus troubled his neighbour, and that hath, in the face of the country, caſt contempt upon the higheſt act of mercy, juſtice and righteouſneſs that ever the heathens beheld? And all this is true with reference to the caſe in hand; wherefore, The Lord rebuke thee, is that which, in concluſion, ſatan muſt have for the reward of his works of malice againſt the children, and for his contemning the works of the Son of God.

Now our Advocate having thus eſtabliſh'd (by the law of heaven) his plea with God for us, againſt our accuſer, there is a way made for him to proceed, upon a foundation that cannot be ſhaken; wherefore he proceeds in his plea, and further urges againſt this accuſer of the brethren,

Secondly, God's intereſt in his people, and prayeth that God would remember that: The Lord rebuke thee, O ſatan; the Lord that hath choſen Jeruſalem, rebuke thee. True, the church, the ſaints are deſpicable in the world, wherefore men do think to tread them down; The ſaints are alſo weak in grace, but have corruptions that are ſtrong, and therefore ſatan, the god of this world, doth think to tread them down; but the ſaints have a God, the living, the eternal God, and therefore ſhall not be trodden down, yea, They ſhall be holden up, for God is able to make them ſtand, Rom. 14. 4.

It was Haman's miſhap to be engaged againſt the queen, and the kindred of the queen; it was that made him he could not proſper, that brought him to contempt and the gallows; had he ſought to ruin another people, probably he might have brought his deſign to a deſired concluſion, but his compaſſing the death of the queen ſpoiled all. Satan alſo, when he fighteth againſt the church, muſt be ſure to come to the worſt, for God has a concern in that; therefore it is ſaid, The gates of hell ſhall not prevail againſt it; but this hindereth not but that he is permitted to make almoſt what ſpoils he will of thoſe that belong not to God: Oh, how many doth he accuſe, and ſoon get out from God, againſt them, a licence to deſtroy them! as he ſerved Ahab, and many more. But this, I ſay, is a very great block in his way, when he meddles with the children, God has an intereſt in them: Hath God caſt away his people? God forbid, Rom. 11. 1, 2. The text intimates, That they, for ſin, had deſerved it, and that ſatan would fain have had it been ſo; but God's intereſt in them preſerv'd them: God hath not caſt away his people which he foreknew. Wherefore when ſatan accuſes them before God, Chriſt (as he pleadeth his own worth and merit) pleadeth alſo againſt him that intereſt that God has in them.

And this (to ſome) may ſeem but an indifference different plea: For what engagement lieth may they ſay, upon God to be ſo much concerned with them, for they ſin againſt him, and often provoke him moſt bitterly? Beſides, in their beſt ſtate they are altogether vanity, and a very thing of nough- What's man (ſorry man) that thou art mindful of him, or that thou ſhouldſt be ſo?

I anſwer, Though there lieth no engagement upon God for any worthineſs there is in mane, yt there lieth a great deal upon God for the worthineſs that is in himſelf. God has engaged himſelf with his, having choſen them to be a people to himſelf; and by this means they are ſo ſecured from all that all can do againſt them, that the apoſtle is bold (upon this very account) to challenge all deſpite to do its worſt againſt them, ſaying, Who ſhall lay any thing to the charge of God's elect? Rom. 8. 33. Who? ſaith ſatan, Why, that will I. Ay, ſaith he, but who can do it and prevail? It is God that juſtifieth, who is he that condemneth? ver. 34. By which words the apoſtle clearly declares, that charges againſt the elect (though they be brought againſt them) muſt needs prove ineffectual as to their condemnation, becauſe their Lord God ſtill will juſtify, for that Chriſt has died for them.

Beſides a little to enlarge, the elect are bound to God by a ſeven-fold cord, and a three-fold one is not quickly broken.

Firſt, Election is eternal as God himſelf, and ſo without variableneſs or ſhadow of change; and hence it is called an eternal purpoſe, and a purpoſe of God that muſt ſtand, Eph. 3. 11. Rom. 9. 11.

Secondly, Election is abſolute, not conditional, and therefore cannot be overthrown by the ſin of the man who is wrapt up therein. No works foreſeen to be in us was the cauſe of God's chuſing us; no ſin in us ſhall fruſtrate or make election void: Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth, Rom. 9. 11. and chap. 8. 33.

Thirdly, By the act of election the children are involv'd, wrapt up, and cover'd in Chriſt, he hath choſen us in him, not in ourſelves, not in our virtues, no, not for, or becauſe of any thing, but of his own will, Eph. 1. 4, 5, 6, 7, 8, 9, 10, 11.

Fourthly, Election includeth in it a permanent reſolution of God to glorify his mercy on the veſſels of mercy, thus foreordained unto glory, Rom. 9. 15, 18, 23.

Fifthly, By the act of electing love it is concluded, that all things whatſoever ſhall work together for the good of them whoſe call to God is the fruit of this purpoſe, this eternal purpoſe of God, Rom. 8. 28, 29, 30.

Sixthly, The eternal inheritance is by a covenant of free and unchangeable grace made over to thoſe thus choſen; and to ſecure them from the fruits of ſin, and from the malice of ſatan, it is ſealed by this our Advocate's blood, as he is Mediator of this covenant, who alſo is become ſurety to God for them, to wit, to ſee them forth-coming at the great day, and to ſet them then ſafe and ſound before his father's face after the judgment is over, Rom. 9. 24. Heb. 9. 15. ch. 7. 22. ch. 13. 20. chap. 9. 17, 18, 19, 20, 21, 22, 23, 24. John 10. 28, 29.

Seventhly, By this choice, purpoſe, and decree, the elect, the concerned therein, have allotted them by God, and laid up for them in Chriſt, a ſufficiency of grace to bring them through all difficulties to glory; yea; and they, every one of them, after the firſt act of faith, (the which alſo they ſhall certainly attain, becauſe wrapt up in the promiſe for them) are to receive the earneſt and firſt-fruits thereof into their ſouls, 2 Tim. 1. 9. Acts 14. 22. Epheſ. 1. 4, 5, 13, 14.

Now put all theſe things together, and then feel if there be not weight in this plea of Chriſt againſt the devil; he pleads God's choice and intereſt in his ſaints againſt him, an intereſt that is ſecured by the wiſdom of heaven, by the grace of heaven, by the power, will, and mercy of God in Chriſt: an intereſt in which all the three perſons in the Godhead have engaged themſelves, by mutual agreement and operation, to make good when ſatan has done his all. I know there are ſome that object againſt this doctrine, as falſe: but ſuch perhaps are ignorant of ſome things elſe as well as this. However they object againſt the wiſdom of God, whoſe truth it is, and againſt Chriſt our Advocate, whoſe argument, as he is ſuch, it is; yea, they labour (what in them lieth) to wreſt that weapon out of his hand, with which he ſo cudgelleth the enemy, when, as Advocate, he pleadeth ſo effectually againſt him for the reſcuing of us from the danger of judgment, ſaying, The Lord rebuke thee, O ſatan, even the Lord that hath choſen Jeruſalem, rebuke thee.

Secondly, As Chriſt as Advocate pleads againſt ſatan the intereſt that his Father hath in his choſen, ſo alſo he pleads againſt him by no leſs authority, his own intereſt in them. Holy Father, ſaith he, keep thro' thine own name thoſe whom thou haſt given me, John 17. 11. Keep them while in the world from the evil, the ſoul-damning evil of it. Theſe words are directed to the Father, but they are levelled againſt the accuſations of the enemy, and were ſpoken here to ſhew what Chriſt will do for his (againſt our foe) when he is above. How, I ſay, he will urge before his Father his own intereſt in us, againſt ſatan, and againſt all his accuſations, when he brings them to the bar of God's tribunal, with deſign to work our utter ruin; and is there not a great deal in it? As if Chriſt ſhould ſay, Father, my people have an adverſary who will accuſe them for their faults before thee, but I will be their Advocate, and as I have bought them of thee, I will plead my right againſt him, Joh. 10. 28. Our Engliſh proverb is, Intereſt will not lie; intereſt will make a man do that which otherwiſe he would not. How many thouſands are there for whom Chriſt doth not ſo much as once open his mouth, but leaves them to the accuſations of ſatan, and to Ahab's judgment, nay, a worſe, becauſe there is none to plead their cauſe? And why doth not he concern himſelf with them, but becauſe he is not intereſted in them? I pray not for the world, but for thoſe thou haſt given me, for they are thine, and all mine are thine, and I am glorified in them, Joh. 17. 9, 10.

Suppoſe ſo many cattle in ſuch a pound, and one goes by whoſe they are not, doth he concern himſelf? No, he beholds them and goes his way; but ſuppoſe that at his return he ſhould find his own cattle in that pound, would he now carry it towards them as he did unto the other? No, no; he has intereſt here, they are his that are in the pound; now he is concern'd, now he muſt know who put them there, and for what cauſe too they are ſerv'd as they are; and if he finds 'em rightfully there, he will fetch 'em thence by ranſom; but if wrongfully, he will replevy 'em, and ſtand a trial at law with him that has thus illegally pounded his cattle.

And thus it is 'twixt Jeſus Chriſt and his, he is intereſted in them, the cattle are his own, his own ſheep, John 10. 3, 4. but pounded by ſome other, by the law, or by the devil. If pounded by the law, he delivers them by ranſom; if pounded by the devil, he will replevy them, ſtand a trial at law for 'em, and will be againſt their accuſer, their Advocate himſelf. Nor can Satan withſtand his plea, tho' he ſhould againſt 'em join argument with the law, foraſmuch as has been prov'd before, he can and will (by what he has to produce and plead of his own) ſave his from all treſpaſſes, charges and accuſations. Beſides, all men know that a man's proper goods are not therefore forfeited, becauſe they commit many, and them too great tranſgreſſions. And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.

Now the ſtrength of this plea (thus grounded upon Chriſt's intereſt in his people) is great, and hath many weighty reaſons on its ſide, as,

Firſt, They are mine, therefore in reaſon at my diſpoſe, not at the diſpoſe of an adverſary; for while a thing can properly be call'd mine, no man has therewith to do but myſelf; nor doth (a man, nor) Chriſt loſe his right to what he has by the weakneſs of that thing which is his proper right. He therefore, as an Advocate, pleadeth intereſt, his own intereſt in his people, and right muſt take place with the Judge of all the earth: Shall not the Judge of all the earth do right? Gen. 28. 25.

Secondly, They coſt him dear, and that which is dear bought is not eaſily parted with, 1 Cor. 6. 20. They were bought with his blood, Eph. 1. 7. 1 Pet. 1. 18, 19. They were given him for his blood, and therefore are dear children, Eph. 5. 1. for they are his by the higheſt price; and this price he as Advocate pleadeth againſt the enemy of our ſalvation; yea, I will add, they are his, becauſe he gave his all for them, 2 Cor. 8. 9. When a man ſhall give his all for this or that, then that which he has ſo purchas'd is become his all. Now Chriſt has given his all for us, he made himſelf poor for us, Eph. 1. 23. wherefore we are become his all, his fulneſs, and ſo the church is call'd. Nay, further, Chriſt likes well enough of his purchaſe, tho' it hath coſt him his all; The lines, ſays he, are fallen to me in pleaſant places, I have a goodly heritage, Pſal. 16. Now put all theſe things together, and there is a ſtrong plea in them. Intereſt, ſuch an intereſt will not be eaſily parted with: But this is not all, for,

Thirdly, As they coſt him dear, ſo he hath made them near to himſelf, near by way of relation. Now that which did not only coſt dear, but that by way of relation is made ſo, that a man will plead heartily for. Said David to Abner, Thou ſhalt not ſee my face, except thou firſt bring Michal, Saul's daughter, when thou comeſt to ſee my face, 2 Sam. 3. 13, 14. Saul's daughter coſt me dear, I bought her with the jeopardy of my life; Saul's daughter is near to me, ſhe is my beloved wife. He pleaded hard for her, becauſe ſhe was dear and near to him.

Now, I ſay, the ſame is true in Chriſt, his people coſt him dear, and he hath made them near to him; wherefore, to plead intereſt in them, is to hold faſt by an argument that is ſtrong.

1. They are his ſpouſe, and he hath made 'em ſo; they are his love, his dove, his darling, and he counts them ſo. Now, ſhould a wretch attempt in open court to take a man's wife away from him, how would this cauſe the man to plead! yea, and what judge that is juſt, and knows that the man has this intereſt in the woman pleaded for, would yield to, or give a verdict for the wretch, againſt the man whoſe wife the woman is? Thus Chriſt, in pleading intereſt, in pleading [thou gaveſt them me] pleads by a ſtrong argument, an argument that the enemy cannot invalidate. True, were Chriſt to plead this before a Saul, 1 Sam. 25. 44. or before Samſon's wife's father, the Philiſtine, Judg. 14. 20. perhaps ſuch treacherous judges would give it againſt all right: But I have told you, the court in which

Chriſt pleads is the higheſt and the juſteſt, and that from which there can be no appeal; wherefore Chriſts cauſe, and ſo the cauſe of the children of God, muſt be try'd before their Father, from whoſe face to be ſure juſt judgment ſhall proceed. But,

2. As they are call'd his ſpouſe, ſo they are call'd his fleſh, and members of his body, 1 Cor. 12. 27. Now ſaid Paul to the church, Ye are the body of Chriſt, and members in particular, Eph. 5. 30. This relation alſo makes a man plead hard. Were a man to plead for a limb or member of his own, how would he plead! what arguments would he uſe! and what ſympathy and feeling would his arguments flow from!

I cannot loſe a hand, I cannot loſe a foot, cannot loſe a finger? why, ſaints are Chriſt's members. How ſtrenuouſly would a man plead the neceſſarineſs of his members to him, and the unnaturalneſs of his adverſary in ſeeking the deſtruction of his members, and the deformity of his body! yea, a man would ſhrug, and cringe, and weep, and entreat, and make demurrs and halts and delays to 1000 years (if poſſible) before he would loſe his hand, or any other member.

But, I ſay, how would he plead and advocate it for his members, if judge, law, reaſon and equity, were all on his ſide, and if by the adverſary there could be nothing urg'd, but that againſt which the Advocate had long before made proviſion for the effectual overthrow thereof? And all this is true, as to the caſe that lies before us.

Thus we ſee what ſtrength there lieth in this ſecond argument that our Advocate bringeth for us againſt the enemy. They are his fleſh and bones, his members, he cannot ſpare 'em; he cannot ſpare this, becauſe; nor that, becauſe; nor any, becauſe they are his members: As ſuch, they are dear to him, as ſuch they are uſeful to him, as ſuch they are an ornament to him; yea, tho' in themſelves they are feeble, and thro' infirmities much diſabled from doing as they ought. Thus, If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. But,

Fourthly, As Chriſt, as Advocate, pleads for us againſt ſatan, his Father's intereſt in us, and his own, ſo he pleadeth againſt him that right and property he has in heaven to give it to whom he will. He has a right to heaven as Prieſt and King; 'tis his alſo by inheritance, and ſince he will be ſo good a benefactor, as to beſtow this on ſome, but not for their deſerts; and ſince again he has to that end ſpilt his blood for, and taken a generation into covenant-relation to him, that it might be beſtow'd on them; it ſhall be beſtow'd on them; and he will plead this if there be need, if his people ſin, and if their accuſer ſeeks, by their ſin, their ruin and deſtruction. Father, ſaith he, I will that thoſe whom thou haſt given me be with me where I am, that they may behold my glory, Joh. 17. 24. Which thou haſt given me; Chriſt's will is the will of heaven, the will of God; Shall not Chriſt then prevail?

I will, ſaith Chriſt; I will, ſaith ſatan; but whoſe will ſhall ſtand? 'Tis true, Chriſt in the text ſpeaks more like an Arbitrator than an Advocate, more like Judge than one pleading at a bar. I will have it ſo, I judge that ſo it ought to be, and muſt. But there is alſo ſomething of plea in the words both before his Father and againſt our enemy; and therefore he ſpeaketh like one that can plead and determine alſo, yea, like one that has power ſo to do: But ſhall the will of heaven ſtoop to the will of hell? Or the will of Chriſt to the will of ſatan? Or the will of righteouſneſs to the will of ſin? Shall ſatan who is God's enemy, and whoſe charge wherewith he chargeth us for ſin, and which is grounded not upon love to righteouſneſs, but upon malice againſt God's deſigns of mercy, againſt the blood of Chriſt, and the ſalvation of his people; I ſay, Shall this enemy and this charge prevail with God againſt the well-grounded plea of Chriſt, and againſt the ſalvation of God's elect, and ſo keep us out of heaven? No, no, Chriſt will have it otherwiſe, he is the great donator, and his eye is good. True ſatan, was turn'd out of heaven becauſe he ſinned there, and we muſt be taken into heaven, tho' we have ſinned here; this is the will of Chriſt, and as Advocate he pleads it againſt the face and accuſation of our adverſary. Thus, if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. But,

Fifthly, As Chriſt, as Advocate, pleadeth for us againſt ſatan, his Father's intereſt in us and his own, and pleadeth alſo what right he has to diſpoſe of the kingdom of heaven; ſo he pleadeth againſt this enemy that malice and enmity that is in him, and upon which chiefly his charge againſt us is grounded, to the confuſion of his face. This is evident from the title that our Advocate beſtows upon him while he pleads for us againſt him, the Lord rebuke thee, O ſatan, O enemy, ſaith he; for ſatan is an enemy, and this name given him ſignifies ſo much. And lawyers in their pleas can make a great matter of ſuch a circumſtance as this, ſaying, My Lord, we can prove that what is now pleaded againſt the priſoner at the bar is of meer malice and hatred, that has alſo a long time lain burning and raging in his enemy's breaſt againſt him. This, I ſay, will greatly weaken the plea and accuſation of an enemy: But ſays Jeſus Chriſt, Father, here is a plea brought in againſt my Joſhua, that cloaths him with filthy garments, but it is brought in againſt him by an enemy, by one that hates goodneſs worſe than he, and that loveth wickedneſs more than the man againſt whom at this time he has brought ſuch a heinous charge. Then leaving with the Father the value of his blood for the accuſed, he turneth him to the accuſer and pleads againſt him as an enemy; O ſatan, thou that accuſeſt my ſpouſe, my love, my members, art an enemy: But it will be objected, That the things charg'd are true; grant it, yet what law takes notice of the plea of one who doth profeſſedly act as an enemy? for 'tis not done in love to truth, juſtice, and righteouſneſs, nor intended for the honour of the King, or the good of the proſecuted, but to gratify malice and rage, and meerly to kill and deſtroy. There is therefore a deal of force and ſtrength in an Advocate's pleading of ſuch a circumſtance againſt an accuſer, eſpecially when the crimes now charg'd are thoſe only for which the law, in the due execution of it, has been ſatisfied before; wherefore now a lawyer has double and treble ground or matter to plead for his client againſt his enemy. And this Advantage againſt him has Jeſus Chriſt.

Beſides, 'tis well known that ſatan, as to us, is the original cauſe of thoſe very crimes for which he accuſes us at the bar of God's tribunal. Not to ſay any thing of how he cometh to us, ſolicites us, tempts us, flatters us, and always (in a manner) lies at us to do thoſe wicked things for which he ſo hotly purſues us to the bar of judgment; for tho' tis not meet for us thus to plead, to wit, laying that fault upon ſatan, but rather upon our ſelves, yet our Advocate will do it, and make work of it too before God: Simon, Simon, Satan has deſired to have thee, that he might ſift thee as wheat, but I have prayed for thee, that thy faith fail not, Luke 22. 31, 32. He maketh here mention of ſatan's deſires, by way of advantage againſt him, and doubleſs ſo he did in his prayer with God for Peter's preſervation. And what he did here, while on earth, as a Saviour in general, that he doth now in heaven as a Prieſt and an Advocate in ſpecial.

I will further ſuppoſe that which may be ſuppoſed, and that which is ſuitable to our purpoſe. Suppoſe therefore that a father that has a child whom he loveth, but the child has not half that wit that ſome of the family hath, (and I am ſure that we have leſs wit than angels) and ſuppoſe alſo that ſome bad-minded neighbour, by tampering with, tempting of, and by unwearied ſollicitations ſhould prevail with this child to ſteal ſomething out of his father's houſe or grounds, and give it unto him; and this he doth on purpoſe to ſet the father againſt the child. And ſuppoſe again that it comes to the father's knowledge, that the child, thro' the allurements of ſuch a one has done ſo and ſo againſt his father, will he therefore diſinherit this child? Yea, ſuppoſe again that he that did tempt this child to ſteal ſhould be the firſt that ſhould come to accuſe this child to its father, for ſo doing, would the father take notice of the accuſation of ſuch an one? No verily; we that are evil can do better than ſo. How then ſhould we think that the God of heaven ſhould do ſuch a thing, ſince alſo we have a brother that is wiſe, and that will and can plead the very malice of our enemy, that doth to us all theſe things againſt him, for our advantage? I ſay, this is the ſum of this fifth plea of Chriſt our Advocate, againſt ſatan, O ſatan, ſays he, thou art an enemy to my people, thou pleadeſt not out of love to righteouſneſs, nor to reform, but to deſtroy my beloved and inheritance; the charge wherewith thou chargeſt my people is thine own, Job 8. 44. not only as to a matter of charge, but the things that thou accuſeſt them of, are thine; thine in the nature of 'em; alſo thou haſt tempted, allured, flatter'd, and daily labour'd with 'em to do that for which now thou ſo willingly would have 'em deſtroy'd; yea, all this haſt thou done of envy to my Father, and to godlineſs; of hatred to me and my people, and that thou mighteſt deſtroy others beſides, 1 Chron. 21. 1. And now what can this accuſer ſay? Can he excuſe himſelf? Can he contradict our Advocate? He cannot; He knows that he is a ſatan, an enemy, and as an adverſary has he ſown his tares among the wheat, that it might be rooted up; but he ſhall not have his end, his malice has prevented him, and ſo has the care and grace of our Advocate: The tares therefore he ſhall have return'd to him again. But the wheat for all this ſhall be gather'd into God's barn, Mat. 13. 25, 26, 27, 28.

Thus therefore our Advocate makes uſe, in his plea againſt ſatan, of the rage and malice that is the occaſion of the enemies charge, wherewith he accuſeth the children of God; wherefore when thou read'ſt theſe words [O ſatan] ſay with thy ſelf, Thus Chriſt our Advocate accuſeth our adverſary of malice and envy againſt God and goodneſs, while he accuſeth us of the ſins which we commit, for which we are ſorry, and Chriſt has paid a price of redemption: And (thus) if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. But,

Sixthly, Chriſt, when he pleads as an Advocate for his people in the preſence of God, againſt ſatan, he can plead thoſe very weakneſſes of his people for which ſatan would have them damn'd, for their relief and advantage; Is not this a brand plucked out of the fire? This is part of the plea of our Advocate againſt ſatan, for his ſervant Joſhua, when he ſaid, the Lord rebuke thee, O ſatan, Zech. 3. 2. Now to be a brand pluckt out of the fire, is to be a ſaint impatient, weakned, defiled, and made imperfect by ſin; for ſo alſo the Apoſtle means when he ſaith, And others ſave with fear, pulling them out of the fire, hating even the garment ſpotted by the fleſh, Jude 23. By fire, in both theſe places we are to underſtand ſin; for that it burns and conſumes as fire, Rom. 1. 27. Wherefore a man is ſaid to burn when his luſts are ſtrong upon him; and to burn in luſt to others, when his wicked heart runs wickedly after them, 1 Cor. 7. 9.

Alſo when Abraham ſaid, I am but duſt and aſhes, Gen. 18. 27. he means, he was but what ſin had left; yea, he had ſomething of the ſmut and beſmearings of ſin yet upon him; wherefore 'twas a cuſtom with Iſrael in days of old, when they ſet days apart for confeſſion of ſin, and humiliation for the ſame, to ſprinkle themſelves with, or to wallow in duſt and aſhes, Eſth. 4. 1, 3. Jer. 6. 26. Job 30. 9. chap. 42. 6. as a token that they did confeſs they were but what ſin had left, and that they were defil'd, weakned and polluted by it.

This then is the next plea of our goodly Advocate for us, O ſatan, this is a brand plucked out of the fire. As who ſhould ſay, thou objecteſt againſt my ſervant Joſhua that he is black like a coal, or that the fire of ſin, at times, is ſtill burning in him. And what then? the reaſon why he is not totally extinct as tow, is not thy pity, but my Father's mercy to him: I have pluck'd him out of the fire, yet not ſo out but that the ſmell thereof is yet upon him; and my Father and I, we conſider his weakneſs, and pity him; for ſince he is as a brand pulled out, can it be expected by my Father or me, that he ſhould appear before us as clear, and do our biddings as well as if he had never been there? This is a brand plucked out of the fire, and muſt be conſider'd as ſuch, and muſt be born with as ſuch. Thus as Mephiboſheth pleaded for his excuſe, his lameneſs, 2 Sam. 17. 24, 25, 26. ſo Chriſt pleads the infirm and indigent condition of his people againſt ſatan for their advantage.

Wherefore Chriſt, by ſuch pleas as theſe for his people, doth yet further ſhew the malice of ſatan, (for all this burning comes thro' him) yea, and by it he moveth the heart of God to pity us and yet to be gentle, and long-ſuffering, and merciful to us; for pity and compaſſion are the fruits of the yearning of God's bowels towards us, while he conſidereth us as infirm and weak, and ſubject to ſlips and ſtumbles and falls, becauſe of weakneſs.

And that Chriſt our Advocate, by thus pleading, doth turn things to our advantage, conſider,

1. That God is careful that thro' our weakneſs our ſpirits do not fail before him when he chides, Iſa. 57. 16, 17, 18.

2. He ſtays his rough wind in the day of his eaſt wind, Iſa. 27. 7, 8, 9. and debates about the meaſure of affliction, when for ſin we ſhould be chaſten'd, leſt we ſhould ſink thereunder.

3. He will not ſtrictly mark what's done amiſs, becauſe if he ſhould, we cannot ſtand, Pſal 130. 3.

4. When he threatneth to ſtrike, his bowels are troubled, and his repentings are kindled together, Hoſ. 11. 8, 9.

5. He will ſpin out his patience to the utmoſt length, becauſe he knows we are ſuch bunglers at doing, Jer. 9. 24.

6. He will count our little a very great deal, for that he knows we are ſo unable to do any thing at all, Job 1. 21.

7. He will excuſe the ſouls of his people, and lay the fault upon their fleſh (which has greateſt affinity with ſatan) if thro' weakneſs and infirmity we do not do as we ſhould, Mat. 26. 41.

Now, as I ſaid, all theſe things happen unto us, both infirmities and pity, becauſe, and for that we were once in the fire, and for that the weakneſs of ſin abides upon us to this day. But none of this favour could come to us, nor could we, by any means, cauſe thoſe infirmities to work for us thus advantageouſly, but that Chriſt our Advocate ſtands our friend, and pleads for us.

But again, before I paſs this over, I will for the clearing of this, preſent you with a few more conſiderations, which are of another rank, to wit, that Chriſt our Advocate, as ſuch, makes mention of our weakneſſes ſo againſt ſatan, and before his Father, as to turn all to our advantage.

1. We are therefore to be ſav'd by grace, becauſe by reaſon of ſin we are diſabled from keeping of the law, Deut. 9. 5. Iſa. 64. 6.

2. We have given unto us the ſpirit of grace to help, becauſe we can do nothing that's good without it, Eph. 2. 5. Rom. 8. 26. Ezek. 16. 8.

3. God has put Chriſt's righteouſneſs upon us to cover our nakedneſs with, becauſe we have none of our own to do it withal, Phil. 3. 7, 8.

4. God alloweth us to ride in the boſom of Chriſt to the grave, and from thence in the boſom of angels to heaven, becauſe our own legs are not able to carry us thither, Iſa. 40. 11. chap. 46. 4. Pſal. 67. 17. Luke 16. 22.

5. God has made his Son our Head, our Prieſt, our Advocate, our Saviour, our Captain, that we may be deliver'd from all the infirmities and all the fiends that attend us, and that plot to do us hurt, Eph. 1. 22. Col. 1. 18. Heb. 7. 12.

6. God has put the fallen angels into chains, 2 Pet. 2. 4. Rev. 20. 1, 2. that they

might not follow us too faſt, and has enlarg'd us, Pſ. 34. 7. and directed our feet in the way of his ſteps, that we may haſte us to the ſtrong tower and city of refuge for ſuccour and ſafety, and has given good angels a charge to look to us, Heb. 1. 14.

7. God has promis'd, That we at our counting days ſhall be ſpar'd, as a man ſpareth his own ſon that ſerves him, Mal. 3. 17.

Now from all theſe things it appears that we have indulgence at God's hand, and that our weakneſſes, as our Chriſt manages the matter for us, are ſo far off from laying a block or bar in the way to the enjoyment of favour, that they alſo work for our good; yea, and God's foreſight of them has ſo kindled his bowels and compaſſions to us, as to put him upon deviſing of ſuch things for our relief, which by no means could have been, had not ſin been with us in the world, and had not the beſt of the ſaints been as a brand plucked out of the burning.

I have ſeen men, (and yet they are worſe than God) take moſt care of, and alſo beſt provide for thoſe of their children that have been moſt infirm and helpleſs: (and our Advocate ſhall gather his lambs with his arm, and carry them in his boſom.) Yea, and I know that there is ſuch an art in ſhewing and making mention of weakneſſes, as ſhall make the tears ſtand in a parent's eyes, and as ſhall make him ſearch to the bottom of his purſe to find out what may do his weakling good. Chriſt alſo has that excellent art, as he is an Advocate with the Father for us; he can ſo make mention of us and our infirmities, while he pleads before God, againſt the devil for us, that he can make the bowels of the Almighty yearn towards us, and to wrap us up in their compaſſions.

You read much of the pity, compaſſion, and of the yearning of the bowels of the mighty God towards his people; all which, I think, is kindled and made burn towards us, by the pleading of our Advocate.

I have ſeen fathers offended with their children, but when a brother had turned a ſkilful Advocate, the anger has been appeaſed, and the means hath been conceal'd. We read but little of this Advocate's office of Jeſus Chriſt, yet much of the fruit of it is extended to the churches: But as the cauſe of ſmiles, after offences committed, is made manifeſt afterward, ſo at the day when God will open all things, we ſhall ſee how many times our Lord, as an Advocate, pleaded for us, and redeemed us by his ſo pleading into the enjoyment of ſmiles and embraces, who for ſin, but a while before, were under frowns and chaſtiſements.

And thus much for the making out how Chriſt doth manage his office of an Advocate for us with the Father. If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. And I ſhall come now to the third head, to wit, To ſhew you more particularly who they are that have Jeſus Chriſt for their Advocate.

In my handling of this head, I ſhall ſhew,

1. That this office of an Advocate differeth from that of a prieſt, and how.

2. I ſhall ſhew you how far Chriſt extendeth this his office of Advocateſhip; I mean in matters concerning the people of God; and then,

3. I ſhall come more directly to ſhew who they are that have Chriſt for their Advocate.

For the firſt of theſe, That this office of Chriſt as an Advocate, differeth from that of a prieſt: That he is a Prieſt, a Prieſt for ever, I heartily acknowledge; but that his Prieſthood and Advocateſhip ſhould be one and the ſame, I can't believe.

1. Becauſe they differ in name. We may as well ſay a father (as ſuch) is a ſon, or, that father and ſon is the ſelf-ſame relation, as ſay a prieſt and an advocate, as to office, are but one and the ſame thing. They differ in name as much as prieſt and ſacrifice do: A prieſt is one, and a ſacrifice is another; and though Chriſt is Prieſt and Sacrifice too, yet as a Prieſt he is not a Sacrifice, nor as a Sacrifice a Prieſt.

2. As they differ in name, ſo they differ in the nature of office; a prieſt is to ſlay a ſacrifice: an advocate is to plead a cauſe: A prieſt is to offer his ſacrifice, to the end that by the merit thereof he may appeaſe; an advocate is to plead, to plead according to law: A prieſt is to make interceſſion by vertue of his ſacrifice; an advocate is to plead law, becauſe amends is made.

3. As they differ in name and nature, ſo they alſo differ as to their extent. The prieſthood of Chriſt extendeth itſelf to the whole of God's elect, whether call'd, or in their ſins; but Chriſt (as Advocate) pleadeth only for the children.

4. As they differ in name, in nature, and extent, ſo they differ as to the perſons with whom they have to do. We read not any where that Chriſt, (as Prieſt) has to do with the devil, as an antagoniſt, but as an Advocate he hath.

5. As they differ in theſe, ſo they differ as to the matters about which they are imployed. Chriſt as Prieſt concerns himſelf with every wry thought, and alſo with the leaſt imperfection or infirmity, that attends our moſt holy things; but Chriſt as Advocate, doth not ſo, as I have already ſhewed.

6. So that Chriſt as Prieſt goes before, and Chriſt as Advocate comes after; Chriſt as Prieſt continually intercedes; Chriſt as Advocate, in caſe of great tranſgreſſions,

pleads: Chriſt as Prieſt, has need to act always; but Chriſt as Advocate ſometimes only. Chriſt as Prieſt acts in times of peace; but Chriſt as Advocate in times of broils, turmoils, and ſharp contentions; wherefore Chriſt, as Advocate, is, as I may call him, a reſerve; and his time is then to ariſe, to ſtand up and plead, when his are cloath'd with ſome filthy ſin that of late they have fallen into, as David, Joſhua, or Peter. When ſome ſuch thing is committed by them, as miniſtreth to the enemy a ſhew of ground to queſtion the truth of their grace; or when 'tis a queſtion, and to be debated, whether it can ſtand with the laws of heaven, with the merits of Chriſt, and the honour of God, that ſuch a one ſhould be ſav'd; now let an Advocate come forth, now let him have time to plead, for this is a fit occaſion for the ſaints Advocate to ſtand up to plead for the ſalvation of his people. But,

Secondly, I come next to ſhew you how far this office of an Advocate is extended. I hinted at this before, ſo now ſhall be the more brief.

1. By this office he offers no ſacrifice, he only as to matter of juſtice pleads the ſacrifice offer'd

2. By this office he obtains the converſion of none; he only thereby ſecureth the converted from the damnation which their adverſary, for ſins after light and profeſſion, endeavoureth to bring them to.

3. By this office he prevents not temporal puniſhment, but by it he preſerves the ſoul from hell.

4. By this office he brings in no juſtifying righteouſneſs for us, he only thereby prevails to have the diſpoſe of that brought in by himſelf as prieſt, for the juſtifying of thoſe by a new and freſh act, who had made their juſtification doubtful by new falls into ſin. And this is plain in the hiſtory of our Joſhua, Zech. 3. ſo often mentioned before.

5. As Prieſt he hath obtain'd eternal redemption for us, and as Advocate he by law maintains our right thereto, againſt the devil and his angels.

I come now to ſhew you who they are that have Jeſus Chriſt for their Advocate. And this I ſhall do firſt more generally, and then ſhall be more particular and diſtinct about it.

Firſt, more generally. They are all the truly gracious, thoſe that are the children by adoption; and this the text affirmeth, I write unto you little children, that you ſin not; and if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. They are then the children by adoption that are the perſons concern'd in the Advocateſhip of Jeſus Chriſt. The Prieſthood of Chriſt extendeth itſelf to the whole body of the elect, but the Advocateſhip of Chriſt doth not ſo; this is further clear'd by this Apoſtle, and that in this very text, if you conſider what immediately follows, We have an Advocate, ſays he, and he is alſo the propitiation for our ſins. He is our Advocate, and alſo our Prieſt. As an Advocate ours only; but as a propitiation, not ours only, but alſo for the ſins of the whole world; to be ſure for the elect throughout the world, and they that will extend it further let 'em.

And I ſay again, had he not intended that there ſhould have been a ſtreighter limit put to the Advocateſhip of Chriſt than he would have us put to his Prieſtly office, what needed he, when he ſpeaketh of the propitiation which relates to Chriſt as Prieſt, have added, And not for ours only; As an Advocate then he engageth for us that are children; and as a Prieſt too he hath appeas'd God's wrath for our ſins: But, as an Advocate his offices are confin'd to the children only, but as Prieſt he is not ſo. He is the propitiation for our ſins, and not for ours only. The ſenſe therefore of the Apoſtle ſhould, I think, be this; That Chriſt, as a Prieſt hath offer'd a propitiatory ſacrifice for all; but, as an Advocate, he pleadeth only for the children. Children, we have an Advocate to ourſelves, and he is alſo our Prieſt; but as he is a Prieſt, he is not ours only, but maketh, as ſuch, amends for all that ſhall be ſav'd. The elect therefore have the Lord Jeſus for their Advocate then, when they are by calling put among the children, becauſe as Advocate he is entirely the childrens; My little children, we have an Advocate.

Object. But he alſo ſaith, If any man ſin, we have an Advocate; any man that ſinneth ſeems by the text, notwithſtanding what you ſay, to have an Advocate with the Father.

Anſ. By any man muſt not be meant any of the world, nor any of the elect, but any man in faith and grace; for he ſtill limits this general term [any man] with this reſtriction [we]: Children, If any man ſin, we have an Advocate. We, any man of us. And this is yet further made appear, ſince he ſaith, that 'tis to them he writes, not only here, but further in this chapter; I write unto you, little children, I write unto you fathers, I write unto you young men, ver. 12, 13, 14. Theſe are the perſons intended in the text, for under theſe three heads are comprehended all men, for they are either children, and ſo men in nature, or young men, and ſo men in ſtrength; or elſe they are fathers, and ſo aged and of experience. Add to this, by [any man] that the Apoſtle intended not to enlarge himſelf beyond the perſons that are in grace, but to ſupply what was wanting by that term [little children]; for ſince the ſtrongeſt ſaint may have need of an Advocate, as well as the moſt feeble of the flock, why ſhould the Apoſtle leave it to be ſo underſtood, as if the children, and they only, had an intereſt in that office? Wherefore after he had ſaid, My little children, I write unto you, that ye ſin not, he then adds with enlargement, If any man ſin, we have an Advocate with the Father. Yet the little children may well be mention'd firſt, ſince they moſt want the knowledge of it, are moſt feeble, and ſo by ſin may be forc'd moſt frequently to act faith on Chriſt, as Advocate: Beſides, they are moſt ready thro' temptation to queſtion whether they have ſo good a right to Chriſt in all his offices as has better and more well-grown ſaints; therefore they, in this the Apoſtle's ſalutation, are firſt ſet down, My little children, I write unto you, that ye ſin not: If any man ſin, we have an Advocate, &c. So then the children of God are they who have the Lord Jeſus an Advocate for 'em with the Father.

Firſt, Since then the children have Chriſt for their Advocate, Art thou a child? Art thou begotten of God by his word? Jam. 1. 18. Haſt thou in thee the ſpirit of adoption? Gal. 4. 6. Canſt thou in faith ſay Father, Father, to God? Then is Chriſt thy Advocate, now to appear in the preſence of God before thee, Heb. 9. 24. to appear there, and to plead there, in the face of the court of heaven for thee, to plead there againſt thine adverſary, whoſe accuſations are dreadful, whoſe ſubtilty is great, whoſe malice is inconceivable, and whoſe rage is intolerable; to plead there before a juſt God, a righteous God, before whoſe face thou would'ſt die if thou was to ſhew thy ſelf at his bar to plead thy own cauſe. But,

Secondly, There is a difference in children, ſome are bigger than ſome; there are children, and little children; My little children, I write unto you. Little children; ſome of the little children can neither ſay Father, nor ſo much as know that they themſelves are children.

This is true in nature, and ſo it is in grace: Wherefore notwithſtanding what was ſaid under the firſt head, it doth not follow, that if I be a child I muſt certainly know it, and alſo be able to call God Father. Let the firſt then ſerve to poiſe and balance the confident ones, and let this be for the relief of thoſe more feeble; for they that are children, whether they know it or no, have Jeſus Chriſt for their Advocate, for Chriſt is aſſign'd to be our Advocate by the Judge, by the King, by our God and Father, tho' we have not known it. True, at preſent there can come from hence to them that are thus concern'd in the Advocateſhip of Chriſt but little comfort, but yet it yields 'em great ſecurity; they have an Advocate with the Father, Jeſus Chriſt the righteous. God knows this, the devil feels this, and the children ſhall have the comfort of it afterwards. I ſay, the time is coming when they ſhall know, that even then, when they knew it not, they had an Advocate with the Father; an Advocate who was neither loth, afraid nor aſham'd to plead for their defence againſt the proudeſt foe.

And will not this when they know it, yield 'em comfort? Doubtleſs it will, yea, more, and of a better kind than that which flows from the knowledge that one is born to crowns and kingdoms.

Again: As he is an Advocate for the children, ſo he is alſo, as before was hinted, for the ſtrong and experienc'd; for no ſtrength in this world ſecureth from the rage of hell, nor can any experience while we are here fortify us againſt his aſſaults. There is alſo an incidency in the beſt to ſin, and the bigger man, the bigger the fall, for the more hurt, the greater damage. Wherefore 'tis of as abſolute neceſſity that an Advocate be provided for the ſtrong as for the weak. Any man; he that is moſt holy, moſt reform'd, moſt refin'd, and moſt purified, may as ſoon be in the dirt as the weakeſt chriſtian; and, ſo far as I can ſee, ſatan's deſign is againſt them moſt; I am ſure the greateſt ſins have been committed by the biggeſt ſaints, for this wayfaring man came to David's houſe, and when he ſtood up againſt Iſrael, he provoked David to number the people, 2 Sam. 12. 4, 7. 1 Chr. 21. 1. wherefore they have as much need of an Advocate as the youngeſt and feebleſt of the flock. What a mind had he to try a fall with Peter? and how quickly did he break the neck of Judas? The like, without doubt, he had done to Peter, had not Jeſus, by ſtepping in, prevented. As long as ſin is in our fleſh, there is danger. Indeed he ſaith of the young men, that they are ſtrong, and that they have overcome the wicked one; but he does not ſay they have kill'd him: As long as the devil is alive there is danger, and tho' a ſtrong chriſtian may be too hard for, and may overcome him in one thing, he may be too hard for, yea, and may overcome him two for one afterwards. Thus he ſerv'd David, and thus he ſerv'd Peter, and thus he in our day has ſerv'd many more. The ſtrongeſt are weak, the wiſeſt are fools, when ſuffer'd to be ſifted as wheat in ſatan's ſieve; yea, and have often been ſo prov'd, to the wounding of their great hearts, and the diſhonour of religion.

To conclude this: God, of his mercy, hath ſufficiently declar'd the ſtrongeſt and moſt ſanctified, as well as for the leaſt, weakeſt, and moſt feeble ſaint, an Advocate. My little children, I write unto you that you ſin not; and if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.

Obj. But ſome may object, That what has been ſaid as to diſcovering for whom Chriſt is an Advocate, has been too general, and therefore would have me come more to particulars, elſe they can get no comfort.

Anſ. Well, enquiring ſoul, ſo I will, and therefore hearken to what I ſay.

Firſt, Wouldſt thou know whether Chriſt is thine Advocate or no? I aſk, Haſt thou entertain'd him ſo to be? When men have ſuits of law depending in any of the king's courts above, they entertain their attorney or advocate to plead their cauſe, and ſo he pleads for them.

I ſay, haſt thou entertain'd Jeſus Chriſt for thy lawyer, to plead thy cauſe? Plead my cauſe, O God, ſaid David, Pſal. 35. 1. and again, Lord, plead thou my cauſe, Pſ. 43. 1. This therefore is the firſt thing that I would propound to thee; Haſt thou with David entertain'd him for thy Lawyer, or with good Hezekiah cried out, O Lord, I am oppreſſed, undertake for me, Iſa. 38. 14. what ſay'ſt thou ſoul? Haſt thou been with him, and pray'd him to plead thy cauſe, and cried unto him to undertake for thee? This I call entertaining him to be thy Advocate, and I chuſe to follow the ſimilitude, both becauſe the ſcripture ſeems to ſmile upon ſuch a way of diſcourſe, and becauſe the queſtion doth naturally lead me to it. Wherefore I aſk again, Haſt thou been with him? Haſt thou entertain'd him, or deſir'd him to plead thy cauſe?

Queſt. Thou wilt ſay unto me, How ſhould I know that I have done ſo?

Anſ. I anſwer, Art thou ſenſible that thou haſt an action commenc'd againſt thee in that high court of juſtice that is above? I ſay, Art thou ſenſible of this? For the defendants (and all God's people are defendants) do not uſe to entertain their lawyers, but from knowledge that an action either is or may be commenc'd againſt 'em before the God of heaven. If thou ſayſt yea, then I aſk, who told thee that thou ſtand'ſt accus'd for tranſgreſſion before the judgment-ſeat of God? I ſay, who told thee ſo? Hath the Holy Ghoſt, hath the world, or hath thy conſcience? For nothing elſe, as I know of, can bring ſuch tidings to thy ſoul.

Again, Haſt thou found a failure in all others that might have been entertain'd to plead thy cauſe? Some make their ſighs, their tears, their prayers, and their reformations their Advocates, Haſt thou try'd theſe, and found 'em wanting?

Haſt thou ſeen thy ſtate to be deſperate, if the Lord Jeſus doth not undertake to plead thy cauſe; for Jeſus is not entertain'd ſo long as men can make ſhift without him: But when it comes to this point, I periſh for ever, notwithſtanding the help of all, if the Lord Jeſus ſteps not in; then Lord Jeſus, good Lord Jeſus, undertake for me.

Haſt thou therefore been with Jeſus Chriſt as concern'd in thy ſoul, as heartily concern'd, about the action that thou perceiveſt to be commenc'd againſt thee.

Queſt. You will ſay, How ſhould I know that?

Anſ. I anſwer, Haſt thou well conſider'd the nature of the crime wherewith thou ſtandeſt charg'd at the bar of God? Haſt thou alſo conſider'd the juſtneſs of the judge? Again I aſk, Haſt thou conſider'd what truth, as to matter of fact, there is in the things whereof thou ſtandeſt accus'd? Alſo haſt thou conſider'd the cunning, the malice and diligence of thy adverſary, with the greatneſs of the loſs thou art to ſuſtain, ſhouldſt thou with Ahab (in the book of Kings) 1 Kin. 22. 17, to 23. or with the hypocrites in Iſaiah 6. 1, to 10. have the verdict of the Lord God gone out from the throne againſt thee? I aſk thee theſe queſtions, becauſe if thou art in the knowledge of theſe things to ſee, or if thou art not deeply concern'd about the greatneſs of the damage that will certainly overtake thee, and that for ever, (ſhouldſt thou be indeed accus'd before God, and have none to plead thy cauſe) thou haſt not, nor canſt not, let what will come upon thee, have been with Jeſus Chriſt to plead thy cauſe; and ſo, let thy caſe be never ſo deſperate, thou ſtandeſt alone, and haſt no helper, Job 30. 13. or if thou haſt, they not being the advocates of God's appointing, muſt needs fall with thee, and with thy burden: Wherefore conſider of this ſeriouſly, and return thy anſwer to God, who can tell if truth ſhall be found in thy anſwers better by far than any, for 'tis he that tries the reins and the heart, and therefore to him I refer thee. But,

Secondly, Wouldſt thou know whether Jeſus Chriſt is thine Advocate? Then I aſk again, Haſt thou revealed thy cauſe unto him? I ſay, Haſt thou revealed thy cauſe unto him? For he that goes to law for his right, muſt not only go to a lawyer, and ſay, Sir, I am in trouble, and am to have a trial at law with mine enemy, pray undertake my cauſe; but he muſt alſo reveal to his lawyer his cauſe: He muſt go to him, and tell him what is the matter, how things ſtand, where the ſhoe pinches, and ſo.

Thus did the church of old, and thus doth every true chriſtian now; for tho' nothing can be hid from him, yet he will have things out of thy own mouth; he will have thee to reveal thy matters unto him, Matt. 20. 32. O Lord of hoſts, ſaid Jeremy, that judgeſt righteouſly, and trieſt the reins and the heart, let me ſee thy vengeance upon them, for unto thee have I reveal'd my cauſe, Jer. 11. 20. And again, But, O Lord of hoſts, that try'ſt the righteous, and ſeeſt the reins and the heart, let me ſee thy vengeance on them, for unto thee have I opened my cauſe, chap. 20. 12. Seeſt thou here how ſaints of old were wont to do; how they not only in a general way entreat Chriſt to plead their cauſe, but in a particular way go to him and reveal or open their cauſe unto him?

O 'tis excellent to behold how ſome ſinners will do this when they get Chriſt and themſelves in a cloſet alone; when they upon their knees are pouring out their ſouls before him; or, like the woman in the goſpel, telling him all the truth. O Lord, ſaith the ſoul, I am come to thee upon an earneſt buſineſs; I am arreſted, by ſatan, the bailiff was my own conſcience, and I am like to be accus'd before the judgment-ſeat of God; my ſalvation lies at ſtake; I am queſtion'd for my intereſt in heaven; I am afraid of the judge; my heart condemns me, 1 John 3. 20. My enemy is ſubtile, and wants not malice to proſecute me to death, and then to hell: Alſo, Lord, I am ſenſible that the law is againſt me, for indeed I have horribly ſinn'd, and thus and thus have I done: Here I lie open to law, and there I lie open to law; here I have given the adverſary advantage, and there he will ſurely have a hank againſt me; Lord, I am diſtreſſed, undertake for me. And there are ſome things that thou muſt be acquainted with about thine Advocate, before thou wilt venture to go thus far with him. As,

1. Thou muſt know him to be a friend, and not an enemy, to whom thou open'ſt thy heart, and until thou comeſt to know that Chriſt is a friend to thee, or to ſouls in thy condition, thou wilt never reveal thy cauſe unto him, not thy whole cauſe: And 'tis from this that ſo many that have ſoul-cauſes hourly depending before the throne of God, and are in danger every day of eternal damnation, forbear to entertain Jeſus Chriſt for their Advocate, and ſo wickedly conceal their matters from him, but he that hideth his ſins ſhall not proſper, Prov. 28. 13. This therefore muſt firſt be believ'd by thee, before thou wilt reveal thy cauſe unto him.

2. A man, when his eſtate is call'd in queſtion, (I mean his right and title thereto) will be very cautious, 'ſpecially if he alſo queſtions his title to it himſelf, to whom he reveals that affair; he muſt know him to be one that is not only friendly, but faithful, to whom he reveals ſuch a ſecret as this. Why, thus it is with Chriſt and the ſoul; if the ſoul is not ſomewhat perſuaded of the faithfulneſs of Chriſt, to wit, that if he can do him no good, he will do him no harm, he will never reveal his cauſe unto him, but will ſeek to hide his counſel from the Lord. This therefore is another thing by which thou mayſt know thou haſt Chriſt for thy Advocate, if thou haſt heartily and in very deed reveal'd thy cauſe unto him.

Now they that do honeſtly reveal their cauſe to their lawyer, will endeavour to poſſeſs him, as I hinted before, with the worſt; they will with words make it as bad as they can, for (think they) by that means I ſhall prepare him for the worſt that my enemy can do. And thus ſouls deal with Jeſus Chriſt; ſee Pſal. 51. and 38. with ſeveral others that might be nam'd, and ſee if God's people have not done ſo. I ſaid (ſaith David) that I would confeſs my tranſgreſſions againſt myſelf, and thou forgaveſt the iniquity of my ſin. But,

Thirdly, Haſt thou Jeſus Chriſt for thy Advocate? or, wouldſt thou know if thou haſt? Then I aſk again, Haſt thou committed thy cauſe to him? When a man retains his lawyer to ſtand for him and plead his cauſe, he doth not only reveal, but commits his cauſe to him. I would ſeek unto him, ſays Eliphaz to Job, and unto him would I commit my cauſe, Job 5. 8. Now there is difference betwixt revealing my cauſe and committing it to a man: To reveal my cauſe, is to open it to one: and to commit it to him, is to truſt it in his hand. Many a man will reveal his cauſe to him unto whom he will yet be afraid to commit it; but he that retains a lawyer to plead his cauſe doth not only reveal, but commit his cauſe unto him; As, ſuppoſe right to his eſtate be call'd in queſtion, why then he not only reveals his cauſe to his lawyer, but puts into his hands his evidences, deeds, leaſes, mortgages, bonds, or what elſe he hath to ſhew a title to his eſtate. And thus doth chriſtians deal with Chriſt; they deliver up all to him, to wit, all their evidences, promiſes, and aſſurances which they have thought they had for heaven and the ſalvation of their ſouls, and have deſired him to peruſe, to ſearch and try 'em every one, Pſal 139. 23. And if there be iniquity in me, lead me in the way everlaſting. This is committing of thy cauſe to Chriſt, and this is the hardeſt taſk of all, for the man that doth thus, truſteth Chriſt with all; and it implieth, that he will live and die, ſtand and fall, loſe and win according as Chriſt manages the buſineſs. Thus did Paul, 2 Tim. 1. 12. and thus Peter admoniſhes us to do.

Now he that doth this muſt be convinced,

1. Of the ability of Jeſus Chriſt to defend him, for a man will not commit ſo great a concern as his all is to his friend, no, not to his friend, be he never ſo faithful,

ful, if he perceives not in him ability to ſave him, and to preſerve what he hath againſt all the cavils of an enemy. And hence it is that the ability of Jeſus Chriſt, as to the ſaving of his people, is ſo much inſiſted on in the ſcripture; as, I have laid help upon one that is mighty, Pſal. 89. 19. I that ſpeak in righteouſneſs, mighty to ſave, Iſa. 63. 1. And again, I will ſend them a Saviour, and a great one, chap. 19. 20.

2. As they muſt be convinc'd of his ability to help 'em, ſo they muſt of his courage; a man that has parts ſufficient may yet fail of his friend for want of courage, wherefore the courage and greatneſs of Chriſt's Spirit, as to the undertaking of the cauſe of his people, is alſo amply ſet out in ſcripture, He ſhall not fail, nor be diſcourag'd, until he hath ſet judgment in the earth, until he hath brought judgment to victory, Iſa. 42. 4. Mat. 12. 20.

3. They muſt alſo be convinc'd of his willingneſs to do this for 'em; for tho' one be able, and of courage ſufficient, yet if he is not willing to undertake one's cauſe, what is it the better? wherefore he declareth his willingneſs alſo, and how ready he is to ſtand up to plead the cauſe of the poor, and them that are in want; The Lord will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them, Prov, 22. 22.

4. They muſt alſo be convinc'd of this, That Chriſt is tender, and will not be offended at the dullneſs of his client. Some men can reveal their cauſe to their lawyers better than ſome, and are more ſerviceable and handy in that affair than others: But, ſaith the chriſtian, I am dull and ſtupid that way, will not Chriſt be very ſhy of me becauſe of this? Honeſt heart, he hath a ſupply for thy defects in himſelf, and knoweth what thou wanteſt, and where the ſhoe pinches, tho' thou art not able diſtinctly to open matters to him. The child is prick'd with a pin, and lies crying in the mother's lap, but cannot ſhew its mother where the pin is, but there is pity enough in the mother to ſupply this defect of the child, wherefore ſhe undreſſes it, opens it, ſearches every clout from head to foot of the child, and thus finds where the pin is. Thus will thy lawyer do, he will ſearch and find out thy difficulties, and where ſatan ſeeketh an advantage of thee, accordingly will provide his remedy.

5. O, but will he not be weary? The Prophet complains of ſome, that they weary God, Iſa. 7. 13. and mine is a very croſs and intricate cauſe, I have wearied many a good man while I have been telling my tale to him, and I am afraid that I ſhall alſo weary Jeſus Chriſt.

Anſw. Soul, he ſuffer'd and did bear with the manners of Iſrael forty years in the wilderneſs, Acts 13. 18. and haſt thou try'd him half ſo long; The good ſouls that have gone before thee have found him a try'd ſtone, a ſure one to be depended on as to this, and the Prophet ſaith poſitively, Iſa. 28. 16. that he fainteth not, neither is wearied, and that there is no ſearching of his underſtanding, chap. 40. 28. Let all theſe things prevail with thee to believe, that if thou haſt committed thy cauſe unto him, he will bring it to paſs, to a good paſs, to ſo good a paſs as will glorify God, honour Chriſt, ſave thee, and ſhame the devil.

Fourthly, Wouldſt thou know whether Jeſus Chriſt is thine Advocate, whether he has taken in hand to plead thy cauſe? Then I aſk, Doſt thou together with what has been mention'd before, wait upon him according to his counſel, till things ſhall come to a legal iſſue? Thus muſt clients do. There is a great many turnings and windings about ſuits and trials at law, the enemy alſo, with his ſuperſedeas, cavils, and motions, often defers a ſpeedy iſſue, wherefore the man whoſe the concern is, muſt wait; as the Prophet ſaid, I will look, (ſaid he) unto the Lord, I will wait for the God of my ſalvation. But how long, Prophet, wilt thou wait? Why, ſays he, until he plead my cauſe, and execute judgment for me, Mic. 7. 7, 8, 9, 10.

Perhaps when thy cauſe is try'd things for the preſent are upon this iſſue; thy adverſary indeed is caſt, but whether thou ſhalt have an abſolute diſcharge, as Peter had, or a conditional one, as David, 2 Sam. 12. 10, 11, 14. and as the Corinthians had, that's the queſtion. True, thou ſhalt be compleatly ſav'd at laſt, but yet whether 'tis not beſt to leave thee a memento of God's diſpleaſure at thy ſin, by awarding, that the ſword ſhall ne'er depart from thy houſe, or that ſome ſore ſickneſs or other diſtreſſes ſhall haunt thee as long as thou liveſt, or perhaps that thou ſhalt walk without the light of God's countenance for ſeveral years and a day. Now, if any of theſe three things happen to thee, thou muſt exerciſe patience, and wait; thus did David, I waited patiently; and again he exerciſes his ſoul in this virtue, ſaying, My ſoul, wait thou only upon him, for my expectation is from him, Pſal. 62. 5. For now we are judged of the Lord, that we may not be condemn'd with the world: And by this judgment, tho' it ſets us free from their damnation, yet we are involv'd in many troubles, and perhaps muſt wait many a day before we can know that (as to the main) the verdict hath gone on our ſide. Thus therefore, in order to thy waiting on him without fainting, it is meet that thou ſhouldſt know the methods of him that manages thy cauſe for thee in heaven; and ſuffer not diſtruſt to break in and bear ſway in thy ſoul, for he will at length bring thee forth to the light, and thou ſhalt behold his righteouſneſs. She alſo that is thine enemy ſhall ſee it, and ſhame ſhall cover her that ſaid unto thee, Where is thy God?

Obj. But what is it to wait upon him according to his counſel?

Anſ. 1. To wait, is to be of good courage, to live in expectation, and to look for deliverance, tho' thou haſt ſinned againſt thy God: Wait on the Lord, be of good courage, and he ſhall ſtrengthen thy heart: Wait, I ſay, on the Lord, Pſal. 27. 14.

2. To wait upon him is, to keep his way, to walk humbly in his appointments: Wait on the Lord, and keep his way, and he ſhall exalt thee to inherit the land, Pſal. 37. 3.

3. To wait upon him, is to obſerve and keep thoſe directions which he giveth thee; to obſerve, even while he ſtands up to plead thy cauſe, for without doing this, a man may marr his cauſe in the hand of him that is to plead it; wherefore keep far from an evil matter, have no correſpondence with thy enemy, walk humbly for the wickedneſs thou haſt committed, and loath and abhor thyſelf for it in duſt and aſhes. To theſe things doth the ſcripture every where direct us.

4. To wait is to incline, to hearken to thoſe further directions thou mayſt receive from the mouth of thine Advocate, as to any freſh matters that may forward and expedite a good iſſue of thy affair in the court of heaven. The want of this was the reaſon that the deliverance of Iſrael did linger ſo long: O (ſays he) that my people had hearkened to me, and Iſrael had walked in my ways! I ſhould ſoon have ſubdued their enemies, and turned mine hand againſt their adverſaries. The haters of the Lord ſhould ſoon have ſubmitted themſelves, but their time ſhould have endured for ever, Pſ. 81. 13.

5. Alſo if it tarry long, wait for it; do not conclude that thy cauſe is loſt, becauſe at preſent thou doſt not hear from court. Cry if thou wilt, O when wilt thou come unto me? but never let ſuch a wicked thought paſs through thy heart, ſaying, This evil is of the Lord, why ſhould I wait upon the Lord any longer? 2 Kin. 6. 33.

6. But take heed that thou turn not thy waiting into ſleeping; wait thou muſt, and wait patiently too, but yet wait with much longing and earneſtneſs of ſpirit, to ſee or hear how matters go above. You may obſerve, that when a man that dwells far down in the country, and has ſome buſineſs at the term, in this or another of the king's courts, though he will wait his lawyer's time and convenience, yet he will ſo wait as ſtill to enquire at the poſt-houſe, or at the carriers, or if a neighbour comes down from term, at his mouth, for letters or any other intelligence, that he may know how his cauſe went, whether he or his adverſary had the better. Thus thou muſt wait upon thy Advocate: His ordinances are his poſt-houſe, his miniſters his carriers, where tidings from heaven are to be had, and where thoſe that are ſued in that court by the devil may, at one time or other, hear from their Lawyer, or Advocate, how things are like to go. Wherefore, I ſay, wait at the poſts of wiſdom's houſe, go to ordinances with expectation to hear from thy Advocate there: for he will ſend in due time; though it tarry, wait for it, becauſe it will ſurely come, and will not tarry, Hab. 2. 1, 2, 3. And now, Soul, I have anſwered thy requeſt, and let me hear what thou ſayeſt unto me.

Soul. Truly, ſays the ſoul, methinks that by what you have ſaid, I may have this bleſſed Jeſus to be my Advocate, for I think verily I have retained him to be my Advocate; I have alſo revealed my cauſe unto him, yea committed both it and myſelf unto him; and, as you ſay, I wait, oh, I wait! and my eyes fail with looking upward. Fain would I hear how my ſoul ſtandeth in the ſight of God, and whether my ſins (which I have committed ſince light and grace was given unto me) be by my Advocate taken out of the hand of the devil, and by my Advocate removmoved as far from me as the ends of the earth are aſunder; whether the verdict has gone on my ſide, and what a ſhout there was among the angels when they ſaw it went well with me! But alas! I have waited, and that a long time, and have, as you adviſe, ran from ordinance to miniſter, and from miniſter to ordinance, or (as you phraſe it) from the poſt to the carrier, and from the carrier to the poſt-houſe, to ſee if I could hear ought from heaven, how matters went about my ſoul there, I have alſo aſked thoſe that paſs by the way, if they ſaw him whom my ſoul loveth, and if they had any thing to communicate to me, but nothing can I get or find but generals, as, that I have an Advocate there, and that he pleadeth the cauſe of his people, and that he will throughly plead their cauſe, but what he has done for me, of that as yet I am ignorant. I doubt, if my ſoul ſhall by him be effectually ſecured, that yet a conditional verdict will be awarded concerning me, and that much bitter will be mix'd with my ſweet, and that I muſt drink gall and wormwood for my folly; for if David, Aſa, Hezekiah, and ſuch good men, were ſo ſerved for their ſins, 2 Chron. 10. 7, 12. why ſhould I look for other dealing at the hand of God? But as to this, I will endeavour to bear the indignation

nation of the Lord, becauſe I have ſinned again him, Iſa. 39. 3, 8. and ſhall count it an infinite mercy, if this judgment comes to me from him, that I may not be condemned with the world, 1 Cor. 11. 32. I know it is dreadful walking in darkneſs, but if that alſo ſhould be the Lord's lot upon me, I pray God I may have faith enough to ſtay upon him till death, and then will the clouds blow over, and I ſhall ſee him in the light of the living.

My enemy the devil, as you ſay, is of an inveighling temper, and though he has accuſed me before the judgment-ſeat of God, yet when he comes to me at any time, he glavers and flatters as if he never did mean me harm; but I think it is that he may get further advantage againſt me: But I carry it now at a greater diſtance than formerly; and, O that I was at the remoteſt diſtance not only from him, but alſo from that ſelf of mine that laboureth with him for my undoing!

But although I ſay theſe things now, and to you, yet I have my ſolitary hours, and in them I have other ſtrange thoughts, for thus I think, My cauſe is bad, I have ſinned, and have been vile; I am aſhamed myſelf of mine own doings, and have given mine enemy the beſt end of the ſtaff; the law, and reaſon, and my conſcience, plead for him againſt me, and all is true he puts into his charge againſt me, that I have ſinned more times than there be hairs on my head; I know not any thing that ever I did in my life, but it had flaw, or wrinkle, or ſpot, or ſome ſuch thing in it; mine eyes have ſeen vileneſs in the beſt of my doings, what then, think you, muſt God needs ſee in them. Nor can I do any thing yet, for all I know that I am accuſed by my enemy before the judgment-ſeat of God, better than what already is imperfect. I lie down in my ſhame, and my confuſion covers my face: I have ſinned, what ſhall I do unto thee, O thou preſerver of men? Jer. 3. 24, 25. Job 7. 20.

Reply. Well Soul, I have heard what thou haſt ſaid, and if all be true which thou haſt ſaid, it is good, and gives me ground of hope, that Jeſus Chriſt is become thine Advocate; and if that be ſo, no doubt but thy trial will come to a good concluſion. And be not afraid, before of the holineſs of God, for thine Advocate has this for his advantage, that he pleads before a judge that is juſt, and againſt an enemy that is unholy and rejected. Nor let the thoughts of the badneſs of thy cauſe terrify thee overmuch. Cauſe thou haſt indeed to be humble, and thou doſt well to cover thy face with ſhame; and it is no matter how baſe and vile thou art in thine own eyes, provided it comes not by renewed acts of rebellion, but through a ſpiritual ſight of thy imperfections; only let me adviſe thee here to ſtop, let not thy ſhame, nor thy ſelf-abaſing apprehenſion of thyſelf, drive thee from the firm and permanent ground of hope, which is the promiſe, and the doctrine of an Advocate with the Father; no, let not the apprehenſion of the badneſs of thy cauſe do it, foraſmuch as he did never yet take cauſe in hand that was good, perfectly good of itſelf; and his excellency is, to make a man ſtand that has a bad cauſe, yea, he can make a bad cauſe good, in a way of juſtice and righteouſneſs.

And for thy further encouragement in this matter, I will here bring in the fourth chief head, to wit, to ſhew what excellent privilege, (I mean over and above what has already been ſpoken of) they have that are made partakers of the benefit of this office, If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous.

Priv. 1. Thy Advocate pleads to a price paid, to a propitiation made, and this is a great advantage: Yea, he pleads to a ſatisfaction made for all wrongs done, or to be done, by his elect, for by one offering he hath perfected for ever them that are ſanctified, Heb. x. 10, 14. and 9. 26. By one offering, that is, by the offering of himſelf; by one offering once offered, once offered in the end of the world. This, I ſay, thy Advocate pleads. When ſatan brings in freſh accuſations for more tranſgreſſions againſt the law of God, he forces not Chriſt to ſhift his firſt play, I ſay, he puts him not to his ſhifts at all, for the price once paid, has in it ſufficient value (would God impute it to that end) to take away the ſin of the whole world. There is a man that hath brethren, he is rich, and they are poor, (and this is the caſe betwixt Chriſt and us) and the rich brother goeth to his father, and ſaith, Thou art related to my brethren with me, and out of my ſtore, I pray thee, to let them have ſufficient, and for thy ſatisfaction I will put into thy hand the whole of what I have, which perhaps is worth an hundred thouſand pounds by the year: and this other ſum I alſo give, that they be not diſinherited. Now will not this laſt his poor brethren to live upon a great while? But Chriſt's worth can never be drawn dry.

Now ſet the caſe again, that ſome ill-condition'd man ſhould take notice that theſe poor men live all upon the ſpend, (and ſaints do ſo) and ſhould come to the good man's houſe, and complain to him of the ſpending of his ſons, and that while their elder brother ſtands by, what do you think the elder brother would reply, if he was as good-natured as Chriſt? Why he would ſay, I have yet with my Father in ſtore for my brethren; wherefore then ſeekeſt thou to ſtop his hand? As he is juſt, he muſt give them for their conveniency, yea, and as for their extravagancies, I have ſatisfied for them ſo well, that however he afflicts them, he will not diſinherit them. I hope you will read and hear this, not like them that ſay, Let us do evil that good may come, but like thoſe whom the love of Chriſt conſtrains to be better: however, this is the childrens bread, that which they have need of, and without which they cannot live; and they muſt have it, though ſatan ſhould put pins into it therewith to choak the dogs.

And for the further clearing of this, I will preſent you with theſe few conſiderations:

1. Thoſe that are moſt ſanctified, have yet a body of ſin and death in them, Rom. 7. 24. and ſo alſo it will be while they continue in this world.

2. This body of ſin ſtrives to break out, and will break out, to the polluting of the converſation, (if ſaints be not the more watchful) Ch. 6. 12. yea, it has broke out in moſt ſad manner, and that in the ſtrongeſt ſaints, Gal. 5. 17.

3. Chriſt offereth no new ſacrifice for the ſalvation of theſe his people; for, being raiſed from the dead, he dies no more, Rom. 6. 9. So then if ſaints ſin, they muſt be ſaved (if ſaved at all) by vertue of the offering already offered; and if ſo, then all Chriſt's pleas, as an Advocate, are grounded upon that one offering which before, as a Prieſt, he preſented God with, for taking away of ſin. So then chriſtians live upon this old ſtock, their tranſgreſſions are forgiven for the ſake of the worth that yet God finds in the offering that Chriſt hath offer'd. And all Chriſt's pleadings, as an Advocate, are grounded on the ſufficiency and worth of that one ſacrifice; I mean all his pleadings with his Father, as to the charge which the accuſer brings in againſt them: For though thou art a man of infirmity, and ſo incident to nothing as to ſtumble and fall, if grace doth not prevent (and it always preventeth not) yet the value and worth of the price that was once paid for thee is not yet worn out, and Chriſt as an Advocate ſtill pleadeth (as occaſion is given) that, with ſucceſs, to thy ſalvation. And this privilege they have who indeed have Chriſt for their Advocate; and I put it here in the firſt place, becauſe all other do depend upon it.

Priv. 2. Secondly, Thine Advocate, as he pleadeth a price already paid, ſo, and therefore, he pleads for himſelf as for thee. We are all concerned in one bottom, if he ſinks, we ſink; if we ſink, he ſinks. Give me leave to make out my meaning.

1. Chriſt pleads the value and vertue of the price of his blood and ſacrifice for us: And admit of this horrible ſuppoſition a little for argument-ſake, That tho' Chriſt pleads the worth of what, as Prieſt, he offereth, yett the ſoul for whom he ſo pleads periſhes eternally. Now where lieth the fault? In ſin, you ſay; true, but it is becauſe there was more vertue in ſin to damn, than there was in the blood pleaded by Chriſt to ſave; for he pleaded his merit, he put it into the ballance againſt ſin, but ſin hath weighed down the ſoul of the ſinner to hell, notwithſtanding the weight of merit that he did put in againſt it. Now what is the reſult, but that the Advocate goes down, as well as we, we to hell, and he in eſteem? Wherefore, I ſay, he is concerned with us, his credit, his honour, his glory and renown flies all away, if thoſe for whom he pleads as an Advocate periſh for want of worth in his ſacrifice pleaded: But ſhall this ever be ſaid of Chriſt; or will it be found that any for whom Chriſt as Advocate yet pleads, periſh for want of worth in the price, or of neglect in the Advocate to plead it? No, no, himſelf is concerned, and that as to his own reputation and honour, as to the value and vertue of his blood, nor will he loſe theſe for want of pleading for them concerned in this office.

2. I argue again: Chriſt, as Advocate, muſt needs be concerned in his plea, for that every one for whoſe ſalvation he advocates, is his own; ſo then if he loſes, he loſes his own, his ſubſtance and inheritance. Thus if he loſe the whole, and if he loſe a part, one, any one of his own, he loſeth part of his All, and of his Fulneſs; wherefore we may well think that Chriſt, as Advocate is concerned, even concern'd with his people, and therefore will thoroughly plead their cauſe.

Suppoſe a man ſhould have a horſe, tho' lame, and a piece of ground, tho' ſomewhat barren, yet if any ſhould attempt to take theſe away, he would not ſit ſtill and ſo loſe his own; No, ſaith he, ſince they are mine own, they ſhall coſt me five times more than they are worth, but I will maintain my right. I have ſeen men ſometimes ſtrongly engaged in law for that which, when well conſidered by itſelf, one would think was not worth regarding; but when I have aſked them, why ſo concerned for a thing of ſo little eſteem? they have anſwered, O, it is ſome of that by which I hold a title of honour, or my right to a greater income, and therefore I will not loſe it. Why thus is Chriſt engaged; what he pleads for is his own, his All, his Fulneſs: yea, it is that by which he holds his royalty, for he is King of ſaints, Rev. 15. 3. Joh. 6. 37, 38, 39. Pſal. 16. 5, 6. It is part of his eſtate, and that by which he holds ſome of his titles of honour, Eph. 5. 6. Jer. 51. 34. Rom. 11. 26. Heb. 2. 10. Saviour, Redeemer, Deliverer and Captain are ſome of his titles of honour; but if he loſeth any of thoſe upon whoſe account he wears theſe titles of honour, for want of vertue in his plea, or for want of worth in his blood, he loſeth his own, and not only ſo, but part of his royalty, and does alſo diminiſh and lay a blot upon his glorious titles of honour; and he is jealous of his honour, his honour he will not give to another.

Wherefore he will not (be not afraid) leave nor forſake thoſe who have given themſelves unto him, and for whom he is become an Advocate with the Father, to plead their cauſe; even becauſe thou art one, one of his own, one by whom he holdeth his glorious titles of honour.

Obj. O, but I am but one, and a very ſorry one too; and what is one, eſpecially ſuch an one as I am? Can there be a miſs of the loſs of ſuch an one?

Anſ. One and one makes two, and ſo *ad infinitum.* Chriſt cannot loſe one, but as he may loſe more, and ſo in concluſion loſe all; but of all God has given him he will loſe nothing, Joh. 6. 38, 39. Beſides, to loſe one, would encourage ſatan, diſparage his own wiſdom, make him uncapable of giving in, at the day of account, the whole tale to God of thoſe that he has given him. Further, this would diſhearten ſinners, and make them afraid of venturing their cauſe and their ſouls in his hand, and would, as I ſaid before, either prove his propitiation in ſome ſenſe ineffectual, or elſe himſelf defective in his pleading of it: But none of theſe things muſt be ſuppoſed; He will throughly plead the cauſe of his people, Mic. 7. execute judgment for them, bring them out to the light, and cauſe them to behold his righteouſneſs.

Priv. 3. Thirdly, The plea of ſatan is groundleſs, and that is another privilege: for albeit thou haſt ſinned, yet ſince Chriſt before has paid thy debt, and alſo paid for more; ſince thou haſt not yet run beyond the price of thy redemption, it muſt be concluded, that ſatan wants a good bottom to ground his plea upon, and therefore muſt, in concluſion, fail of his deſign. True, there is ſin committed, there is a law tranſgreſſed, but there is alſo a ſatisfaction for this tranſgreſſion, and that which ſuperabounds; ſo tho' there be ſin, yet there wants a foundation for a plea. Joſhua was cloathed with filthy garments, but Chriſt had other garments prepared for him, change of raiment; wherefore iniquity, as to the charge of ſatan, vaniſhes And the angel anſwered and ſaid, Take away his filthy garments from him, [this intimates that there was no ground, no ſufficient ground for ſatan's charge;] and to him he ſaid, Behold, I have cauſed thine iniquity to paſs from thee, and will cloath thee with change of raiment, Joſh. 3. 4. Now, if there be no ground, no ſound and ſufficient ground, to build a charge againſt the child upon, I mean, as to eternal condemnation, for that is the thing contended for; then, as I ſaid, ſatan muſt fall like lightening to the ground and be caſt over the bar, as a corrupt and illegal pleader: But this is ſo, as in part is proved already, and will be further made out by that which follows: They that have indeed Chriſt for their Advocate, are themſelves, by vertue of another law than that againſt which they have ſinned, ſecured from the charge that ſatan brings in againſt them. I granted before, that the child of God has ſinned, and that there is a law that condemneth for this ſin; but here is the thing, this child is removed by an act of grace into and under another law; For we are not under the law, Rom. 6. 14. and 8. 1. and ſo conſequently there is now no condemnation for them: wherefore when God ſpeaketh of his dealing with his, he ſaith, It ſhall not be by their covenant, Ezek. 16. 61. that is, not by that of the law, they then being not under the law. What if a plea be commenced againſt them, a plea for ſin, and they have committed ſin; a plea grounded upon the law, and the law takes cognizance of their ſin? Yet, I ſay, the plea wants a good bottom, for that the perſon thus accuſed is put under another law; hence he ſays, Sin ſhall not have dominion over you, for you are not under the law. If the child was under the law, ſatan's charge would be good, becauſe it would have a ſubſtantial ground of ſupport, but ſince the child is dead to the law, Gal. 2. 16. and that alſo dead to him, for both are true, as to condemnation, Rom. 7. 5. how can it be that ſatan ſhould have a ſufficient ground for his charge though he ſhould have matter of fact, ſufficient matter of fact, that is ſin? for by his change of relation he is put out of the reach of that law. There is a woman, a widow, that oweth a ſum of money, and ſhe is threatened to be ſued for the debt; now what doth ſhe but marry; ſo when the action is commenced againſt her as a widow, the law finds her a married woman, what now can be done? Nothing to her, ſhe is not who ſhe was, ſhe is delivered from that ſtate by her marriage, if any thing be done, it muſt be done to her huſband. But if ſatan will ſue Chriſt for my debt, he oweth him nothing; and as for what the law can claim of me while I was under it, Chriſt has delivered me by redemption from that curſe, being made a curſe for me, Gal. 3. 13.

Now the covenant into which I am brought by grace, by which alſo I am ſecured from the law, is not a law of ſin and death, as that is from under which I am brought, Rom. 8. 2. but a law of grace and life, ſo that ſatan cannot come at me by that law and by grace, I am by that ſecured alſo from the hand and mouth and ſting of all other; I mean ſtill as to an eternal concern: Wherefore God ſaith, If we break his law, the law of works, he will viſit our ſin with a rod, and our iniquity with ſtripes, but his covenant, his new covenant, will he not break, Pſa, 89. 30, to 37. but will ſtill keep cloſe to that, and ſo ſecure us from eternal condemnation.

Chriſt alſo is made the mediator of that covenant, and therefore an Advocate by that, for his prieſtly office and advocateſhip are included by his mediation; wherefore when ſatan pleads by the old, Chriſt pleads by the new covenant, for the ſake of which the old one is removed: In that he ſaith, A new covenant, he hath made the firſt old, now that which decayeth and waxeth old is ready to vaniſh away, Heb. 8. 13. So then the ground of plea is with Jeſus Chriſt, and not with our accuſer. Now what doth Chriſt plead, and what is the ground of his plea? Why, he pleads for exemption and freedom from condemnation, though by the law of works his children have deſerved it: And the ground of this his plea, as to law, is the matter of the covenant itſelf; for thus it runs: For I will be merciful to their unrighteouſneſs, and their ſins and iniquities will I remember no more, ver. 12. Now here is a foundation, a foundation in law, for our Advocate to build his plea upon, a foundation in a law not to be moved, or removed, or made to give place, as that is forced to do upon which ſatan grounds his plea againſt us.

Men, when they plead before a judge, uſe to plead matter of law. Now ſuppoſe there is an old law in the realm, by which men deſerve to be condemned to death; and there is a new law in this realm that ſecureth men from that condemnation which belongs to them by the old; and ſuppoſe alſo that I am compleatly comprehended by all the proviſoes of the new law, and not by any tittle thereof excluded from a ſhare therein; ſuppoſe again that I have a brangling adverſary that purſues me by the old law, which yet cannot in right touch me, becauſe I am intereſted in the new; my Advocate alſo is one that pleads by the new law, where only there is ground of plea; ſhall not now mine adverſary feel the power of his plea to the delivering of me, and the putting of him to ſhame? Yes verily, eſpecially ſince the plea is good, the judge juſt, nor can the enemy find any ground for a demurr to be put in againſt my preſent diſcharge in open court, and that by proclamation; eſpecially ſince my Advocate has alſo, by his blood, fully ſatisfied the old law, that he might eſtabliſh the new, Heb. 10. 9, 11, 12.

Priv. 4. Fourthly, Since that which goeth before is true, it follows, that he that entereth his plea againſt the children muſt needs be overthrown, for always before juſt judges it is right that takes place. Judge the right, O Lord, ſaid David, or let my ſentence come forth from thee, according to the law of grace. And he that knows what ſtrong ground or bottom our Advocate has for his pleadings, and how ſatan's accuſations are without ſound foundation, will not be afraid, he ſpeaking in Chriſt, to ſay, I appeal to God Almighty, ſince Chriſt is my Advocate by the new law, whether I ought to be condemned to death and hell for what ſatan pleads againſt me by the old. Satan urgeth, that we have ſinned, but Chriſt pleads to his propitiatory ſacrifice, and ſo ſatan pleads the juſtice and holineſs of God againſt us; and there the accuſer is overthrown again: And to them Chriſt appeals, and his appeal is good, ſince the law teſtifies to the ſufficiency of the ſatisfaction that Chriſt has made thereto by his obedience, Rom. 3. 22, 23. and alſo ſince by another covenant God himſelf has given us to Jeſus Chriſt, and ſo delivered us from the old. Wherefore you read nothing as an effect of ſatan's pleading againſt us, but that his mouth is ſtopt; as appears by the 3d of Zechariah, and that he is caſt, yea, caſt down; as you have it in Rev. 12.

Indeed when God admits not, when Chriſt wills not to be an Advocate, and when ſatan is bid ſtand at the right hand of one accuſed, Pſal. 109. 6, 7, to enforce, by pleading againſt him, the things charged on him by the law, then he can prevail; prevail for ever againſt ſuch a wretched one; but when Chriſt ſtands up to plead, when Chriſt eſpouſes this or that man's cauſe, than ſatan muſt retreat, then he muſt go down. And this neceſſarily flows from the text, we have an Advocate, a prevailing one, one that never loſt cauſe, one that always puts the childrens enemy to the rout before the judgment-ſeat of God. This therefore is another privilege that they have who have Jeſus Chriſt for their Advocate; their enemy muſt needs be overthrown, becauſe both law and Juſtice is on their ſide.

Priv. 5. Fifthly, Thine Advocate has pity for thee, and great indignation againſt thine accuſer, and theſe are two excellent things. When a lawyer hath pity for a man whoſe cauſe he pleadeth, it will engage him much: but when he has indignation alſo againſt this man's accuſer, this will yet engage him more. Now Chriſt has both theſe, and that not of humour, but by grace and juſtice; grace to us, and juſtice to our accuſer: He came down from heaven that he might be a Prieſt, and returned thither again to be a Prieſt and Advocate for his; and in both theſe offices he levelleth his whole force and power againſt thine accuſer. For this cauſe was the Son of God manifeſt, that he might deſtroy the works of the devil, John 3. 8.

Cunning men will, if they can, retain ſuch a one to be their Advocate that has a particular

particular quarrel againſt their adverſary; for thus think they, he that is ſuch will not only plead for me, but for himſelf, and to right his own wrongs, and ſince it is ſo, my concerns and my advocate's are interwoven, I am like to fare much better for the anger that is conceived in his heart againſt him. And this, I ſay, is the childrens caſe; their Advocate counts their accuſer his greateſt enemy, and waits for a time to take vengeance, and often takes opportunity, when he has ought to do for his people: Hence he ſays, The day of vengeance is in my heart, and the year of my redeemed is come, Iſa. 63, 3, 4.

I do not ſay that this revenge of Chriſt is, as oft-times is a man's, of ſpite, prejudice, or other irregular lettings out of paſſion but it ariſes from righteouſneſs and truth; nor can it be, but that Jeſus muſt have a deſire to take vengeance on his enemy and ours, ſince holineſs is in him to the utmoſt bounds of perfection. And I ſay again, that in all his pleading as an Advocate, as well as in all his offering as a Prieſt, he has a hot and flaming deſire and deſign to right himſelf upon his foe and ours: Hence he triumphed over him, when he died for us on the croſs, and deſigned the ſpoiling his principality, while he poured out his blood for us before God, Col. 2. 14, 15. We then have this Advantage more, in that Chriſt is our Advocate, our enemy is alſo his, and the Lord counts him ſo.

Priv. 6. Sixthly, As thine Advocate, ſo thy Judge holdeth thine accuſer for his enemy alſo. For it is not in love to righteouſneſs and juſtice that ſatan accuſeth us to God, but that he may deſtroy the workmanſhip of God; wherefore he alſo fighteth againſt God when he accuſeth the children; and this thy Father knows right well, he muſt therefore diſtinguiſh between the charge and the mind that brings it, eſpecially when what is charged upon us is under the gracious promiſe of a pardon (as I have ſhewed it is.) Shall not the Judge then hear his Son (for our Advocate is his Son) in the cauſe of one that he favours, and that he juſtly can, againſt an enemy who ſeeks his diſhonour, and the deſtruction of his eternal deſigns of grace?

A mention of the judge's ſon goes far with countrymen, and great ſtriving there is with them who have great enemies and bad cauſes, to get the Judge's ſon to plead, promiſing themſelves, that the judge is as like to hear him, and to yield a verdict to his plea, as to any other lawyer. But what now ſhall we ſay concerning our Judge's Son, who takes part not only with his children, but with him, and with law and juſtice, in pleading againſt our accuſer? Yea, what ſhall we ſay when Judge, Advocate, and law are all bent to make our perſons ſtand and eſcape, whatever, and how truly ſoever the charge and accuſation is by which we are aſſaulted of the devil: And yet all this is true, wherefore here is another privilege of them that have Jeſus for their Advocate.

Priv. 7. Seventhly, Another privilege that they have who have Jeſus Chriſt for their Advocate, is, that he is undaunted, and of a good courage, as to the cauſe that he undertakes, for that is a requiſite qualification for a lawyer, to be bold and undaunted in a man's cauſe; ſuch a one is coveted eſpecially by him that knows he has a brazen-faced antagoniſt; wherefore he ſaith, that he will ſet his face like a flint, Iſa. 50. 5, 6, 7. when he ſtands up to plead the cauſe of his people. Lawyers, of all men, need this courage, and to be above other men of hard foreheads, becauſe of the affronts they ſometimes meet with, be their cauſe never ſo good, in the face ſometimes of the chief of a kingdom. Now Chriſt is our lawyer, and ſtands up to plead, not only ſometimes, but always for his people, before the God of gods, and that not in a corner, but while all the hoſt of heaven ſtands by, both on the right hand and on the left. Nor is it to be doubted but that our accuſer brings many a ſore charge againſt us into the court, but however we have an Advocate that is valiant and courageous, one that will not fail, nor be diſcouraged, till he has brought judgment into victory. Hence John inſerts his name, ſaying, If any man ſin, we have an Advocate with the Father, Jeſus Chriſt.

Men love to underſtand a man before they commit their cauſe to him, to wit, whether he be fitly qualified for their buſineſs. Well, here's an Advocate propounded, an Advocate to plead our cauſe againſt our foe. But what is he? what is his name? Is he qualified for my buſineſs? The anſwer is, 'Tis Jeſus Chriſt. How! Jeſus Chriſt, that old friend of publicans and ſinners! Jeſus Chriſt! he uſed never to fail, he uſed to ſet his face like a flint againſt ſatan, when he pleads the cauſe of his people. Is it Jeſus Chriſt, ſays the knowing ſoul, then he ſhall be mine Advocate.

For my part, I have often wonder'd, when I have conſider'd what ſad cauſes Jeſus Chriſt ſometimes takes in hand, and for what ſad ſouls he ſometimes pleads with God his Father; he had need of a face as hard as flint, elſe how could he bear up in that work, in which, for us, ſometimes he is imploy'd; a work enough to make angels bluſh. Some indeed will lightly put off this, and ſay 'tis his office; but I ſay, his office notwithſtanding the work in itſelf is hard, exceeding hard, when he went to die, had he not deſpiſed the ſhame, he had turned his back upon the croſs, and left us in our blood: And now it is his turn to plead, the caſe would be the ſame, only he can make argument upon that, which to us ſeems to yield no argument at all, to take courage to plead for a Joſhua, for a Joſhua cloath'd with filthy garments. He, ſaith he, that is aſhamed of me and my words in this adulterous generation, of him will I be aſhamed, &c. Mark 8. 38. Hence it follows that Chriſt will be aſhamed of ſome, but why not aſhamed of others? It is not becauſe their cauſe is good, but becauſe they are kept from denying him profeſſedly; wherefore for ſuch he will force himſelf, and will ſet his face like a flint, and will without ſhame, own, plead, and improve his intereſt with God for them, even for them whoſe cauſe is ſo horribly bad and groſs, that they bluſh themſelves to think on it. But what will not love do? What will not love bear with? And what will not love ſuffer? Of all the offices of Jeſus Chriſt, I think this trieth him as much as any. True, his offering himſelf in ſacrifice tried him greatly, but that was but for a while; his grappling as a Captain with the curſe, death, and hell, tried him much, but that alſo was but for a while; but this office of being an Advocate, though it meets not with ſuch ſudden depths of trouble, yet what it wants in ſhortneſs it may meet with in length of time. I know Chriſt being raiſed from the dead, dies no more; yet he has not left off, though in heaven, to do ſome works of ſervice for his ſaints on earth, for there he pleads as an Advocate or lawyer for his people, Heb. 8. 1, 2. And let it be, that he has no cauſe of ſhame, when he ſtandeth thus up to plead for ſo vile a wretch as I, who have ſo vilely ſinned, yet I have cauſe to think that well he may, and to hold my hands before my face for ſhame, and to be confounded with ſhame, while he, to fetch me off from condemnation for my tranſgreſſions, ſets his face like a flint to plead for me with God, and againſt my accuſer. But thus much for the ſeventh privilege that they have by Chriſt, who have him for their Advocate.

Priv. 8. Eighthly, Another privilege that they have who get Jeſus Chriſt to be their Advocate is this, He is always ready, always in court, always with the Judge, then and there to oppoſe, if our accuſer comes, and to plead againſt him what is pleadable for his children. And this the text implies, where it ſaith, We have an Advocate with the Father, always with the Father. Some lawyers, though they are otherwiſe able and ſhrewd, yet not being always in court and ready, do ſuffer their poor clients to be baffled and nonſuited by their adverſary; yea, it ſo comes to paſs, becauſe of this neglect, that a judgment is got out againſt them for whom they have undertaken to plead, to their great perplexity and damage; but no ſuch opportunity can ſatan have of our Advocate, for he is with the Father, always with the Father, as to be a Prieſt, ſo to be an Advocate; We have a Advocate with the Father. It is ſaid of the Prieſts, they wait at the altar, and that they give attendance there, 1 Cor. 9. 13. alſo of the magiſtrate, that as to his office he ſhould attend continually on this very thing. And as theſe, ſo Chriſt, as to his office of an Advocate, attends continually on that office with his Father, Rom. 13. 6. We have an Advocate with the Father, always with the Father. And truly ſuch an Advocate becomes the children of God, becauſe of the vigilancy of their enemy; for it is ſaid of him, that he accuſeth us day and night, Rev. 12. 10. ſo unweariedly doth he both ſeek and purſue our deſtruction. But behold how we are provided for him, we have an Advocate with the Father; If he comes a-days, our Advocate is with the Father; if he comes a-nights our Advocate is with the Father. Thus then is our Advocate ready to put check to ſatan, come he when he will or can to accuſe us to the Father. Wherefore theſe two texts are greatly to be minded, one of them, for that it ſhews us the reſtleſſneſs of our enemy, the other, for that it ſhews us the diligence of our Advocate.

That alſo in the Hebrews ſhews us the carefulneſs of our Advocate, where it ſaith, He is gone into heaven, now to appear in the preſence of God for us, Heb. 9. 24. Now, juſt the time preſent; now, the time always preſent; now, let ſatan come when he will. Nor is it to be omitted, that this word, that thus ſpecifies the time, the preſent time, doth alſo conclude it to be that time in which we are imperfect in grace, in which we have many failings, in which we are tempted and accuſed of the devil to God: This is the time, and in it, and every whit of it, he now appeareth in the preſence of God for us. O the diligence of our enemy! O the diligence of our friend! the one againſt us, the other for us, and that continually. If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. This then, that Jeſus Chriſt is always an Advocate with the Father for us, and ſo continually ready to put a check to every accuſation that ſatan brings into the preſence of God againſt us, is another of the privileges that they have who have Jeſus Chriſt for their Advocate.

Priv. 9. Ninthly, Another privilege that they have who have Jeſus Chriſt to be their Advocate is this, He is ſuch a one that will not by bribes, by flattery, or fair pretences, be turned aſide from purſuing of his client's buſineſs. This was the fault of lawyers in old time, that they would wreſt judgment for a bribe: Hence the holy one complained, That a bribe did uſe to blind the eyes of the wiſe, and pervert the judgment of the righteous, 1 Sam. 12. 3. Amos 5. 12. Deut. 16. 19. There are three things in judgment that a lawyer muſt take heed of; one is the nature of the offence, the other, is the meaning and intendment of the law-makers, and a third is to plead for them in danger, without reſpect to affliction or reward; and this is the excellency of our Advocate, he will not, cannot be byaſs'd, to turn aſide from doing judgment. And this the Apoſtle intendeth when he calleth our Advocate, Jeſus Chriſt the righteous; We have an Advocate with the Father, Jeſus Chriſt the righteous. Or as another Prophet calls him, to wit, The juſt Lord, one that will do no iniquity, that is, no unrighteouſneſs in judgment, Zeph. 3. 5. He will not be provoked to do it, neither by the continual provocations wherewith, by reaſon of thy infirm condition, thou doſt often tempt him to do it. And remember that thy Advocate pleads by the new covenant, and thine adverſary accuſes by the old; and again, remember that the new covenant is better and more richly provided with grounds of pleading for our pardon and ſalvation, than the old can be with grounds for a charge to be brought in by the devil againſt us, ſuppoſe our ſin be never ſo heinous. 'Tis a better covenant, eſtabliſhed upon better promiſes.

Now put theſe two together, namely, that Jeſus Chriſt is righteous, and will not ſwerve in judgment; alſo that he pleads for us by the new law, with which ſatan hath nothing to do, nor (had he) can he by it bring in a plea againſt us, Jer. 31. 29, to 34. Ezek. 36. 25, to 30. Heb. 8. 8, to 13. becauſe that law in the very body of it conſiſts in free promiſes of giving grace unto us, and of an everlaſting forgiveneſs of our ſin. O children your Advocate will ſtick to the law, to the new law, to the new and everlaſting covenant, and will not admit that any thing ſhould be pleaded by our foe that is conſiſtent with the promiſe of the gift of grace, and of the remiſſion of all ſin. This therefore is another privilege that they are made partakers of who have Jeſus Chriſt to be their Advocate; he is juſt, he is righteous, he is Jeſus Chriſt the righteous; he will not be turned aſide to judge awry, either of the crime, or the law, for favour or affection. Nor is there any ſin but what is pardonable, committed by thoſe that have choſen Jeſus Chriſt to be their Advocate.

Priv. 10. Tenthly, Another privilege that they have who have Jeſus Chriſt to be their Advocate, is this; The Father has made him, even him that is thine Advocate, the Umpire and judge in all matters that have, do, or ſhall fall out betwixt him and us. Mark this well; for when the Judge himſelf, before whom I am accuſed, ſhall make mine Advocate the Judge of the nature of the crime for which I am accuſed, and of matter of law by which I am accuſed, to wit, whether it is in force againſt me to condemnation, or whether by the law of grace I am ſet free, (eſpecially ſince my Advocate has eſpouſed my cauſe, promiſed me deliverance, and pleaded my right to the ſtate of eternal life) muſt it not go well with me? Yes verily. The Judge then making thine Advocate the Judge, for he hath committed all judgment unto the Son, Joh. 5. 22. hath done it alſo for thy ſake, who haſt choſen him to be thine Advocate. It was a great thing that happened to Iſrael, when Joſeph was become their Advocate, and when Pharaoh had made him a Judge; Thou, ſays he, ſhalt be over my houſe, and according to thy word ſhall all my people be ruled. See, I have ſet thee over all the land of Egypt, and without thee ſhall no man lift up his hand or foot in all the land of Egypt: Only in the throne I will be greater than thou, Gen. 41. 39, 40, 44. Joſeph in this was a type of Chriſt; and his government here, of the government of Chriſt for his church. Kings ſeldom make a man's judge his advocate, they ſeldom leave the iſſue of the whole affair to the arbitration of the poor man's lawyer; but when they do, methinks it ſhould even go to the hearts deſire of the client, whoſe the advocate is, eſpecially when, as I ſaid before, the cauſe of the client is become the concern of the advocate, and that they are both wrapt up in the ſelf-ſame intereſt; yea, when the judge himſelf alſo is therein concerned: And yet thus it is with that ſoul who has Jeſus Chriſt for his Advocate. What ſayeſt thou, poor heart, to this? The Judge, to wit, the God of heaven, has made thy Advocate Arbitrator in thy buſineſs; he is to judge, God has referred the matter to him, and he has a concern in thy concern, an intereſt in thy good ſpeed. Chriſtian man, doſt thou hear? Thou haſt put thy cauſe into the hand of Jeſus Chriſt, and haſt choſen him to be thine Advocate, to plead for thee before God, and againſt thy adverſary; and God has referred the judgment of that matter to thy Advocate, ſo that he has power to determine the matter. I know ſatan is not pleaſed with this, he had rather things ſhould have been referred to himſelf, and then woe had been to the child of God; but, I ſay, God has referred the buſineſs to Jeſus Chriſt, has made him Umpire and Judge in thine affair. Art thou alſo willing that he ſhould decide the matter? Canſt thou ſay unto him as David, Judge me, and plead my cauſe, O Lord; Pſal. 43. 1.

O the care of God towards his people, and the deſire of their welfare! He has provided them an Advocate, and he has referred all cauſes and things that may by ſatan be objected and brought in againſt us, to the judgment and ſentence of Chriſt our Advocate. But, to come to a concluſion for this, and therefore, Priv. 11. Eleventhly, The Advantage that he has that has the Lord Jeſus for his Advocate, is very great. Thy Advocate has the cauſe, has the law, has the Judge, has the purſe, and ſo conſequently has all that is requiſite for an Advocate to have, ſince together with theſe he has heart, he has wiſdom, he has courage, and loves to make the beſt improvement of his advantages, for the benefit of his client: And that which adds to all is, he can prove the debt paid about which ſatan makes ſuch ado, a price given for the ranſom of my ſoul, and for the pardon of my ſins. Lawyers do uſe to make a great matter of it, when they can prove, That that very debt is paid for which their client is ſued at law. Now this Chriſt Jeſus himſelf is witneſs to; yea, he himſelf has paid it, and that out of his own purſe, for us, with his own hands, before and upon the mercy-ſeat, according as the law requireth, Lev. 16. 13, 14, 15. Heb. 9. 11, to 24. What then can accrue to our enemy, or what advantage can he get by his thus vexing and troubling the children of the moſt high? Certainly nothing but, as has been ſaid already, to be caſt down; for the kingdom of our God, which is a kingdom of grace, and the power of his Chriſt, will prevail. Samſon's power lay in his hair, but Chriſt's power, his power to deliver us from the accuſation and charge of ſatan, lieth in the worth of his undertakings. And hence it is ſaid again, And they overcame him by the blood of the Lamb, Rev. 12. 10, 11, 12. and he was caſt out and down. And thus much for the privileges that thoſe are made partakers of who have Jeſus Chriſt to be their Advocate.

I come now to the ſixth and laſt thing, which is, to ſhew you what neceſſity there is that Chriſt ſhould be our Advocate.

That Chriſt ſhould be a Prieſt to offer ſacrifice, a King to rule, and a Prophet to teach, all ſeeing men acknowledge, is of neceſſity; but that he ſhould be an Advocate, a Pleader for his people, few ſee the reaſon of it: But he is an Advocate, and as an Advocate has a work and imploy diſtinct from his Prieſtly, Kingly, or Prophetical office. John ſays, he is our Advocate, and ſignifieth alſo the nature of his work as ſuch, in that very place where he aſſerteth his office; and as I have already ſhewed you the nature, I will now ſhew you the neceſſity of this office.

Firſt, It is neceſſary, for the more full and ample vindication of the juſtice of God, againſt all the cavils of the infernal ſpirits. Chriſt died on earth to declare the juſtice of God to men, in his juſtifying the ungodly. God ſtandeth upon the vindication of his juſtice, as well as upon the act thereof; hence the Holy Ghoſt, by the prophets and apoſtles, ſo largely diſputeth for the vindication thereof, Rom. 3. 24. Iſa. Jer. Mal. while it aſſerteth the reality of the pardon of ſin, the juſtification of the unworthy, and their glorification with God, Rom. 3. chap. 4. chap. 8. Gal. 3. and 4. I ſay, while it diſputeth the juſtneſs of this high act of God, againſt the cavils of implacable ſinners. Now the prophets and apoſtles, in thoſe diſputes by which they ſeek to vindicate the juſtice of God in the ſalvation of ſinners, are not only miniſters of God to us, but advocates for him; ſince, as Elihu has it, they ſpeak on God's behalf, Job 36. 2. or as the margin has it, I will ſhew thee that there are yet words for God, words to be ſpoken and pleaded againſt his enemies, for the juſtification of his actions. Now, as it is neceſſary that there ſhould be advocates for God on earth, to plead for his juſtice and holineſs, while he ſaveth ſinners againſt the cavils of an ungodly people, ſo it is neceſſary that there ſhould be an Advocate alſo in heaven, that may there vindicate the ſame juſtice and holineſs of God from all thoſe charges that the fallen angels are apt to charge it with, while it conſenteth that we, the ungodly, ſhould be ſaved.

That the fallen angels are bold enough to charge God to his face with unjuſtneſs of language is evident in the 1ſt and 2d of Job; and that they ſhould not be as bold to charge him with unjuſtneſs of actions, nothing can be ſhewed to the contrary. Further; That God ſeeks to clear himſelf of this unjuſt charge of ſatan, is as manifeſt; for all the troubles of his ſervant Job were chiefly to that purpoſe: And why he ſhould have one alſo in heaven to plead for the juſtneſs of his doing in the forgiveneſs and ſalvation of ſinners, ſeems alſo as neceſſary, even becauſe there is an Advocate with the Father, ſeeking to vindicate his juſtice, while he pleads with him, for us, againſt the devil and his objections.

God is wonderfully pleaſed with his deſign in ſaving ſinners, it pleaſes him at the heart. And ſince he alſo is infinitely juſt, it is needful an Advocate ſhould be appointed to ſhew how in a way of juſtice, as well as mercy, a ſinner may be ſaved.

The good angels did not at firſt ſee ſo far into the myſteries of the goſpel of the grace of God, but that they needed further light therein, for the vindication of their Lord, as ſervants; wherefore they yet did pry and look narrowly into it further, and alſo bowed their heads and hearts to learn yet more by the church, of the manifold wiſdom of God, 1 Pet. 1. 12. Eph. 3. 9, 10. And if the ſtanding angels were not yet, to the utmoſt, perfect in the knowledge of this myſtery, (and yet ſurely they muſt know more thereof than thoſe that fell could do) no wonder if thoſe devils, whoſe enmity could not but animate their ignorance, made and do make their cavils againſt juſtice, inſinuating, that it is not impartial and exact, becauſe it, as it is juſt, juſtifieth the ungodly.

That ſatan will quarrel with God, I have ſhewed you, and that he will alſo diſpute againſt his works with the holy angels, is more than intimated by the apoſtle Jude, ver. 9. And why not quarrel with and accuſe the juſtice of God as unrighteous, for conſenting to the ſalvation of ſinners, ſince his beſt qualifications are moſt profound and prodigious attempts to dethrone the Lord God of his power and glory.

Nay, all this is evident ſince we have an Advocate with the Father, Jeſus Chriſt the righteous. And again, I ſay, it is evident that one part of his work as an Advocate, is to vindicate the juſtice of God while he pleadeth for our ſalvation, becauſe he pleadeth a propitiation, for a propitiation reſpects God as well as us, the appeaſing his wrath, and the reconciling his juſtice to us, as well as the redeeming us from death and hell; yea, it therefore doth the one, becauſe it doth the other. Now if Chriſt, as an Advocate, pleads a propitiation with God, for whoſe conviction doth he plead it? Not for God's for he has ordained it, allows it, and gloriouſly acquieſces therein, becauſe he knows the whole vertue thereof. It is therefore for the conviction of the fallen angels, and for the confounding of all thoſe cavils that can be invented and objected againſt our ſalvation, by thoſe moſt ſubtile and envious ones. But,

2dly, There is matter of law to be objected, and that both againſt God and us. At leaſt there ſeems to be ſo, becauſe of the ſanction that God has put upon the law, and alſo becauſe we have ſinned againſt it.

God has ſaid, In the day thou eateſt thereof thou ſhalt ſurely die; and, the ſoul that ſinneth, it ſhall die. God alſo ſtandeth ſtill upon the vindication of his juſtice, he alſo ſaveth ſinners. Now in comes our accuſer, and chargeth us of ſin, of being guilty of ſin, becauſe we have tranſgreſt the law. God alſo will not be put out of his way or ſteps of grace to ſave us, alſo he will ſay he is juſt and righteous ſtill; ay, but theſe are but ſayſo's, how ſhall this be proved? Why, now here is room for an Advocate that can plead to matter of law, that can preſerve the ſanction of the law in the ſalvation of the ſinner; He ſhall magnify the law and make it honourable, Iſa. 42. 21. The margin ſaith, and make him honourable; that is, he ſhall ſave the ſinner, and preſerve the holineſs of the law, and the honour of his God. But who is this that can do this? It is the ſervant of God, ſaith the Prophet, ver. 1, 13. the Lord, a Man of War. But how can this be done by him? The anſwer is, It ſhall be done, for God is well pleaſed for his righteouſneſs ſake; for it is by that he magnifies the law, and makes his Father honourable; that is, he as a publick perſon comes into the world under the law, fulfils it, and having ſo done, he gives that righteouſneſs away, for he, as to his own perſon, never had need thereof: I ſay, he gives that righteouſneſs to thoſe that have need, to thoſe that have none of their own, that righteouſneſs might be imputed to them.

This righteouſneſs then he preſenteth to God for us, and God, for this righteouſneſs ſake, is well pleaſed that we ſhould be ſaved, and for it can ſave us, and ſecure his honour, and preſerve the law in its ſanction. And this Chriſt pleadeth againſt ſatan as an Advocate with the Father for us; by which he vindicates his Father's juſtice, holdeth the child of God, notwithſtanding his ſins, in a ſtate of juſtification, and utterly overthroweth and confoundeth the devil.

For Chriſt, in pleading thus, appeals to the law itſelf, if he has not done it juſtice, ſaying, Moſt mighty law, what command of thine have I not fulfilled? What demand of thine have I not fully anſwered? Where is that jot or tittle of the law that is able to object againſt my doings for want of ſatisfaction? Here the law is mute, it ſpeaketh not one word by way of the leaſt complaint, but rather teſtifies of this righteouſneſs, that it is good and holy, Rom. 3. 22, 23. and 5. 15, to 19. Now then, ſince Chriſt did this as a publick perſon, it follows that others muſt be juſtified thereby, for that was the end and reaſon of Chriſt's taking on him to do the righteouſneſs of the law; nor can the law object againſt the equity of this diſpenſation of heaven; for why might not that God who gave the law its being and its ſanction, diſpoſe as he pleaſes of the righteouſneſs which it commendeth? Beſides, if men be made righteous, they are ſo; and if by a righteouſneſs which the law commendeth, how can fault be found with them by the law? Nay, It is witneſſed to by the law and the prophets, who conſent that it ſhould be unto all, and upon all them that believe, for their juſtification, Rom. 3. 20, 21.

And that the mighty God ſuffereth the prince of the devils to do with the law what he can, againſt this moſt wholſome and godly doctrine, it is to ſhew the truth, goodneſs, and permanency thereof; for this is as who ſhould ſay, Devil do thy worſt. When the law is in the hand of an eaſy pleader, though the cauſe that he pleadeth be good, a crafty oppoſer may overthrow the right; but here is the ſalvation of the children in debate, whether it can ſtand with law and juſtice; the oppoſer of this is the devil, his argument againſt it is the law, he that defends the doctrine is Chriſt the Advocate, who in his plea muſt juſtify the juſtice of God, defend the holineſs of the law, and ſave the ſinner from all the arguments, pleas, ſtops and demurrs that ſatan is able to put in againſt it. And this he muſt do fairly, righteouſly, ſimply, pleading the voice of the ſelf-ſame law for the juſtification of what he ſtandeth for, which ſatan pleads againſt it; for though it is by the new law that our ſalvation comes, yet by the old law is the new law approved of, and the way of ſalvation thereby by it conſented to.

This ſhews therefore that Chriſt is not aſhamed to own the way of our juſtification and ſalvation, no, not before men and devils: It ſhews alſo that he is reſolved to diſpute and plead for the ſame, tho' the devil himſelf ſhall oppoſe it. And ſince our adverſary pretends a plea in law againſt it, it is meet that there ſhould be an open hearing before the Judge of All about it; but foraſmuch as we neither can nor dare appear to plead for ourſelves, our good God has thought fit we ſhould do it by an Advocate; We have an Advocate with the Father, Jeſus Chriſt the righteous.

This therefore is the ſecond thing that ſhews the need that we have of an Advocate, to wit, our adverſary pretends that he has a plea in law againſt us, and that by law we ſhould be otherwiſe diſpoſed of, than to be made poſſeſſors of the heavenly kingdom. But,

3dly, There are many things relating to the Promiſe, to our life, and to the threatenings, that miniſter matter of queſtion and doubts, and give the advantage of objections unto him that ſo eagerly deſireth to be putting in cavals againſt our ſalvation; all which it hath pleaſed God to refel by Jeſus Chriſt our Advocate.

1. There are many things relating to the Promiſes, as to the largeneſs and ſtraitneſs of words, as to the freeneſs and conditionality of them, which we are not able ſo well to underſtand; and therefore, when ſatan dealeth with us about them, we quickly fall to the ground before him; we often conclude that the words of the Promiſe are too narrow and ſtrait to comprehend us; we alſo think verily that the conditions of ſome promiſes do utterly ſhut us out from hope of juſtification and life; but our Advocate, who is for us, with the Father, he is better acquainted with, and learned in the law, than to be baffled out with a bold word or two, Iſa. 50. 4. or with a ſubtle piece of helliſh ſophiſtication. He knows the true purport, intent, meaning and ſenſe of every promiſe, and piece of promiſe that is in the whole bible, and can tell how to plead it for advantage, againſt our accuſer, and doth ſo: And I gather it not only from his conteſt with ſatan for Joſhua, Zech. 3. and from his conflict with him in the wilderneſs, Matt. 4. and in heaven, Rev. 14. but alſo from the practice of ſatan's emiſſaries here; for what his angels do, that doth he. Now there is nothing more apparent than that the inſtruments of ſatan do plead againſt the church, from the pretended intricacy, ambiguity, and difficulty of the promiſe; whence I gather, ſo doth ſatan before the tribunal of God, but there we have one to match him, we have an Advocate with the Father, that knows law and judgment better than ſatan, and ſtatute and commandment better than all his angels; and by the verdict of our Advocate, all the words, and limits, and extenſions of words, with all conditions of the promiſes, are expounded and applied. And hence it is that it ſometimes ſo falleth out, that the very promiſe we have thought could not reach us, to comfort us by any means, has at another time ſwallowed us up with joy unſpeakable: Chriſt the true prophet has the right underſtanding of the word, as an Advocate, has pleaded it before God againſt ſatan, and having overcome him at the common law, he hath ſent to let us know it by his good Spirit, to our comfort, and the confuſion of our enemies. Again,

2. There are many things relating to our lives that miniſter to our accuſer occaſions of many objections againſt our ſalvation; for, beſides our daily infirmities, there are in our lives groſs ſins, many horrible backſlidings; alſo we oft-times ſuck and drink in many abominable errors and deceitful opinions, of all which ſatan accuſeth us before the judgment-ſeat of God, and pleadeth hard, that we may be damned for ever for them. Beſides, ſome of theſe things are done after light received, againſt preſent convictions and diſſuaſions to the contrary, againſt ſolemn engagement to amendment, when the bonds of love were upon us, Jer. 20. 20. Theſe are crying ſins, they have a loud voice in themſelves againſt us, and give to ſatan great advantage and boldneſs, to ſue for our deſtruction before the bar of God; nor doth he want ſkill to aggravate and to comment profoundly upon all occaſions and circumſtances that did attend us in theſe our miſcarriages, to wit, that we did it without a cauſe; alſo when we have had many things to help us againſt ſuch ſins, have we had grace to have uſed them, and to have kept us clean and upright. There is alſo a ſin unto death, 1 John 5. and he can tell how to labour, by argument and ſlight of ſpeech to make our tranſgreſſions not only to border upon, but to appear in the hue, ſhape, and figure of that, and thereto make his objection againſt our ſalvation. He often argueth thus with us, and faſteneth the weight of his reaſons upon our conſciences, to the almoſt utter deſtruction of us, and the bringing of us

down to the gates of deſpair and utter deſtruction; the ſame ſins, with their aggravating circumſtances, as I ſaid, he pleadeth againſt us at the bar of God: But there he meeteth with Jeſus Chriſt our Lord and Advocate, who entereth his plea againſt him, unravels all his reaſons and arguments againſt us, and ſhews the guile and falſhood of them; he alſo pleadeth as to the nature of ſin, as alſo to thoſe high aggravations, and proveth, that neither the ſin in itſelf, nor yet as joined with all its advantageous circumſtances, can be the ſin unto death, Col. 2. 19. becauſe we hold the head, and have not made ſhipwrack of faith, 1 Tim. 1. 19. but ſtill, as David and Solomon, we confeſs and are ſorry for our ſins. Thus, though we ſeem, through our falls, to come ſhort of the promiſe with Peter, Heb. 4. 3. and leave our tranſgreſſions as ſtumbling-blocks to the world with Solomon, and miniſter occaſion of a queſtion of our ſalvation among the godly, yet our Advocate fetches us off before God, and we ſhall be found ſafe (and in heaven at laſt) by them in the next world, who was afraid they had loſt us in this.

But all theſe points muſt be managed by Chriſt for us, againſt ſatan, as a Lawyer, an Advocate, who to that end now appears in the preſence of God for us, and wiſely handleth the very criſis of the word, and of the failings of his people, together with all thoſe nice and critical juggles by which our adverſary laboureth to bring us down, to the confuſion of his face.

3. There is alſo the threatenings that are annexed to the goſpel, and they fall now under our conſideration. They are of two ſorts, ſuch as reſpect thoſe who altogether reject the goſpel, or thoſe who profeſs it, yet fall from that profeſſion.

The firſt ſort of threatening cannot be pleaded againſt the profeſſors of the goſpel, as againſt thoſe that never profeſſed it; wherefore he undertakes to manage thoſe threats againſt us who belong to thoſe that have profeſſed, and have fallen from it, Pſ. 109. 6. Joſhua fell in it, Zech. 3. 1, 2. Judas fell from it, and the accuſer ſtands at their right hand, before the judgment of God, to reſiſt them by pleading the threats againſt them, to wit, that God's ſoul ſhould have no pleaſure in them, [If any man draws back, my ſoul ſhall have no pleaſure in him.] Here is a plea for ſatan, both againſt the one and the other, they are both apoſtatized, both drawn back, and he is ſubtle enough to manage it. Ay, but ſatan, here is alſo matter ſufficient for a plea for our Advocate againſt thee, foraſmuch as the next words diſtinguiſh betwixt drawing back and drawing back unto perdition; every one that draws back doth not draw back unto perdition, Heb. 10 38, 39. Some of them draw back from, and ſome in the profeſſion of the goſpel. Judas drew back from, and Peter in the profeſſion of his faith; wherefore Judas periſhes, but Peter turns again, becauſe Judas drew back unto perdition, but Peter yet believed to the ſaving of the ſoul. Nor doth Jeſus Chriſt, when he ſees it is to no purpoſe, at any time ſtep in to endeavour to ſave the ſoul. Wherefore, as for Judas for his back-ſliding from the faith, Chriſt turns him to ſatan, and leaveth him in his hand, ſaying, When he ſhall be judged let him be condemned, and let his prayer become ſin, Pſal. 109. 7. but he did not ſerve Peter ſo, The Lord will not leave him in his hand, nor condemn him when he is judg'd, Pſ. 37. 33. He will pray for him before, and plead for him after he has been in the temptation, and ſo ſecure him, by vertue of his advocateſhip, from the laſh of the threatening that is made againſt final apoſtacy. But,

4. The neceſſity of the Advocate's office in Jeſus Chriſt appears plainly in this, To plead about the judgments, diſtreſſes, afflictions, and troubles that we meet withal in this life for our ſins. For though by vertue of this office Chriſt fully takes us off from the condemnation that unbelievers undergo for their ſins, yet he doth not thereby exempt us from temporal puniſhments, for we ſee and feel that they daily overtake us; but for the proportioning the puniſhment for tranſgreſſion, as that comes under the cenſure of the law, it is fit we ſhould have an Advocate that underſtands both law and judgment, to plead for equal diſtribution of chaſtiſement, according, I ſay, to the law of grace: And this the Lord Jeſus doth.

Suppoſe a man, for tranſgreſſion, be indicted at the aſſizes; his adverſary is full of malice, and would have him puniſhed ſorely, beyond what by the law is provided for ſuch offence; and he pleads, that the judge will afflict and puniſh as he in his malicious mind deſireth: but the man has an Advocate there, and he enters his plea againſt the cruelty of his client's accuſer, ſaying, My Lord, it cannot be as our enemy would have it; the puniſhment for theſe tranſgreſſions are preſcribed by that law that we here ground our plea upon; nor may it be declined to ſatisfy his envy, we ſtand here upon matters of law, and appeal to the law. And this is the work of our Advocate in heaven. Puniſhments for the ſins of the children come not headlong, not without meaſure, as our accuſer would have them, nor yet as they fall upon thoſe who have none to plead their cauſe: Hath he ſmote the children according to the ſtroke wherewith he hath ſmitten others? No, In meaſure when it ſhooteth forth, (or ſeeks to exceed due bounds) thou wilt debate with it: he ſtayed his rough wind in the day of his eaſt wind, Iſa. 27. 7, 8, 9. Thou wilt debate with it, enquiring and reaſoning by the law, whether the ſhootings forth of the affliction (now going out for the offence committed) be not too ſtrong, too heavy, too hot, and of too long a time admitted to diſtreſs and break the ſpirit of this chriſtian; and if it be, he applies himſelf to the rule to meaſure it by, he fetches forth his plum-line, and ſets it in the midſt of his people, Amos 7. 8. Iſa. 28. 17. and lays righteouſneſs to that, and will not ſuffer it to go further, but according to the terms, bounds, limits and meaſures which the law of grace admits, ſo ſhall the puniſhment be. Satan often ſaith of us, when we have ſinned, as Abiſhai ſaid of Shimei after he had curſed David, Shall not this man die for this? 2 Sam. 19. 21. But Jeſus our Advocate anſwers as David, What have I to do with thee, O ſatan? Thou this day art an enemy to me; thou ſeekeſt for a puniſhment for the tranſgreſſions of my people, above what is alloted to them by the law of grace, under which they are, and beyond what their relation that they ſtand in to my Father and myſelf will admit. Wherefore as Advocate he pleadeth againſt ſatan, when he brings in againſt us a charge for ſins committed, for the regulating of puniſhments both as the nature, degree, and continuation of puniſhment: And this is the reaſon why, when we are judged, we are not condemned, but chaſtened, 1 Cor. 11. 32. that we ſhould not be condemned with the world. Hence David ſays, The Lord had not given him over to the will of his enemy, Pſ. 27. 12. And again, The Lord hath chaſtened me ſore, but he hath not given me over unto death, Pſ. 118. 18. Satan's plea was, That the Lord would give David over to his will, and to the tyranny of death. No, ſays our Advocate, that muſt not be, to do ſo would be an affront to the covenant under which grace has put them; that would be to deal with them by a covenant of works under which they are not, There is a rod for children; and ſtripes for thoſe of them that tranſgreſs: this rod is in the hand of a Father, and muſt be uſed according to the law of that relation, not for the deſtruction but correction of the children; not to ſatisfy the rage of ſatan, but to vindicate the holineſs of my Father; not to drive them further from, but to bring them nearer to their God. But,

5. The neceſſity of the Advocateſhip of Jeſus Chriſt is alſo manifeſt in this, for that there is need of one to plead the efficacy of old titles to our eternal inheritance, when our intereſt thereunto ſeems queſtionable by reaſon of new tranſgreſſions: That God's people may, by their new and repeated ſins, as to reaſon at leaſt, endanger their intereſt in the eternal inheritance, is manifeſt by ſuch groanings of theirs as theſe, Why doſt thou caſt me off; Pſ. 43. 2. and 51. 11. Caſt me not away from thy preſence, Pſ. 60. 1. And, O God, why haſt thou caſt us off for ever? Pſ. 74. 1. Yet I find in the book of Leviticus, that tho' any of the children of Iſrael ſhould have ſold, mortgaged or made away with their inheritance, they did not thereby utterly make void their title to an intereſt therein, but it ſhould again return to them, and they again enjoy the poſſeſſion of it in the year of Jubilee. In the year of Jubilee, ſaith God, you ſhall return every man to his poſſeſſion; the land ſhall not be ſold for ever, nor be quite cut off, for the land is mine, for ye are ſtrangers and ſojourners with me. In all the land of your poſſeſſion, you ſhall grant a redemption for the land, Lev. 25.

The man in Iſrael that, by waxing poor, did ſell his land in Canaan, was ſurely a type of the chriſtian who, by ſin and decays in grace, has forfeited his place and inheritance in heaven; but as the ceremonial law provided that the poor man in Canaan ſhould not by his poverty loſe his portion in Canaan for ever, but that it ſhould return to him in the year of Jubilee: ſo the law of grace has provided that the children ſhall not for their ſin loſe their inheritance in heaven for ever, but it ſhall return to them in the other world, 1 Cor. 11. 32. All therefore that happeneth in this caſe, is, they may live without the comfort of it here, as he that had ſold his houſe in Canaan might live without the enjoyment of it till the Jubilee: They may alſo ſeem to come ſhort of it when they die, as he in Canaan did, that deceaſed before the year of Jubilee: But as certainly as he that died in Canaan before the Jubilee did yet receive again his inheritance, by the hand of his relative ſurvivor, when the Jubilee came, ſo certainly ſhall he that dieth, and that ſeemeth in his dying to come ſhort of the celeſtial inheritance now, be yet admitted, at his riſing again, to the repoſſeſſion of his old inheritance at the day of judgment. But now here is room for a caviller to object, and to plead againſt the children, ſaying, They have forfeited their part of paradiſe by their ſin, what right then ſhall they have to the kingdom of heaven? Now let the Lord ſtand up to plead, for he is Advocate for the children. Yea, let them plead the ſufficiency of their firſt title to the kingdom, and that it is not their doings can ſell the land for ever. The reaſon why the children of Iſrael could not ſell the land for ever, was becauſe the Lord, their Head, reſerved to himſelf a right therein; The land ſhall not be ſold for ever, for the land is mine. Suppoſe two or three children have a lawful title to ſuch an eſtate, but they are all profuſe and prodigal, and there is a brother alſo that has by law a chief right to the ſame eſtate; this brother may hinder the eſtate from being ſold for ever, becauſe it is his inheritance, and he may, when the limited time that his brethren had ſold their ſhare therein is out, if he will, reſtore it to them again. And in the mean time, if any that art unjuſt ſhould go about utterly and for ever to deprive his brethren, he may ſtand up and plead for them, That in law the land cannot be ſold for ever, for that it is his as well as theirs, he being reſolved not to part with his right. O my brethren! Chriſt will not part with his right of the inheritance unto which you are alſo born; your profuſeneſs and prodigality ſhall not make him let go his hold that he hath, for you of heaven; nor can you according to law ſell the land for ever, ſince it is his, and he hath the principal and chief title thereto. This alſo gives him ground to ſtand up to plead for you againſt all thoſe that would hold the kingdom from you for ever; for let ſatan ſay what he can againſt you; yet Chriſt can ſay, The land is mine, and conſequently that his brethren could not ſell it.

Yes, ſays ſatan, if the inheritance be divided.

O but (ſays Chriſt) the land is undivided, no man has his part ſet out and turned over to himſelf; beſides, my brethren yet are under age, and I am made their guardian; they have not power to ſell the land for ever, the land is mine, alſo my Father has made me feoffee in truſt for my brethren, that they may have what is alloted them when they are all come to a perfect man, to the meaſure of the ſtature of the fulneſs of Chriſt. Eph. 4. 12, 13. and not before, and I will reſerve it for them till then, and thus to do is the will of my Father, the Law of the Judge, and alſo my unchangeable reſolution. And what can ſatan ſay againſt this plea? Can he prove that Chriſt has no intereſt in the ſaint's inheritance? Can he prove that we are at age, or that our ſeveral parts of the heavenly houſe is already delivered into our power? And if he goes about to do this, is not the law of the land againſt him? Doth it not ſay that our Advocate is Lord of All, Acts 10. 36. that the kingdom is Chriſt's, that it is laid up in heaven for us, Eph. 5. 5. Col. 1. 5. yea, that the inheritance which is incorruptible, undefiled, and that fadeth not away, is reſerved in heaven for us, who are kept by the power of God through faith unto ſalvation, 1 Pet. 1. 3, 4, 5. Thus therefore is our heavenly inheritance made good by our Advocate, againſt the thwartings and branglings of the devil; nor can our new ſins make it invalid, but it abideth ſafe to us at laſt notwithſtanding our weakneſs; though, if we ſin, we may have but little comfort, or but little of its preſent profits while we live in this preſent world. A ſpendthrift, though he loſes not his title, may yet loſe the preſent benefit, but the principal will come again at laſt, for we have an Advocate with the Father, Jeſus Chriſt the righteous.

6. The neceſſity of the Advocateſhip of Jeſus Chriſt for us further appears in this, to wit, for that our evidences, which declare that we have a right to the eternal inheritance, are often out of uor own hand, yea, and alſo ſometimes kept long from us, the which we come not at the ſight or comfort of again, but by our Advocate, eſpecially when our evidences are taken from us, becauſe of a preſent forfeiture of this inheritance to God, by this or that moſt foul offence. Evidences, when they are thus taken away as in David's caſe (Pſ. 51. 12.) they were, why then they are in our God's hand, laid up, I ſay, from the ſight of them to whom they belong, till they even forget the contents thereof, 2 Pet. 1. 5, 6, 7, 8, 9.

Now when writings and evidences are out of the hand of the owners, and laid up in the court where in juſtice they ought to be kept, they are not ordinarily got thence again, but by the help of a Lawyer, an Advocate. Thus it is with the children of God, we do often forfeit our intereſt in eternal life, but the mercy is, the forfeit falls into the hand of God, (not of the law, nor of ſatan) wherefore he taketh away alſo our evidences, (if not all, yet) ſome of them, as he ſaith, I will take away my peace from this people, even loving-kindneſs and mercy, Jer. 16. 5. This he took from David, 1 Chron. 17. 13. Pſal. 51. 12. and he intreats for the reſtauration of it, ſaying, Reſtore unto me thy joy of thy ſalvation, and uphold me with thy free Spirit. And, Lord, turn us again, cauſe thy face to ſhine, and we ſhall be ſaved, Pſal. 80. 3, 7, 19.

Satan now alſo hath an opportunity to plead againſt us, and to help forward the affliction, as his ſervants did of old, when God was but a little angry, Zech. 1. 15. but Jeſus Chriſt our Advocate is ready to appear againſt him, and to ſend us from heaven our old evidences again, or to ſignify to us that they are yet good and authentick, and cannot be gainſaid. Gabriel, ſaith he, make this man underſtand the viſion, Dan. 8. 16. And again ſaith he to another, Run, ſpeak to this young man, ſaying, Jeruſalem ſhall be inhabited as towns without walls. Jeruſalem had been in captivity, had loſt many evidences of God's favour and love by reaſon of her ſin, and her enemy ſtept in to augment her ſin and ſorrow, but there was a man among the myrtle-trees that were in the bottom, that did prevail with her God to ſay, I am returned to Jeruſalem with mercies; and then commands it to be proclaimed, That his cities through proſperity ſhould yet be ſpread abroad, Zech. 1. 11, to 17. Thus, by vertue of our Advocate, we are either made to receive our old evidences for heaven again, or elſe are made to underſtand that they yet are good, and ſtand valid in the court of heaven; nor can they be made ineffectual, but ſhall abide the teſt at laſt, becauſe our Advocate is alſo concerned in the inheritance of the ſaints in light. Chriſtians know what it is to loſe their evidences for heaven, and receive them again, or to hear that they hold their title by them, but perhaps they know not how they come at this privilege; therefore the Apoſtle tells them, they have an Advocate: And that by him, as Advocate, they enjoy all theſe advantages, is manifeſt, becauſe his Advocate's office is appointed for our help when we ſin, that is, commit ſins that are great and heinous. If any man ſin, we have an Advocate.

By him the juſtice of God is vindicated, the law anſwered, the threatnings taken off, the meaſure of affliction that for ſin we undergo, determined; our titles to eternal life preſerved, and our comfort of them reſtored, notwithſtanding the wit, and rage, and envy of hell. So then Chriſt gave himſelf for us as a Prieſt, died for us as a ſacrifice, but pleadeth juſtice and righteouſneſs in a way of juſtice and righteouſneſs (for ſuch is his ſacrifice) for our ſalvation, from the death that is due to our foul or high tranſgreſſions, as an Advocate.

Thus have I given you an account of the nature, end, and neceſſity of the Advocateſhip of Jeſus Chriſt, and ſhould now come to application, only I muſt firſt remove an objection or two.

Obj. But what needs all theſe offices of Jeſus Chriſt? or, what need you trouble us with theſe nice diſtinctions? it is enough for us to believe in Chriſt in the general, without conſidering him under this or that office.

Anſw. The wiſdom of God is not to be charged with needleſs doing, when it giveth to Jeſus Chriſt ſuch variety of offices, and calleth him to ſo many imployments for us; they are all thought neceſſary by heaven, and therefore ſhould not be counted ſuperfluous by earth. And to put a queſtion on thy objection, What's a ſacrifice without a Prieſt, or a Prieſt without a ſacrifice? And the ſame I ſay of his Advocate's office, What is an Advocate without the exerciſe of his office? And what need of an Advocate's office being exerciſed, if Chriſt as ſacrifice and Prieſt was thought ſufficient by God? Each of theſe offices are ſufficient for the perfecting the work for which they are deſigned, but they are not all deſigned for the ſelf-ſame particular thing. Chriſt as ſacrifice offers not himſelf, it is Chriſt as Prieſt does that: Chriſt as Prieſt dieth not for our ſins, it is Chriſt as ſacrifice does ſo. Again, Chriſt as a ſacrifice and a Prieſt limits himſelf to thoſe two imploys, but as an Advocate he launches into a third: And ſince theſe are not confounded in heaven, nor by the ſcripture, they ſhould not in our apprehenſion be counted uſeleſs.

It is not therefore enough for us that we exerciſe our thoughts upon Chriſt in a general way, but we muſt learn to know him in all his offices, and to know the nature of his offices alſo; our condition requires this, as we are guilty of ſin, as we have to do with God and with our enemy the devil. As we are guilty of ſin, ſo we need a ſacrifice; and as we are alſo ſinners, we need one to preſent our ſacrifice to God for us. We have need alſo of him as Prieſt, to preſent our perſons and ſervices to God. And ſince God is juſt, and upon the judgment-ſeat; and ſince alſo we are apt to ſin grievouſly; and again, ſince we have an accuſer who will by law plead at this bar of God our ſins againſt us, to the end we may be condemned, we have need of, and alſo have an Advocate with the Father, Jeſus Chriſt the righteous.

Alas! How many of God's precious people, for want of a diſtinct knowledge of Chriſt in his offices, are at this day ſadly baffled with the ſophiſtications of the devil! To inſtance no more than this one thing; When they have committed ſome heinous ſin after light received, how are they toſſed, and vexed with many perplexities. They cannot come to any anchor in this their troubled ſea; they go from promiſe to promiſe, from this to that office of Jeſus Chriſt, but forget that he is (or elſe underſtand not what is to be) an Advocate for them. Hence they ſo oft ſink under the fears that their ſin is unpardonable, and that therefore their condition is deſperate, whereas if they would but conſider that Chriſt is their Advocate, and that he is therefore made an Advocate, to ſave them from thoſe high tranſgreſſions that are committed by them, and that he waits upon this office continually before the judgment-ſeat of God, they would conceive relief, and be made hold up their head, and ſo more ſtrongly wreſt themſelves from under that guilt and burthen (thoſe ropes and cords wherewith by their folly they have ſo ſtrongly bound themſelves) than commonly they have done, or do.

Obj. 2. But notwithſtanding what you have ſaid this ſin is a deadly ſtick in my way; it will not out of my mind, my cauſe being bad, but Chriſt will deſert me.

Anſ. It is true, ſin is and will be a deadly ſtick and ſtop to faith, attempt to exerciſe it on Chriſt as conſidered under which of his offices or relations you will; and above all, the ſin of unbelief is the ſin that doth ſo, or moſt eaſily beſets us, Heb. 12. 1, 1, 2. and no marvel, for it never acts alone, but is backed not only with guilt, and ignorance, but alſo with carnal ſenſe and reaſon. He that is ignorant of this, knows but little of himſelf, or what believing is: He that undertakes to believe, ſets upon the hardeſt taſk that ever was propoſed to man; not becauſe the things impoſed upon us are unreaſonable or unaccountable, but becauſe the heart of man, the more true any thing is, the more it ſticks and ſtumbles thereat: And ſays Chriſt, Becauſe I tell you the truth, ye believe me not, John 8. 45. Hence believing is called labouring, Heb. 4. 11. and it is the ſoreſt labour (at times) any man can take in hand, becauſe aſſaulted with the greateſt oppoſitions; but believe thou muſt, be the labour never ſo hard, and that not only in Chriſt in a general way, but in him as to his ſeveral offices, and to this of his Advocateſhip in particular, elſe ſome ſins and temptations will not, in their guilt or trouble, eaſily depart from thy conſcience, no, not by promiſe, nor by thy attempts to apply the ſame by faith. And this the text inſinuates, by its ſetting forth Chriſt as Advocate, as the only or beſt and moſt ſpeedy way of relief to the ſoul in certain caſes.

There is then an order that thou muſt obſerve in exerciſing thy ſoul in a way of believing.

1. Thou muſt believe unto juſtification in general, and for this thou muſt direct thy ſoul to the Lord Chriſt, as he is a ſacrifice for ſin, and as a Prieſt offering that ſacrifice thou ſhalt ſee him appeaſing divine wrath for thy ſin, and as a Prieſt ſpreading the ſkirt of his garment over thee, to hide thy nakedneſs; thus being cloathed, thou ſhalt not be found naked.

2. This when thou haſt done as well as thou canſt, thou muſt in the next place keep thy eye upon the Lord Chriſt as improving, as Prieſt in heaven, the ſacrifice which he offered on earth for the continuing thee in a ſtate of juſtification thy lifetime, notwithſtanding thoſe common infirmities that attend thee, and to which thou art incident in all thy beſt performances, Rom. 5. 10. Exod. 28. 31, 38. therefore is he a Prieſt in heaven, and by his ſacrifice interceding for thee.

3. But if thy foot ſlippeth, if it ſlippeth greatly, then know thou, it will not be long before a bill be in heaven preferred againſt thee by the accuſer of the brethren; wherefore then thou muſt have recourſe to Chriſt as Advocate, to plead before God thy judge, againſt the devil thine adverſary for thee.

4. And as to the badneſs of thy cauſe, let nothing move thee, ſave to humility and ſelf-abaſement, for Chriſt is glorified by being concerned for thee; yea, the angels will ſhout aloud to ſee him bring thee off. For what greater glory can we conceive Chriſt to obtain as Advocate, than to bring off his people when they have ſinned, notwithſtanding ſatan's ſo charging of them for them as he doth?

He gloried when he was going to the croſs to die, he went up with a ſhout and the ſound of a trumpet, to make interceſſion for us; and ſhall we think that by his being an Advocate he receives no additional glory? It is glory to him doubtleſs to bear the title of an Advocate, and much more to plead and proſper for us againſt our adverſary as he doth.

5. And I ſay again, for thee to think that Chriſt will reject thee for that thy cauſe is bad, is a kind of thinking blaſphemy againſt this his office and his word, for what doth ſuch a man but ſide with ſatan while Chriſt is pleading againſt him? I ſay, it is as the devil would have it, for it puts ſtrength unto his plea againſt us, by encreaſing our ſin and wickedneſs. But ſhall Chriſt take our cauſe in hand, and ſhall we doubt of good ſucceſs? This is to count ſatan ſtronger than Chriſt, and that he can longer abide to oppoſe, than Chriſt can plead for us. Wherefore away with it, not only as to the notion, but alſo as to the heart and root thereof.

Oh! when ſhall Jeſus Chriſt our Lord be honoured by us as he ought? This daſtardly heart of ours, when ſhall it be more ſubdued and trodden under foot of faith? When ſhall Chriſt ride Lord, and King, and Advocate, upon the faith of his people as he ſhould? He is exalted before God, before angels, and above all the power of the enemy, there is nothing comes behind but the faith of his people.

Obj. 3. But ſince you follow the metaphor ſo cloſe, I will ſuppoſe, if an Advocate be entertained, ſome recompence muſt be given him; his fee! who ſhall pay him his fee; I have nothing; could I do any thing to make this Advocate part of amends, I could think I might have benefit from him, but I have nothing; What ſay you to this?

Anſ. Similitudes muſt not be ſtrained too far, but yet I have an anſwer for this objection. There is, in ſome caſes, law for them that have no money, ay, law and lawyers too, and this is called ſuing in *forma pauperis*, and ſuch lawyers are appointed by authority for that purpoſe. Indeed I know not that it is thus in every nation, but it is ſometimes ſo with us in England; and this is the way altogether in the kingdom of heaven before the bar of God. All is done there for us in *forma pauperis*, on free-coſt; for our Advocate or lawyer is thereto deſigned and appointed of his Father.

Hence Chriſt is ſaid to plead the cauſe, not of the rich and wealthy, but of the poor and needy, not of thoſe that have many friends, but of the fatherleſs and widow; not of them that are fat and ſtrong, but of thoſe under ſore afflictions, Prov. 22. 22, 23. chap. 23. 10, 11. and 31. 9. He ſhall ſtand at the right hand of the poor, to ſave him from them that condemn his ſoul, Pſal. 109. 31. or as it is in the margin, from the judges of his ſoul. This then is the manner of Jeſus Chriſt with men; he doth freely what he doth, not for price nor reward. I have raiſed him up, ſays God, and I will direct all his ways; he ſhall build my city, and he ſhall let go my captives, not for a price nor reward, Iſa. 45. 13.

This, I ſay, is the manner of Jeſus Chriſt with men; he pleads, he ſues in *forma pauperis gratis*, and of meer compaſſion; and hence it is that you have his clients give him thanks, for that is all the poor can give: I will greatly praiſe the Lord with my mouth, I will praiſe him among the multitude, for he ſhall ſtand at the right hand of the poor, to ſave him from them that condemn his ſoul. Pſal. 109. 30.

They know but little that talk of giving to Chriſt, except they mean, they would give him bleſſing and praiſe. He bids us come freely, take freely, and tells us that he will give and do freely, Rev. 22. 17. and 21. 6. Let him have that which is his own, to wit, thy ſelf, for thou art the price of his blood. David ſpeaks very ſtrangely of giving to God for mercy beſtowed on him; I call it ſtrangely, becauſe indeed it is ſo to reaſon; What (ſays he) ſhall I render to the Lord for all his benefits? I will take this cup and call for more, Pſal. 116. 12, 13. God has no need of thy gift, nor Chriſt of thy bribe to plead thy cauſe; take thankfully what is offered, and call for more, that is the beſt giving to God. God is rich enough, talk not then of giving, but of receiving, for thou art poor; be not too high, nor think thy ſelf too good to live by the alms of heaven; and ſince the Lord Jeſus is willing to ſerve thee freely, and to maintain thy right to heaven againſt thy foe, to the ſaving of thy ſoul, without price or reward, let the peace of God rule in thee, to the which thou art alſo called, as is the reſt of the body, and be thou thankful, Col. 3. 15.

This then is the privilege of a chriſtian, we have an Advocate with the Father, Jeſus Chriſt the righteous; one that pleadeth the cauſe of his people againſt thoſe that riſe up againſt them, of his love, pity, and meer good-will. Lord, open the eyes of dark readers, of diſconſolate ſaints, that they may ſee who is for them, and on what terms.

Obj. 4. But if Chriſt doth once begin to plead for me, and ſhall become mine Advocate, he will always be troubled with me, unleſs I ſhould of my ſelf forſake him, for I am ever in broils and ſuits of law action after action is laid upon me, and I am ſometimes ten times in a day ſummoned to anſwer my doings before God.

Anſ. Chriſt is not an Advocate to plead a cauſe or two; He delivereth Iſrael out of all his troubles, 2 Sam. 22. 28. and chuſes to be an Advocate for ſuch; therefore the godly of old did uſe to make, from the greatneſs of their troubles and the abundance of their troublers, an argument to the Lord Chriſt to ſend and lend them help: Have mercy upon me, ſaid David, conſider my trouble which I ſuffer of them that hate me, Pſ. 9. 13. And again, Many are they that riſe up againſt me, many there be that ſay of my ſoul, there is no help for him in God, Pſal. 3. 1, 2. Yea, the troubles of this man were ſo many and great, that his enemies began to triumph over him, ſaying, There is no help for him in God, ver. 7. But could he not deliver him, or did the Lord forſake him? No, no, Thou haſt ſmitten, ſaith he, all mine enemies upon the cheekbone; thou haſt broken the teeth of the ungodly. And as he delivereth them from their troubles, ſo alſo he pleadeth all their cauſes; O Lord, ſaith the church, thou haſt pleaded the cauſes of my ſoul, thou haſt redeemed my life, Lam. 3. 58. Mark, troubled chriſtian, thou ſayeſt thou haſt been arreſted oft-times in a day, and as often ſummoned to appear at God's bar, there to anſwer to what ſhall be laid to thy charge; and here for thy encouragement thou readeſt, that the church hath an Advocate that pleadeth the cauſes of her ſoul, that is, all her cauſes, to deliver her. He knows that ſo long as we are in this world we are ſubject to temptation and weakneſs, and through them made guilty of many bad things; wherefore he hath prepared himſelf to our ſervice, and to abide with the Father an Advocate for us. As Solomon ſaith of a man of great wrath, Prov. 19. 19. ſo it may be ſaid of a man of great weakneſs, (and the beſt of ſaints are ſuch) he muſt be delivered again and again: yea, many a time, ſaith David, did he deliver them, Pſal. 106. 44, 45. to wit, more than once and twice, and he will do ſo for thee, if thou entertain him to be thine Advocate. Thou talkeſt of leaving him, but then whither wilt thou go? all elſe are vain things, things that cannot profit, 1 Sam. 12. 20, 21, 22, 23. and he will not forſake his people, though their land be filled with ſin againſt the Holy One of Iſrael, Jer. 51. 5. I know the modeſt ſaint is apt to be abaſhed, to think what a troubleſome one he is, and what a make-work he has been in God's houſe all his days; and let him be filled with holy bluſhing, but let him not forſake his Advocate.

Having thus ſpoken to theſe objections,

let us now come to make ſome uſe of the whole: And,

Uſe 1. Firſt I would exhort the children to conſider the dignity that God hath put upon Jeſus Chriſt their Saviour; for by how much God hath called his Son to offices and places of truſt, by ſo much he hath heaped dignities upon him. It is ſaid of Mordecai, That he was next to the king Ahaſuerus; And what then? Why then the greatneſs of Mordecai and his high advance muſt be written in the book of the Chronicles of the kings of Media and Perſia, Eſth. 10. 1, 2, 3, to the end his fame might not be buried nor forgot, but remembered and talked of in generations to come, Why, my brethren, God exalted Jeſus of Nazareth, hath made him the only great one, having given him a name above every name: A name, did I ſay, a name and glory, beyond all names, and above all names, as doth witneſs both his being ſet above all, and the many offices which he executeth for God on behalf of his people. It is counted no little addition to honour, when men are not only made near to the king, but alſo entruſted with moſt, if not almoſt with all the moſt weighty affairs of the kingdom. Why this is the dignity of Chriſt, he is, it is true, the natural Son of God, and ſo high, and one that abounds with honour, but this is not all, God has conferred upon him as man, all honour, made him Lord mediator betwixt him and the world: This in general. And particularly, he hath called him to be his High-Prieſt for ever, Heb. 7. 21, 22, 23, 24. and hath ſworn he ſhall not be changed for another; he hath accepted of his offering once for ever, counting that there is wholly enough, in what he did once, to perfect for ever them that are ſanctified, to wit, ſet apart to glory, Heb. 10. 11, 12, 13.

He is Captain-general of all the forces that God hath in heaven and earth, the King and Commander of his people, chap. 9. 25, 26.

He is Lord of all, and made head over all things to the church, Eph. 1. 22. and is our Advocate with the Father. O the exaltation of Jeſus Chriſt! Let chriſtians therefore in the firſt place conſider this. Nor can it be but profitable to them, if withal they conſider that all this truſt and honour is put and conferred upon him in relation to the advantage and advancement of chriſtians. If chriſtians do but conſider the nearneſs that is betwixt Chriſt and them, and withal conſider how he is exalted, it muſt needs be matter of comfort to them. He is my fleſh and my bone that is exalted, it is my friend and brother that is thus ſet up and preferred. It was ſomething to the Jews that Mordecai was exalted to honour; they had thereby ground to rejoice and be glad, for that one of themſelves was made a lord by the king, and governor of the land. It is true, when a man thinks of Chriſt, as ſevered from him, he ſees but little to his comfort in Chriſt's exaltation, but when he looks upon Chriſt, and can ſay, my Saviour, my Prieſt, or the chief Biſhop of my ſoul, then he will ſee much in his being thus promoted to honour. Conſider then of the glories to which God has exalted our Saviour, in that he hath made him ſo high. It is comely alſo when thou ſpeakeſt of him, that thou mention his name with ſome additional title, thereby to call thy mind to the remembrance, and ſo to the greater reverence of the perſon of thy Jeſus, as, our Lord Jeſus, our Lord and Saviour Jeſus Chriſt, the Apoſtle and High-prieſt of our profeſſion Chriſt Jeſus, 2 Pet. 2. 20. Heb. 3. 1, &c. Men write themſelves by their titles, as John earl of ſuch a place, Anthony earl of ſuch a place, and Thomas lord, &c. It is common alſo to call men in great places by their titles rather than by their names, as, lord high-chancellor of England, lord privy-ſeal, lord high-admiral, &c. And thus ſhould chriſtians make mention of Jeſus Chriſt our Lord, adding to his name ſome of his titles of honour, eſpecially ſince all places of truſt and titles of honour conferred on him are of ſpecial favour to us. I did uſe to be much taken with one ſect of chriſtians, for that it was uſually their way, when they made mention of the name of Jeſus, to call him The bleſſed King of glory: Chriſtians ſhould do thus, it would do them good; for why doth the Holy Ghoſt, think you, give him all theſe titles, but that we ſhould call him by them, and ſo make mention of him one to another; for the very calling of him by this or that title or name, belonging to this or that office of his, giveth us occaſion not only to think of him as exerciſing that office, but to enquire by the word, by meditation, and one of another, what there is in that office, and what by his exerciſing of that, the Lord Jeſus profiteth his church.

How will men ſtand for that honour that by ſuperiors is given to them, expecting and uſing all things, to wit, actions and carriages, ſo as that thereby their grandeur may be maintained: And ſaith Chriſt, ye call me maſter and Lord, and ye ſay well, for ſo I am, Joh. 13. 13. Chriſt Jeſus our Lord would have us exerciſe our ſelves in the knowledge of his glorious offices and relative titles, becauſe of the advantage, that we get by the knowledge of them, and the reverence of and love to him that they beget in our hearts. The diſciple, ſaith the text, whom Jeſus loved ſaid unto Peter, It is the Lord; and when Simon Peter heard that it was the Lord, he girt his fiſher's coat unto him (for he was naked) and did caſt himſelf into the ſea; and the other diſciples came in a little ſhip, to wit, to ſhore, to wait on their Lord, chap. 21. The very naming of him under the title of Lord, bowed their hearts forthwith to come with joint readineſs to wait upon him. Let this alſo learn us to diſtinguiſh Chriſt's offices and titles, not to confound them, for he exerciſeth thoſe offices, and beareth thoſe titles for great reaſon, and to our commodity.

Every circumſtance relating both to Chriſt's humiliation and exaltation ought to be duly weighed by us, becauſe of that myſtery of God and of man's redemption that is wrapt therein: for as there is not a pin, not a loop, nor a tack in the tabernacle, but had in it uſe of inſtruction to the children of Iſrael, ſo there is not any part, whether more near or more remote to Chriſt's ſuffering and exaltation, but is, could we get into it, full of ſpiritual advantage to us.

To inſtance the water that came out of Chriſt's ſide, a thing little taken notice of, either by preacher or hearers, and yet John makes it one of the witneſſes of the truth of our Redemption, and a confirmation, of the certainty of that record that God to the world hath given of the ſufficiency that is in his Son to ſave, John 19. 34. 1 John 3. 5, to 9. Rom. 4. 9, to 12.

When I have conſidered that the very timing of ſcripture expreſſions, and the ſeaſon of adminiſtering ordinances, has been augmentative to the promoting of the faith, and way of juſtification by Chriſt; it has made me think that both myſelf and moſt of the people of God look over the ſcriptures too ſlightly, and take too little notice of that or of thoſe many honours that God for our good has conferred upon Chriſt. Shall he be called a King, a Prieſt, a Prophet, a Sacrifice, an Altar, a Captain, a Head, a Huſband, a Father, a Fountain, a Door, a Rock, a Lion, a Saviour, &c. and ſhall we not conſider things? And ſhall God to all theſe add morever, that he is an Advocate, and ſhall we take no notice thereof, or jumble things ſo together, that we loſe ſome of his titles and offices, or ſo be concern'd with one, as not to think we have need of the benefit of the reſt? Let us be aſhamed thus to do or think, and let us give to him that is thus exalted the glory due unto his name.

Uſe 2. Secondly, As we ſhould conſider the titles and offices of Chriſt in general, ſo we ſhould conſider this of his being an Advocate in particular; for this is one of the reaſons which induced the apoſtle to preſent him here under that notion to us, namely, that we ſhould have faith about it, and conſider of it to our comfort, If any man ſin, we have an Advocate with the Father Jeſus Chriſt the Righteous. An Advocate an Advocate, as I ſaid, is one that hath power to plead for another in this, or that, or any court of judicature. Be much therefore in the meditation of Chriſt, as executing of this his office for thee, for many advantages will come to thee thereby. As,

1. This will give thee to ſee that thou are not forſaken when thou haſt ſinned; and this has not in it a little relief only, but yieldeth conſolation in time of need.

There is nothing that we are more prone unto, than to think we are forſaken when we have ſinned, when for this very thing, to wit, to keep us from thinking ſo, is the Lord Jeſus become our Advocate; If any man ſin, we have an Advocate. Chriſtian, thou that haſt ſinned, and that with the guilt of thy ſin art driven to the brink of hell, I bring thee news from God, thou ſhalt not die, but live, for thou haſt an Advocate with the Father, Let this therefore be conſidered by thee, becauſe it yieldeth this fruit.

2. The ſtudy of this truth will give thee ground to take courage to contend with the devil concerning the largeneſs of grace, by faith, ſince thy Advocate is contending for thee againſt him at the bar of God. It is a great encouragement for a man to hold up his head in the country, when he knows he has a ſpecial friend at court. Why our Advocate is a friend at court, a friend there ready to give the onſet to ſatan, come he when he will: We have an Advocate with the Father; an Advocate, or one to plead againſt ſatan for us.

3. This conſideration will yield relief when by ſatan's abuſe of ſome other of the offices of Chriſt thy faith is diſcouraged and made afraid. Chriſt, as a Prophet, pronounces many a dreadful ſentence againſt ſin; and Chriſt, as a King, is of power to execute them: And ſatan, as an enemy, has ſubtlety enough to abuſe both theſe, to the almoſt utter overthrow of the faith of the children of God. But what will he do with him as he is an Advocate? Will he urge that he will plead againſt us? He cannot, he has no ſuch office. Will he plead againſt thee with his great power? No, but he would put ſtrength into thee, Job 23. 3, 4, 5, 6. Wherefore ſatan doth all he may to keep thee ignorant of this office, for he knows that as Advocate, when he is ſo apprehended, the ſaints are greatly relieved by him, even by a believing thought of that office.

4. This conſideration, or the conſideration of Chriſt as exerciſing of this office, will help thee to put by that vizor wherewith Chriſt by ſatan is miſrepreſented to thee, to the weakening and affrighting of thee. There is nothing more common among ſaints than thus to be wronged by

ſatan; for as he will labour to fetch fire out of the offices of Chriſt to burn us, ſo to preſent him to us with ſo dreadful and ſo ireful a countenance, that a man in temptation and under guilt ſhall hardly be able to lift up his face to God.

But now, to think really that he is my Advocate, this heals all. Put a vizor upon the face of a father, and it may perhaps for a while fright the child; but let the father ſpeak, let him ſpeak in his own fatherly dialect to the child, and the vizor is gone, if not from the father's face, yet from the child's mind, yea, the child, notwithſtanding that vizor, will adventure to creep into its father's boſom. Why, thus it is with the ſaints when ſatan deludes and abuſes them, by disfiguring the countenance of Chriſt to their view; let them but hear their Lord ſpeak in his own natural dialect, (and then he doth ſo indeed when we hear him ſpeak as an Advocate) and their minds are calmed, their thoughts ſettled, their guilt vaniſhed, and their faith revived.

Indeed the Advocateſhip of Jeſus Chriſt is not much mentioned in the word, and becauſe it is no oftner made mention of, therefore perhaps it is that ſome chriſtians do ſo lightly paſs it over, when on the contrary the rarity of the thing ſhould make it the more admirable; and perhaps it is therefore ſo little made mention of in the Bible, becauſe it ſhould not be abuſed by the common ſort, but is as it were privately dropt in a corner, to be found by them that are for finding relief for their ſoul, by a diligent ſearch of the ſcriptures, for Chriſt in this office of Advocate is only deſigned for the child of God, the world hath nothing to do therewith. Methinks that which alone is proper to ſaints, and that which by God is peculiarly deſigned for them, they ſhould be mightily taken withal; the peculiar treaſure of kings, the peculiar privilege of ſaints, oh, this ſhould be affecting to us! why, Chriſt as an Advocate is ſuch. Remember me, O Lord, ſaid the Pſalmiſt, with the favour that thou beareſt to thy people: O viſit me with thy ſalvation, that I may ſee the good of the choſen, that I may rejoice in the gladneſs of thy nation, that I may glorify with thine inheritance, Pſ. 106. 4, 5. The Pſalmiſt, you ſee here, is crying out for a ſhare in, and the knowledge of the peculiar treaſure of ſaints; and this of Chriſt as Advocate is ſuch, wherefore ſtudy it and prize it ſo much the more: This Advocate is ours.

1. Study it with reference to its peculiarity; It is for the children, and no-body elſe, for the children little and great; this is childrens bread, this is a meſs for Benjamin, this is to be eaten in the holy place. Children uſe to make much of that which by way of ſpeciality is by their relations beſtowed on them. And Naboth ſaid to Ahab, the Lord forbid it me, that I ſhould give the inheritance of my fathers to thee, 1 Kin. 21. 3. no truly will I not. Why ſo? Becauſe it was my father's gift, not in common to all, but to me in ſpecial.

2. Study this office in the nature of it, for therein lies the excellency of any thing, even in the nature of it: Wrong thoughts of this or that abuſes it, and takes its natural glory from it; take heed therefore of miſapprehending, while thou are ſeeking to apprehend Chriſt as thy Advocate. Men judge of Chriſt's offices while they are at too great a diſtance from them, but let them come near, ſays God, let them ſpeak, Iſa. 41. 1. or as Elihu ſaid to his friends, (when he had ſeen them judge amiſs) Let us chuſe to us judgment, let us know among our ſelves what is good, Job 34. 4. So ſay I, ſtudy to know, rightly to know the advocate-office of Jeſus Chriſt: It is one of the eaſieſt things in the world to miſs of the nature, while we ſpeak of the name and offices of Jeſus Chriſt; wherefore look to it, that thou ſtudy the nature of the office of his Advocateſhip, of his Advocateſhip for, for ſo you ought to conſider it. There is an Advocate for, not againſt the children of God, Jeſus Chriſt the righteous.

3. Study this office with reference to its efficacy and prevalency: Job ſays, After my words they ſpake not again, Job 29. 22. And when Chriſt ſtands up to plead, all muſt keep ſilence before him. True, ſatan had the firſt word, but Chriſt the laſt in the buſineſs of Joſhua, and ſuch a laſt, as brought the poor man off well, though cloathed with filthy garments, Zech. 3. Satan muſt be ſpeechleſs after a plea of our Advocate, how rampant ſoever he is afore; or as Elihu has it, He was amazed, he anſwered no more, he left off ſpeaking. Shall he that ſpeaks in righteouſneſs give place, and he who has nothing but envy and deceit be admitted to ſtand his ground? Behold, the angels cover their faces when they ſpeak of his glory, how then ſhall not ſatan bend before him! In the days of his humiliation he made him cringe and creep, how much more then now he is exalted to glory, to glory to be an Advocate, an Advocate for his people! If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.

4. Study the faithfulneſs of Chriſt in his execution of this office, for he will not fail nor forſake them that have entertained him for their Advocate. He will thoroughly plead their cauſe, Jer. 50. 34. Faithful and True, is one of his titles, and you ſhall be faithfully ſerved by him; you may boldly commit your cauſe unto him, nor ſhall the badneſs of it make him fail, or diſcourage him in his work, for it is not the

badneſs of a cauſe that can hinder him from prevailing, becauſe he hath wherewith to anſwer for all thy ſins, and a new law to plead by, through which he will make thee a conqueror: He is alſo for ſticking to a man to the end, if he once engages for him, John 13. 1, 2. He will threaten and love, he will chaſtiſe and love, he will kill and love, and thou ſhalt find it ſo. And he will make this appear at the laſt, and ſatan knows it is ſo now, for he finds the power of his repulſes while he pleads for thee at the bar againſt him. And all this is in very faithfulneſs,

5. Study alſo the need that thou haſt of a ſhare in the execution of the Advocateſhip of Jeſus Chriſt. Chriſtians find that they have need of waſhing in the blood of Chriſt, and that they have need of being cloathed with the righteouſneſs of Chriſt; they alſo find that they have need that Chriſt ſhould make interceſſion for them, and that by him (of neceſſity) they muſt approach God, and preſent their prayers and ſervices to him; but they do not ſo well ſee that they need that Chriſt ſhould alſo be their Advocate. And the reaſon thereof is this; they forget that their adverſary makes it his buſineſs to accuſe them before the throne of God; they conſider not the long ſcrolls and many crimes wherewith he chargeth them in the preſence of the angels of God: I ſay, this is the cauſe that the Advocateſhip of Chriſt is ſo little conſidered in the churches; yea, many that have been relieved by that office of his, have not underſtood what he has thereby done for them.

But perhaps this is to be kept from many till they come to behold his face, and till all things ſhall be revealed, that Chriſt might have glory given him in the next world, for doing of that for them which they ſo little thought of in this. But do not thou be content with this ignorance, becauſe the knowledge of his advocating it for thee will yield thee preſent relief. Study therefore thine own weakneſs, the holineſs of the judge, the badneſs of thy cauſe, the ſubtlety, malice, and rage of thine enemy, and be aſſured that whenever thou ſinneſt, by and by thou art for it accuſed before God, at his judgment-ſeat. Theſe things will, as it were by way of neceſſity, inſtill into thy heart the need thou haſt of an Advocate, and will make thee look, as to the blood and righteouſneſs of Chriſt to juſtify thee, ſo to Chriſt as an Advocate to plead thy cauſe, as did holy Job in his diſtreſſes, Job 16. 21.

Uſe 3. Thirdly, Is Chriſt Jeſus not only a Prieſt of, and a King over, but an Advocate for his people? Let this make us ſtand and wonder, and be amazed at his humiliation and condeſcenſion. We read of his humiliation on earth when he put himſelf into our fleſh, took upon him our ſins, and made them as his own unto condemnation and death. And to be an Advocate is an office reproachful to the malicious, if any man be ſuch a one, for thoſe that are baſe and unworthy. Yea, the higher and more honourable the perſon is that pleads for ſuch, the more he humbles himſelf. The word doth often in effect count him now in heaven as a ſervant for us, and acts of ſervice are acts of condeſcenſion; and I am ſure ſome acts of ſervice have more of that in them than others, and I think, when all things are conſidered, that Chriſt neither doth, nor can do any thing for us there of a more condeſcending nature than to become our Advocate. True, he glories in it, but that doth not ſhew that the work is excellent in itſelf. It is alſo one of his titles of honour, but that is to ſhew how highly God eſteems of and dignifies all his acts; and though this ſhall tend at laſt to the greatening of his honour and glory in this kingdom, yet the work itſelf is amazingly mean.

I ſpeak after the manner of men: It is counted ſo in this world: How baſe and ignoble doth a man make himſelf, eſpecially to his enemy, when he undertakes to plead a bad cauſe, if it happens to be the cauſe of the baſe and unworthy! And I am ſure we are ſo in ourſelves, fot whom he is become an Advocate with the Father. True, we are made worthy in him, but that is no thanks to us; as to ourſelves and our cauſe, both are bad enough. Let us now leave off diſputing, and ſtand amazed at his condeſcenſion: He humbleth himſelf to behold things that are done in heaven, Pſal. 113. 4, 5, 6. and men of old did uſe to wonder to think God ſhould ſo much ſtoop, as to open his eyes to look upon man, or ſo much as to once mind him, Job 14. 1, 2, 3. and 7. 17. Pſal. 8. 4. and 144. 3, 4. And if theſe be acts that beſpeak a condeſcenſion, what will you count of Chriſt's ſtanding up as an Advocate, to plead the cauſe of his people? Muſt not that be much more ſo accounted? O the condeſcenſion of Chriſt in heaven! while cavillers quarrel at ſuch kind of language, let the ſaints ſtay themſelves and wonder at it, and be ſo much the more affected with his grace. The perſons are baſe, and the crimes bad wherewith they are charged, wherefore one would think it is a great condeſcenſion of Chriſt to take upon him to be an Advocate for ſuch people, eſpecially if you conſider the openneſs of this work of Chriſt, for this thing is not done in a corner, but is done in open court.

Firſt, With a holy and juſt God; for he is the Judge of All, and his eyes are purer than to behold iniquity, yea, his very preſence is a conſuming fire; yet before and with this God, and that for ſuch a people, Jeſus Chriſt will be an Advocate. For one mean man to be an Advocate for the baſe with one that is not conſiderate, is not ſo much, but for Chriſt to be an Advocate for the baſe, and for the baſe too under the baſeſt conſideration, this is to be wondered at. When Bathſheba the queen became an advocate for Adonijah, unto king Solomon, you ſee how he flounced at her, for that his cauſe was bad; And why, ſaith he, doſt thou aſk Abiſhai for Adonijah? Aſk for him the kingdom alſo, 1 Kin. 2. 16, to 23. I told you before, that to be an Advocate did run one upon hazards of reproach, and it may eaſily be thought that the queen did bluſh when from the king her ſon ſhe received ſuch a repulſe; nor do we hear any more of her being an advocate, I believe ſhe had enough of this. But oh! this Chriſt of God, who himſelf is greater than Solomon, he is become an Advocate, an Advocate with the Father, who is the eternally juſt, and holy ,and righteous God; and that for a people, with reſpect to him, far worſe than could be Adonijah in the eyes of his brother Solomon. Majeſty and juſtice are dreadful in themſelves, and much more ſo when approached by any, eſpecially when the cauſe, as to matter of fact, is bad that the man is guilty of who is concerned in the Advocateſhip of his friend, and yet Jeſus Chriſt is ſtill an Advocate for us, an Advocate with the Father.

Secondly, Conſider alſo before whom Jeſus Chriſt doth plead as an Advocate, and that is before or in the preſence and obſervation of all the heavenly hoſt; for whilſt Chriſt pleadeth with God for his people, all the hoſt of heaven ſtands by on the right hand and on the left, Mat. 10. 32. And though as yet there may ſeem to be but little in this conſideration, yet Chriſt would have us know and account it an infinite kindneſs of his to us, that he will confeſs, and not be aſhamed of us before the angels of his Father, Mark 8. 38. angels are holy and glorious creatures, and in ſome reſpect may have a greater knowledge of the nature and baſeneſs of ſin than we, while here, are capable of, and ſo may be made to ſtand and wonder while the Advocate pleads with God for a people from head to foot cloathed therewith: But Chriſt will not be aſhamed to ſtand up for us before them, though they know how bad we are, and what vile things we have done: Let this therefore make us wonder.

Thirdly, Add to theſe how unconcerned oft-times thoſe are with themſelves and their own deſolate condition, for whom Chriſt as an Advocate laboureth in heaven with God. Alas, the ſoul is as far off of knowing what the devil is doing againſt it at God's bar, as David was when Saul was threatening to have his blood, while he was hid in the field, 1 Sam. 20. 26, to 32. But O true Jonathan, how didſt thou plead for David? Only here thou hadſt the advantage of our Advocate, thou hadſt a good cauſe to plead, for when Saul thy Father ſaid, David ſhall ſurely die, thy reply was, Wherefore ſhall he be ſlain? What evil hath he done? but Chriſt cannot ſay thus, when he pleadeth for us at God's bar, nor is our preſent ſenſeleſſneſs and unconcernedneſs about his pleading, but an aggravation to our ſin. Perhaps David was praying while Jonathan was playing the Advocate for him before the king his Father; but perhaps the ſaint is ſleeping, yea, ſinning more, whilſt Chriſt is pleading for him in heaven: Oh! this ſhould greatly affect us, this ſhould make us wonder; this ſhould be ſo conſidered by us, to heighten our ſouls to admiration of the grace and kindneſs of Chriſt.

Fourthly, Join to theſe the greatneſs and gravity, the highneſs and glorious majeſty of the man that is become our Advocate; ſays the text, it is Jeſus Chriſt, we have an Advocate with the Father, Jeſus Chriſt.

Now, that he ſhould become an Advocate, that he ſhould embrace ſuch an imploy as this of his Advocateſhip, let this be a wonderment, and ſo be accounted. But let us come to the 4th uſe.

Uſe 4. Fourthly, Is it ſo? is Jeſus Chriſt the Saviour alſo become our Advocate? Then let us labour to make that improvement of this doctrine as tendeth to ſtrengthen our graces, and us in the management of them. Indeed this ſhould be the uſe that we ſhould make of all the offices of Chriſt, but let us at this time concern ourſelves about this; let, I ſay, the poor chriſtian thus expoſtulate with himſelf.

1. Is Chriſt Jeſus the Lord mine Advocate with the Father? Then awake, my faith, and ſhake thyſelf like a giant: Stir up thyſelf, and be not faint; Chriſt is the Advocate of his people, and as for ſin, which is one great ſtumble to thy actings, O my faith, Chriſt has not only died for that as a ſacrifice, nor only carried his ſacrifice unto the Father, into the holieſt of all, but is there to manage that offering as an Advocate, pleading the efficacy and worth thereof before God, againſt the devil, for us.

Thus, I ſay, we ſhould ſtrengthen our faith, for faith has to do not only with the word, but alſo with the offices of Chriſt. Beſides, conſidering how many the aſſaults are that are made upon our faith, we find all little enough to ſupport it againſt all the wiles of the devil.

Chriſtians too little concern themſelves, as I have ſaid, with the offices of Jeſus Chriſt, and therefore their knowledge of him is ſo little, and their faith in him ſo weak. We are bid to have our converſation in heaven, and that a man ſo hath, when he is there in his Spirit by faith, obſerving how the Lord Jeſus doth exerciſe his offices there for him: Let us often by faith go to the bar of God, there to hear our Advocate plead our cauſe; we ſhould often have our faith to God's judgment-ſeat, becauſe we are concerned there; there we are accuſed of the devil, there we have our crimes laid open, and there we have our Advocate to plead: And this is ſuggeſted in the text, for it ſaith, We have an Advocate with the Father; therefore thither our faith ſhould go for help and relief in the day of our ſtraits. I ſay, we ſhould have our faith to God's judgment-ſeat, and ſhew it there by the glaſs of our text, what ſatan is doing againſt, and the Lord Jeſus for our ſouls: We ſhould alſo ſhew it how the Lord Jeſus carries away every cauſe from the devil, and from before the judgment-ſeat, to the comfort of the children, the joy of angels, and the ſhame of the enemy. This would ſtrengthen and ſupport our faith indeed, and would make us more able than for the moſt part we are, to apply the grace of God to ourſelves, and hereafter to give more ſtrong repulſes to ſatan. It is eaſy with a man when he knows that his advocate has overthrown his enemy at the king's-bench-bar, or court of common pleas, leſs to fear him the next time he ſees him, and more boldly to anſwer him when he reneweth his threats again. Let faith then be ſtrengthned from its being exerciſed about the Advocateſhip of Jeſus Chriſt.

2. As we ſhould make uſe of Chriſt's Advocateſhip for ſtrengthening our faith, ſo we ſhould alſo make uſe thereof to encourage us to prayer. As our faith is, ſo is our prayer, to wit, cold, weak, and doubtful. When faith cannot apprehend our acceſs to the Father by Chriſt, or that we have an Advocate when charged before God for our ſins by the devil, then we lag and faint in our prayer; but when we begin to take courage to believe, (and we do ſo when moſt clearly we apprehend Chriſt) then, we get up in prayer: And according as a man apprehends Chriſt in his undertakings and offices, ſo he will wreſtle with and ſupplicate God. As, ſuppoſe a man believes Chriſt died for his ſins, why then he will plead that in prayer with God. Suppoſe alſo that a man underſtands that Chriſt roſe again for his juſtification, why then he will alſo plead that in prayer; but if he knows no more, no farther will he go. But when he ſhall know that there is alſo for him an Advocate with the Father, and that that Advocate is Jeſus Chriſt; and when the glory of this office of Chriſt ſhall ſhine in the face of this man's ſoul, then he prays with that courage he had not before, yea, then is his faith ſo ſupported and ſtrengthened, that his prayer is much more fervent and importuning.

So that, I ſay, the knowledge of the Advocateſhip of Chriſt is very uſeful to ſtrengthen our graces, and as of graces in general, ſo of faith and prayer in particular. Wherefore our wiſdom is ſo to improve this doctrine, that prayer may be ſtrengthened thereby.

3. As we ſhould make uſe of this doctrine to ſtrengthen faith and prayer, ſo we ſhould make uſe of it to keep us humble; for the more offices Chriſt executeth for us with the Father, the greater ſign that we are bad; and the more we ſee our badneſs, the more humble ſhould we be. Chriſt gave for us the price of blood, but that is not all. Chriſt as a captain has conquered death and the grave for us, but that is not all, Chriſt as a Prieſt intercedes for us in heaven, but that is not all; Sin is ſtill in us, with us, and mixes itſelf with whatever we do, whether what we do be religious or civil; for not only our prayers and ſermons, our hearing, preaching, &c. but our houſes, ſhops, trades, and beds are all polluted with ſin; nor doth the devil (our night and day adverſary) forbear to tell our bad deeds to our Father, urging that we might for ever be diſinherited for this. And what ſhould we now do, if we had not an Advocate, yea, if we had not one to plead in *forma pauperis*, yea, if we had not one that could prevail, and that would faithfully execute that office for us, Why we muſt die; but ſince we are reſcued by him, let us, as to our ſelves, lay our hand upon our mouth, and be ſilent, and ſay, Not unto us, O Lord, not unto us, but unto thy name give glory. And I ſay again, ſince the Lord Jeſus runs through ſo many offices for us, before he can bring us to glory, how low, how little, how vile, and baſe in our own eyes ſhould we be!

It is a ſhame for a chriſtian to think highly of himſelf, ſince Chriſt is fain to do ſo much for him, and he again not at all able to make him amends; but ſome, whoſe riches conſiſt in nothing but ſcabs and lice, will yet have lofty looks.

But are they not much to blame who ſit lifting up of lofty eyes in the houſe, and yet know not how to turn their hand to do any thing ſo, but that another, their betters, muſt come and mend their work? I ſay, Is it not fitter that ſuch ſhould look, ſpeak, and act as ſuch, that declare a ſenſe of their unhandineſs, and their ſhame for their unprofitableneſs? yea, is it not meet that to every one they ſhould confeſs what ſorry ones they are? I am ſure it ſhould be thus with chriſtians, and God is angry when it is otherwiſe. Nor doth it become theſe helpleſs ones to lift up themſelves, let Chriſt's Advocateſhip therefore teach them to be humble.

4. As we ſhould improve this doctrine

to ſtrengthen faith, to encourage prayer, and keep us humble, ſo we ſhould make uſe of it to encourage perſeverance; that is, to hold out to the end; for, for all thoſe cauſes the apoſtle ſetteth Chriſt before us as an Advocate. There is nothing more diſcourages the truly godly than the ſenſe of their own infirmities, (as has been hinted all-along) conſequently nothing can more encourage them to go on, than to think that Chriſt is an Advocate for them. The ſervices alſo that Chriſt has for us to do in this world are full of difficulty, and ſo apt to diſcourage: But when a chriſtian ſhall come to underſtand that (if we do what we can) it is not a failing either in matter or manner that ſhall render it wholly unſerviceable, or give the devil that advantage as to plead thereby to prevail for our condemnation and rejection, but that Chriſt, by being our Advocate, ſaves us from falling ſhort, as alſo from the rage of hell: This will encourage us to hold on, though we do but hobble in all our goings, and fumble in all our doings; for we have Chriſt for an Advocate in caſe we ſin in the management of any duty: If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.

Let us therefore go on in all God's ways as well as we can for our hearts, and when our foot ſlips let us tell God of it, and his mercy in Chriſt ſhall hold us up. Pſal. 84. 18.

Darkneſs, and to be ſhut up in priſon, is alſo great diſcouragement to us, but our Advocate is for giving us light, and for fetching us out of our priſon. True, he that Joſeph choſe to be his Advocate with Pharaoh remembered not Joſeph, but forgat him, Gen. 40. 14, 23. but he that has Jeſus Chriſt to be his Advocate ſhall be remembered before God: He remembered us in our low eſtate, for his mercy endureth for ever, Mic. 7. 8, 9, 10. Pſal. 136. 23. Yea, he will ſay to the priſoners, ſhew your ſelves, and to them that are in the priſon-houſe, Go forth.

Satan ſometimes gets the ſaints into the priſon when he has taken them captive by their luſts, Rom. 7. 23. but they ſhall not be always there; and this ſhould encourage us to go on in godly ways, for we muſt through many tribulations enter into the kingdom of heaven.

Obj. But I cannot pray, ſays one, therefore how ſhould I perſevere? When I go to prayer, inſtead of praying, my mouth is ſtopt; What would you have me do?

Well, Soul, though ſatan may baffle thee, he cannot ſo ſerve thy Advocate; if thou muſt not ſpeak for thy ſelf, Chriſt thine Advocate can ſpeak for thee. Lemuel was to open his mouth for the dumb, to wit, for the ſons of deſtruction, and to plead the cauſe of the poor and needy, Prov. 31. 8, 9. If we knew the grace of our Lord Jeſus Chriſt ſo as the word reveals it, we would believe, we would hope, and would notwithſtanding all diſcouragements, wait for the ſalvation of the Lord. But there are many things that hinder, wherefore faith, perſeverance, and prayer are made difficult things to us: But if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous. And, God ſhall fight for you, and you ſhall hold your peace, was once a good word to me, when I could not pray.

5. As we ſhould apply this doctrine for the improvement and encouragement of theſe graces, ſo we ſhould improve it to the driving away difficulties before us, to the getting ground upon the enemy: Reſiſt the devil; drive him back, this is what the Lord Jeſus is an Advocate with God in heaven for, and for the ſake of which thou art made a believer on earth, 1 Pet. 5. 9. Heb. 12. 4. Wherefore has God put this ſword [we have an Advocate] into thy hand, but to fight thy way through the world? Fight the good fight of faith, lay hold on eternal life, and ſay, I will go in the ſtrength of the Lord God: And ſince I have an Advocate with the Father, Jeſus Chriſt, I will not deſpair, though the iniquity of my heels ſhould compaſs me about, Pſ. 49. 5.

Uſe 5. Fifthly, Doth Jeſus Chriſt ſtand up to plead for us with God, againſt the devil? Let it teach us to ſtand up to plead for him before men, to plead for him againſt the enemies of his perſon and goſpel; this is but reaſonable, for if Chriſt ſtands up to plead for us, why ſhould not we get up and plead for him? He alſo expects this at our hands, ſaying, Who will riſe up for me againſt the evil doers? Who will ſtand up for me againſt the workers of iniquity? The Apoſtle did it, and counted himſelf obliged to do it, ſaying, He preached the goſpel of God with much contention, 2 Theſ. 2. 2. Nor is this the duty of apoſtles or preachers only, but every child of God ſhould earneſtly contend for the faith once delivered to the ſaints, Jude 3.

And, as I ſaid, there is reaſon why we ſhould do this, He ſtandeth for us: And if we,

1. Conſider the diſparity of perſons to plead, it will ſeem far more reaſonable. He ſtands up to plead with God, we ſtand up to plead with men. The dread of God is great, yea, greater than the dread of men.

2. If we conſider the perſons pleaded for: He pleads for ſinners, for the inconſiderable, vile and baſe; we plead for Jeſus, for the great, holy, and honourable.

It is an honour for the poor to ſtand up for the great and mighty, but what honour is it for the great to plead for the baſe? Reaſon therefore requireth that we ſtand up to plead for him, though there can be but little rendered why he ſhould ſtand up to plead for us.

3. He ſtandeth up to plead for us in the moſt holy place, though we are vile; and, Why ſhould we not ſtand up for him in this vile world, ſince he is holy?

4. He pleads for us, though our cauſe is bad, why ſhould not we plead for him, ſince his cauſe is good?

5. He pleads for us againſt fallen angels, why ſhould we not plead for him againſt ſinful vanities?

6. He pleads for us to ſave our ſouls, why ſhould not we plead for him, to ſanctify his name?

7. He pleads for us before the holy angels, why ſhould not we plead for him before princes.

8. He is not aſhamed of us, though now in heaven, why ſhould we be aſhamed of him before this adulterous and ſinful generation?

9. He is unwearied in his pleading for us, why ſhould we faint and be diſmayed while we plead for him?

My brethren, is it not reaſonable we ſhould ſtand up for him in this world? Yea, is it not reaſon that in all things we ſhould ſtudy his exaltation here, ſince he in all things contrives our honour and glory in heaven? A child of God ſhould ſtudy in every of his relations to ſerve the Lord Chriſt in this world, becauſe Chriſt, by the execution of every one of his offices, ſeeks our promotion hereafter.

If theſe be not ſufficient arguments to bow us to yield up our members, our ſelves, our whole ſelves to God, that we may be ſervants of righteouſneſs unto him; yea, if by theſe and ſuch-like we are not made willing to ſtand up for him before men, it is a ſign that there is but little, if any, of the grace of God in our hearts.

Yea, further, that we ſhould have now, at laſt, in reſerve, Chriſt as authorized to be our Advocate to plead for us, for this is the laſt of his offices for us while we are here, and is to be put in practice for us when there are more than ordinary occaſions; this is to help, as we ſay, at a dead lift; even then when a chriſtian is taken for a captive, or when he ſinks in the mire where is no ſtanding, or when he is cloathed with filthy garments, or when the devil doth deſperately plead againſt us our evil deeds, or when by our lives we have made our ſalvation queſtionable, and have forfeited our evidences for heaven: And why then ſhould not we have alſo in reſerve for Chriſt? And when profeſſion and confeſſion will not do, when loſs of goods and a priſon will not do, then to bring it in, then to bring it in as the reſerve, and as that which will do, to wit, willingly to lay down our lives for his name, Iſa. 24. 15. Joh. 21. 19. and ſince he doth his part without grudging for us, let us do ours with rejoycing for him.

Uſe 6. Sixthly, Doth Jeſus Chriſt ſtand up to plead for us, and that of his meer grace and love? Then this ſhould teach chriſtians to be watchful and wary how they ſin againſt God. This inference ſeems to run retrograde, but whoſo duly conſiders it, will find it fairly fetched from the premiſes. Chriſtianity teaches ingenuity and aptneſs to be ſenſible of kindneſſes, and doth inſtruct us to a lothneſs to be overhard upon him from whom we have all a free-coſt. Shall we ſin that grace may abound? God forbid. Shall we do evil that good may come? God forbid. Shall we ſin becauſe we are not under the law, but under grace? God forbid, Rom. 6. 1, 2, 15.

It is the moſt diſingenuous thing in the world not to care how chargeable we are to that friend that beſtows all upon us gratis. When Mephiboſheth had an opportunity to be yet more chargeable to David, he would not, becauſe he ventured his life and his all, 2 Sam. 19. 24, to 28. Alſo Chriſt's care is as much for his houſhold, yet he has neither fee nor income for it; nor doth he deſire ought of us, but to accept of his free doing for us thankfully; wherefore let us put him upon this work as little as may be, and by ſo doing we ſhall ſhew our ſelves chriſtians of the right make and ſtamp. We count him but a fellow of a very groſs ſpirit that will therefore be laviſhing of what is his friend's, becauſe it is prepared of meer kindneſs for him; Eſau himſelf was loth to do this, and ſhall chriſtians be diſingenuous?

I dare ſay, if chriſtians were ſober, watchful, and of a more ſelf-denying temper, they need not put the Lord Jeſus to that to which for the want of theſe things they do ſo often put him. I know he is not unwilling to ſerve us, but I know alſo that the love of Chriſt ſhould conſtrain us to live not to our ſelves, but to him that loved us, that died for us, and roſe again, 2 Cor. 5. 14. We ſhall do that which is naught too much, even then when we watch and take care what we can to prevent it. Our fleſh, when we do our utmoſt diligence to reſiſt it, will defile both us and our beſt performances; we need not lay the reins on its neck, and ſay, what care we? the more ſin the more grace, and the more we ſhall ſee the kindneſs of Chriſt, and what vertue there is in his Advocate's office to ſave us. Beſides, as nothing ſo ſwayeth with us as love, ſo there is nothing ſo well pleaſing to God as it: Let a man love though he has opportunity to do nothing, it is accepted by the God of heaven: But where there is no love, let a man do what he will, it is not at all regarded, 1 Cor. 13. 1, 2, 3. Now to be careleſs and negligent, and that from a ſuppoſed underſtanding of the grace of Chriſt in the exerciſe of his Advocateſhip for us in heaven, is a clear ſign as can be, that in thy heart there is no love to Chriſt, and that conſequently thou art a juſt nothing, inſtead of being a chriſtian.

Talk then what thou wilt, and profeſs never ſo largely, Chriſt is no Advocate of thine, nor ſhalt thou, thou ſo continuing, be ever the better for any of thoſe pleas that Chriſt at God's bar puts in againſt the devil, for his people.

Chriſtians, Chriſt Jeſus is not unwilling to lay out himſelf for you in heaven, nor to be an Advocate for you in the preſence of his Father; but yet he is unwilling that you ſhould render him evil for good; I ſay, that you ſhould do ſo by your remiſſneſs and careleſſneſs for want of ſuch a thinking of things as may effect your hearts therewith. It would be more comely in you, would pleaſe him better, would better agree with your profeſſion, and alſo better would prove you gracious, to be found in the performances of theſe concluſions. How ſhall they that are dead to ſin live any longer therein? If ye be riſen with Chriſt, ſeek thoſe things that are above, where Chriſt ſits at the right hand of God: for ye are dead, and your life hid with Chriſt in God. Mortify therefore your members, which are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry, for which things ſake the wrath of God cometh upon the children of diſobedience.

I ſay, it would be more comely for chriſtians to ſay, We will not ſin, becauſe God will pardon; We will not commit iniquity, becauſe Chriſt will Advocate for us: I write unto you, that you ſin not, though if any man ſins, we have an Advocate with the Father. Why, the brute will conclude, I will not do ſo, becauſe my maſter will beat me; I will do thus, for then my maſter will love me: And chriſtians ſhould be above men, brutiſh men.

And for a concluſion, as to this, let me preſent you with three conſiderations.

1. Know, that it is the nature of grace to draw holy arguments to move to goodneſs of life, from the love and goodneſs of God, but not thence to be remiſs, 1 Cor. 5. 14.

2. Know therefore, that they have no grace that find not theſe effects of the diſcoveries of the love and goodneſs of God.

3. Know alſo, that among all the ſwarms of profeſſors that from age to age make mention of the name of Chriſt, they only muſt dwell with him in heaven that do part from iniquity, 2 Tim. 2. 19. and ſuch only are ſanctified as he hath redeemed to himſelf, by faith in him, Acts 26. 18.

Seventhly, Is it ſo? Is Jeſus Chriſt an Advocate with the Father for us? Then this ſhould encourage ſtrong chriſtians to tell the weak ones, where, when they are in their temptations and fears through ſin, they may have one to plead their cauſe. Thus the Apoſtle doth by the text; and thus we ſhould do one to another. Mark, he telleth the weak of an Advocate. My little children, I write unto you, &c.

Chriſtians, when they would comfort their dejected brethren talk too much at rovers, or in generals: They ſhould be more at the mark, a word ſpoken in ſeaſon, how good is it? I ſay, chriſtians ſhould obſerve and enquire, that they may obſerve the cauſe or ground of their brothers trouble: and having firſt taken notice of that, in the next place conſider under which of the offices of Jeſus Chriſt this ſin or trouble has caſt this man; and ſo labour to apply Chriſt in the word of the goſpel to him. Sometimes we are bid to conſider him as an Apoſtle and High-Prieſt, and ſometimes as Fore-runner and an Advocate. And he has, as was ſaid afore, theſe divers offices with others, that we by the conſideration of him might be relieved under our manifold temptations. This, as I ſaid, as I perceive John teaches us here, as he doth a little before of his being a ſacrifice for us; for he preſenteth them that after converſion ſhall ſin, with Chriſt as an Advocate with the Father: As who ſhould ſay, my brethren, are you tempted, are you accuſed, have you ſinned, has ſatan prevailed againſt you? We have an Advocate with the Father, Jeſus Chriſt the righteous.

Thus we ſhould do, and deliver our brother from death, there is nothing that ſatan more deſires than to get good men in his ſieve to ſift them as wheat, that if poſſible he may leave them nothing but bran, no grace, but the very huſk and ſhell of religion: And when a chriſtian comes to know this, ſhould Chriſt as Advocate be hid, what could bear him up? But let him now remember and believe that we have an Advocate with the Father, Jeſus Chriſt the righteous, and he forthwith conceiveth comfort, for an Advocate is to plead for me according as has been ſhewed afore, that I may be delivered from the wrath and accuſation of my adverſary, and ſtill be kept ſafe under grace.

Further, by telling of my brother that he hath an Advocate, I put things into his mind that he has not known, or do bring them into remembrance which he has forgot: To wit, that though he hath ſinned he ſhall be ſaved, in a way of juſtice. For an Advocate is to plead juſtice and law, and Chriſt is to plead theſe for a ſaint that has ſinned: Yea, ſo to plead them that he may be ſaved: This being ſo, he is made to perceive that by law, he muſt have his ſins forgiven him: That by juſtice he muſt be juſtified. For Chriſt as an Advocate pleadeth for juſtice, juſtice to himſelf, and this ſaint is of himſelf, a member of his body, of his fleſh and of his bones.

Nor has ſatan ſo good a right to plead juſtice againſt us, though we have ſinned, that we might be damned, as Chriſt has to plead it, though we have ſinned, that we might be ſaved. For ſin cannot cry ſo loud to juſtice, as can the blood of Chriſt: And he pleads his blood as Advocate, by which he has anſwered the law, wherefore the law having nothing to object, muſt needs acquit the man for whom the Lord Jeſus pleads. I conclude this with that of the Pſalmiſt, Surely his ſalvation is nigh them that fear him, that glory may dwell in our land. Mercy and truth are met together, righteouſneſs and peace have kiſſed each other. Truth ſhall ſpring out of the earth, and righteouſneſs ſhall look down from heaven: Yea, the Lord ſhall give that which is good, and our land ſhall yield her encreaſe. Righteouſneſs ſhall go before him, and ſhall lead us the way of his ſteps.

Uſe 8. Eighthly, But what is all this to you that are not concerned in this privilege? The children indeed have the advantage of an Advocate, but what is this to them that have none to plead their cauſe? Jer. 30. 12, 13. They are, as we ſay, left to the wide world, or to be ground to powder between the juſtice of God and the ſins which they have committed. This is the man that none but the devil ſeeks after, that is purſued by the law, and ſin, and death, and has none to plead his cauſe. It is ſad to conſider the plight that ſuch an one is in. His accuſer is appointed, yea, ordered to bring in a charge againſt him [let ſatan ſtand at his right hand] Pſ. 109. 6, 7. in the place where accuſers ſtand, And when he ſhall be judged, let him be condemned, let there be none to plead for his deliverance. If he cries or offereth to cry out for mercy or forgiveneſs [let his prayer become ſin.] This is the portion of a wicked man: Terrors take hold on him as waters, a tempeſt ſtealeth him away in the night, the eaſt wind carrieth him away, and he departeth, and as a ſtorm hurled him out of his place: For God ſhall caſt upon him, and not ſpare; he would fain flee out of his hand. Men ſhall clap their hands at him, and ſhall hiſs him out of his place, Job 27. 20, 21, 22, 23. And what ſhall this man do? Can he withſtand the charge, the accuſation, the ſentence, and condemnation? No, he has none to plead his cauſe. I remember that ſomewhere I have read, as I think, concerning one, who when he was carrying upon mens ſhoulders to the grave, cried out as he lay upon the bier, I am accuſed before the juſt judgment of God; and a while after, I am condemned before the juſt judgment of God. Nor was this man but ſtrict as to the religion that was then on foot in the world, but all the religion of the world amounts to no more than nothing (I mean as to eternal ſalvation) if men be denied an Advocate to plead their cauſe with God. Nor can any Advocate, ſave Jeſus Chriſt the righteous, avail any thing at all, becauſe there is none appointed but him to that work, and therefore not to be admitted to enter a plea for their client at the bar of God.

Obj. But ſome may ſay, there is God's grace, the promiſe, Chriſt's blood, and his econd part of prieſthood now in heaven: Can none of theſe ſeverally, nor all of them jointly ſave a man from hell, unleſs Chriſt becomes our Advocate.

Anſ. All theſe, his Advocate's office not excluded, are few enough, and little enough to ſave the ſaints from hell; for the righteous ſhall ſcarcely be ſaved, 1 Pet. 4. 18. There muſt then be the promiſe, God's grace, Chriſt's blood, and him to advocate too, or we cannot be ſaved. What is the promiſe without God's grace, and what is that grace without a promiſe to beſtow it on us? I ſay, what benefit have we thereby? Beſides, if the promiſe and God's grace, without Chriſt's blood, would have ſaved us, wherefore then did Chriſt die? Yea, and again I ſay, if all theſe, without his being an Advocate for us, would have delivered us from all thoſe diſadvantages that our ſins and infirmities would bring us to, and into; ſurely in vain and to no purpoſe was Jeſus made an Advocate. But, ſoul, there is need of all, and therefore be not thou offended that the Lord Jeſus is of the Father made ſo much to his, but rather admire and wonder that the Father and the Son ſhould be ſo concerned with ſo ſorry a lump of duſt and aſhes as thou art. And I ſay again, be confounded to think that ſin ſhould be a thing ſo horrible, of power to pollute, to captivate and detain us from God, that without all this ado (I would ſpeak with reverence of God and his wiſdom) we cannot be delivered from the everlaſting deſtruction that it hath brought upon the children of men.

But I ſay, what is this to them that are admitted to a privilege in the Advocate-Office of Chriſt? Whether he is an Advocate or no, the caſe to them is the ſame. True, Chriſt as a Saviour is not divided! He that hath him not in all, ſhall have him in none at all of his offices in a ſaving manner. Therefore he for whom he is not an Advocate, he is nothing, as to eternal life.

Indeed Chriſt by ſome of his offices is concerned for the elect, before by ſome of them he is. But ſuch ſhall have the bleſſing of them all before they come to glory. Nor hath a man ground to ſay, Chriſt is here or there mine, before he has ground to ſay, he alſo is mine Advocate; though that office of his, as has been already ſhewed, ſtands in the laſt place, and comes in as a reſerve. But can any imagine that Chriſt will pray for them as Prieſt, for whom he will not plead as Advocate? Or that he will ſpeak for them to God, for whom he will not plead againſt the devil? No, no, they are his own that he loveth to the end, John 13, to the end of their lives, to the end of their ſins, to the end of their temptations, to the end of their fears and of the exerciſe of the rage and malice of ſatan againſt them. To the end may alſo be underſtood, even until he had given them the profit and benefit of all his offices in their due exerciſe and adminiſtration: But, I ſay, what is all this to them that have him not for their Advocate?

You may remember that I have already told you that there are ſeveral who have not the Lord Jeſus for their Advocate, to wit, thoſe that are ſtill in their ſins purſuing of their luſts, thoſe that are aſhamed of him before men, and thoſe that are never otherwiſe but lukewarm in their profeſſion: And let us now, for a concluſion, make further enquiry into this matter.

Is it likely that thoſe ſhould have the Lord Jeſus for their Advocate to plead their cauſe, who deſpiſe and reject his perſon, his word and ways? Or thoſe either who are ſo far off from ſenſe of and ſhame for ſin, that it is the only thing they hug and embrace? True, he pleadeth the cauſe of his people, both with the Father and againſt the devil, and all the world beſides; but open prophaneneſs, ſhame of good, and without heart or warmth in religion, are no characters of his people,

It is irrational to think that Chriſt is an Advocate for, or that he pleadeth the cauſe of ſuch, who in the ſelf-ſame hour, and before his enemies, are throwing dirt in his face, by their prophane mouths and unſanctified lives and converſations.

If he pleads as an Advocate for any, he muſt plead againſt ſatan for them, and ſo conſequently muſt have ſome ſpecial bottom to ground his plea upon; I ſay, a bottom better than that upon which the carnal man ſtands; which bottom is either ſome ſpecial relation that this man ſtands in to God, or ſome ſpecial law he hath privilege by, that he may have ſome ground for an appeal, if need be, to the juſtice and righteouſneſs of God; But none of theſe things belong to them that are dead in treſpaſſes and ſins. They ſtand in no ſpecial relation to God; they are not privileged by the law of grace.

Obj. But doth not Chriſt as Advocate plead for his elect, though not called as yet?

Anſ. He died for all his elect, he prayeth for all his elect as a Prieſt; but as an Advocate he pleadeth only for the children, the CALLED only. Satan objecteth not againſt God's election, for he knows it not; but he objecteth againſt the called, to wit, Whether he be truly godly or no, Job 1. 9, 10. Zech. 3. or, Whether they ought not to die for their tranſgreſſions. And for theſe things he has ſome colour to frame an accuſation againſt us, (and now it is time enough for Chriſt to ſtand up to plead) I ſay, for theſe things he has ſome colour to frame a plea againſt us, for there is ſin and a law of works, and a judge too that has not reſpect of perſons. Now to overthrow this plea of ſatan is Jeſus Chriſt our Advocate; yea, to overthrow it by pleading law and juſtice, and this muſt be done with reſpect to the children only: My little children, I write unto you, that ye ſin not: And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.

SEASONABLE COUNSEL:
OR,
ADVICE TO SUFFERERS.

To the CHRISTIAN READER.

BELOVED, I thought it convenient, ſince many at this day are expoſed to ſufferings, to give my advice touching that to thee. Namely, that thou wouldeſt take heed to thy ſelf, and keep thy ſoul diligently, and not ſuffer thy ſelf to be entangled in thoſe ſnares that God hath ſuffered to be laid in the world for ſome. Beware of men, is the counſel of Chriſt, for they will deliver you up, Mat. 10. 17. Keep thou therefore within the bounds of uprightneſs and integrity towards both God and man: for that will fortify, that will preſerve thee, if not from, yet under the rage of men, in a comfortable and quiet frame of heart. Wherefore do that, and that only, that will juſtify thy innocency, and that will help thee, not with forced ſpeech, but with good conſcience (when oppreſſed) to make thy appeals to God, and to the conſcience of all men

This is the advice that (I thank God) I have taken myſelf: for I find that there is nothing, next to God and his grace by Chriſt, that can ſtand one in ſuch ſtead, as will a good and harmleſs conſcience.

I hope I can ſay God has made me a chriſtian: and a chriſtian muſt be a harmleſs man, and to that end, muſt embrace nothing but harmleſs principles. A chriſtian's buſineſs, as a chriſtian, is to believe in Jeſus Chriſt and in God the Father by him, and to ſeek the good of all about him, according as his place, ſtate and capacity in this world will admit, not medling with other mens matters, but ever following that which is good.

A chriſtian is a child of the kingdom of God, and that kingdom (take it as it begins in grace, or as it is perfected in glory,) is not of this world but of that which is to come: and though (men of old as) ſome may now be afraid of that kingdom: yet that kingdom will hurt no man, neither with its principles, nor by itſelf. To inſtance ſomewhat. Faith in Chriſt: what harm can that do? A life regulated by a moral law, what hurt is in that? Rejoycing in ſpirit for the hope of the life to come, by Chriſt, who will that harm? Nor is the inſtituted worſhip of our Lord of any evil tendency. Chriſtianity teaches us alſo to do our enemies good, to love them that hate us, and to pray for them that deſpitefully uſe us and perſecute us, and what evil can be in that. This is the ſum of the chriſtian religion, (as by the word may be plainly made appear:) wherefore I counſel thee to keep cloſe to theſe things, and touch with nothing that joſtleth therewith.

Nor do thou marvel (thou living thus) if ſome ſhould be ſo fooliſh as to ſeek thy hurt, and to afflict thee, becauſe thy works are good, 1 John 3. 12. For there is need that thou ſhouldeſt at ſometimes be in manifold temptations, thy good and innocent life notwithſtanding, 1 Pet. 1. 6. For, to omit other things, there are ſome of the graces of God that are in thee, that as to ſome of their acts, cannot ſhew themſelves, nor their excellency, nor their power, nor what they can do: but as thou art in a ſuffering ſtate. Faith and patience, in perſecution, has that to do, that to ſhew, and that to perform, that cannot be done, ſhewed, nor performed any where elſe but there. There is alſo a patience of hope; a rejoicing in hope, when we are in tribulation, that is, over and above that which we have when we are at eaſe and quiet. That alſo that all graces can endure, and triumph over, ſhall not be known, but when, and as we are in a ſtate of affliction. Now theſe acts of our graces are of that worth and eſteem with God, alſo he ſo much delighteth in them: that occaſion thorough his righteous judgment, muſt be miniſtered for them to ſhew their beauty, and what bravery there is in them.

It is alſo to be conſidered that thoſe acts of our graces, that cannot be put forth, or ſhew themſelves in their ſplendor, but when we chriſtianly ſuffer; will yield ſuch fruit to thoſe whoſe trials call them to exerciſe, that will in the day of God, abound to their comfort and tend to their perfection in glory. 1 Pet. 1. 7. 2 Cor. 4. 17.

Why then ſhould we think that our innocent lives will exempt us from ſufferings, or that troubles ſhall do us ſuch harm? For verily it is for our preſent and future good that our God doth ſend them upon us. I count therefore, that ſuch things are neceſſary for the health of our ſouls, as bodily pains and labour are for the body. People that live high, and in idleneſs, bring diſeaſes upon the body: and they that live in all fulneſs of goſpel-ordinances, and are not exerciſed with trials, grow groſs, are diſeaſed and full of bad humours in their ſouls. And though this may to ſome ſeem ſtrange: yet our day has given us ſuch an experimental proof of the truth thereof, as has not been known for ſome ages paſt.

Alas! we have need of thoſe bitter pills, at which we ſo much winch and ſhuck: and it will be well if at laſt we be purged as we ſhould thereby. I am ſure we are but little the better as yet, though the phyſician has had us ſo long in hand. Some bad humours may poſſibly, ere long be driven out: but at preſent the diſeaſe is ſo high, that it makes ſome profeſſors fear more a conſumption will be made in their purpoſes by theſe doſes, than they deſire to be made better in their ſouls thereby. I ſee that I ſtill have need of theſe trials; and if God will by theſe, judge me as he judges his ſaints, that I may not be condemned with the world, I will cry, Grace, grace for ever.

The conſideration alſo that we have deſerved theſe things, much ſilence me as to what may yet happen unto me. I ſay, to think that we have deſerved them of God (though againſt men we have done nothing) makes me lay my hand upon my mouth, and cauſes me to hold my tongue. Shall we deſerve correction? And be angry becauſe we have it! Or ſhall it come to ſave us? and ſhall we be offended with the hand that brings it. Our ſickneſs is ſo great that our enemies take notice of it; let them know too that we alſo take our purges patiently. We are willing to pay for thoſe potions that are given us for the health of our body, how ſick ſoever they make us: and if God will have us pay too for that which is to better our ſouls, why ſhould we grudge thereat? Thoſe that bring us theſe medicines have little enough for their pains: for my part, I profeſs, I would not for a great deal, be bound, for their wages, to do their work. True, phyſicians are for the moſt part chargeable, and the niggards are too loth to part with their money to them: but when neceſſity ſays they muſt either take phyſic, or die: of two evils they deſire to chuſe the leaſt. Why, affliction is better than ſin, and if God ſends the one to cleanſe us from the other, let us thank him, and be alſo content to pay the meſſenger.

And thou that art ſo loth to pay for thy ſinning, and for the means that puts thee upon that exerciſe of thy graces, as will be for thy good hereafter: take heed of tempting of God leſt he doubleth this potion unto thee. The child by eating of raw fruit ſtands in need of phyſic, but the child of a childiſh humour refuſeth to take the potion, what follows but a doubling of the affliction, to wit, frowns, chides, and further threatnings and a forcing of the bitter pills upon him. But let me, to perſuade thee to lie down and take thy potion, tell thee, it is of abſolute neceſſity, to wit, for thy ſpiritual and internal health. For,

Firſt, Is it better that thou receive judgment in this world, or that thou ſtay for it to be condemned with the ungodly in the next?

Secondly, Is it better that thou ſhouldeſt, as to ſome acts of thy graces, be foreign, and a ſtranger, and conſequently that thou ſhouldeſt loſe that far more exceeding, and eternal weight of glory that is prepared as the reward thereof? or that thou ſhouldeſt receive it at the hand of God, when the day ſhall come that every man ſhall have praiſe of him for their doings?

Thirdly, And I ſay again, ſince chaſtiſements are a ſign of ſonſhip, a token of love: and the contrary a ſign of baſtardy, and a token of hatred, Heb. 12. 6, 7, 8. Hoſ. 4. 14. Is it not better that we bear thoſe tokens and marks in our fleſh that beſpeak us to belong to Chriſt, than thoſe that declare us to be none of his. For my part, God help me to chuſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon: and God of his mercy prepare me for his will. I am not for running myſelf into ſufferings, but if godlineſs will expoſe me to them, the Lord God make me more godly ſtill: for I believe there is a world to come.

But chriſtian reader, I would not detain thee from a ſight of thoſe ſheets in thy hand: only let me beg of thee, that thou wilt not be offended either with God, or men, if the croſs is laid heavy upon thee. Not with God, for he doth nothing without a cauſe, nor with men, for they are the hand of God: and will they, nill they; they are the ſervants of God to thee for good, Pſal. 17. 14. Jer. 24. 5. Take therefore what comes to thee from God by them, thankfully. If the meſſenger that brings it is glad that it is in his power to do thee hurt, and to afflict thee; if he ſkips for joy at thy calamity: be ſorry for him; pity him, and pray to thy Father for him: he is ignorant and underſtandeth not the judgment of thy God, yea he ſheweth by this his behaviour, that though he as God's ordinance ſerveth thee by afflicting of thee: yet means he nothing leſs than to deſtroy thee: by the which alſo he prognoſticates before thee that he is working out his own damnation by doing thee good. Lay therefore the woful ſtate of ſuch to heart, and render him that which is good for his evil; and love for his hatred to thee; then ſhalt thou ſhew that thou art acted by a ſpirit of holineſs, and art like thy heavenly Father. And be it ſo, that thy pity and prayers can do ſuch an one no good, yet they muſt light ſome where, or return again, as ſhips come loaden from the Indies, full of bleſſings into thine own boſom.

And beſides all this, is there nothing in dark providences, for the ſake of the ſight and obſervation of which, ſuch a day may be rendered lovely, when it is upon us. Is there nothing of God, of his wiſdom and power and goodneſs to be ſeen in thunder, and lightning in hailſtones? in ſtorms? and darkneſs and tempeſts? Why then is it ſaid, he hath his way in the whirlwind and ſtorm, Nahum. 1. 3. And why have God's ſervants of old made ſuch notes, and obſerved from them, ſuch excellent and wonderful things. There is that of God to be ſeen in ſuch a day as cannot be ſeen in another. His power in holding up ſome, his wrath in leaving of others; his making of ſhrubs to ſtand, and his ſuffering of cedars to fall; his infatuating of the counſels of men, and his making of the devil to outwit himſelf; his giving of his preſence to his people, and his leaving of his foes in the dark; his diſcovering the uprightneſs of the hearts of his ſanctified ones, and laying open the hypocriſy of others, is a working of ſpiritual wonders in the day of his wrath, and of the whirlwind and ſtorm. Theſe days! theſe days are the days that do moſt aptly give an occaſion to chriſtians, of any, to take the exacteſt meaſures and ſcantlings of ourſelves. We are apt to overſhoot, in days that are calm, and to think ourſelves far higher, and more ſtrong than we find we be, when the trying day is upon us. The mouth of Gaal and the boaſts of Peter were great and high before the tryal came, but when that came, they found themſelves to fall far ſhort of the courage they thought they had, Judges 9. 38.

We alſo, before the temptation comes, think we can walk upon the ſea, but when the winds blow, we feel ourſelves begin to ſink. Hence ſuch a time is rightly ſaid to be a time to try us, or to find out what we are, and is there no good in this? Is it not this that rightly rectifies our judgment about ourſelves, that makes us to know ourſelves, that tends to cut off thoſe ſuperfluous ſpriggs of pride and ſelf-conceitedneſs, wherewith we are ſubject to be overcome? Is not ſuch a day, the day that bends us, humbleth us, and that makes us bow before God, for our faults committed in our proſperity? and yet doth it yield no good unto us? we could not live without ſuch turnings of the hand of God upon us. We ſhould be overgrown with fleſh, if we had not our ſeaſonable winters. It is ſaid that in ſome countreys trees will grow, but will bear no fruit, becauſe there is no winter there. The Lord bleſs all ſeaſons to his people, and help them rightly to behave themſelves under all the times that go over them.

Farewel. I am thine to ſerve thee in the goſpel,

JOHN BUNYAN.

ADVICE TO SUFFERERS.

1 PETER, IV. 19.

Wherefore, let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well doing as unto a faithful Creator.

THIS epiſtle was written to ſaints in affliction, ſpecially thoſe of the circumciſion, for whom this Peter was an apoſtle. And it was written to them to counſel, and comfort them in their affliction. To counſel them as to the cauſe, for which they were in afflictions, and as to the right management of themſelves, and their cauſe under their affliction.

To comfort them alſo both with reſpect to their preſent help from God, and alſo with reference to the reward that (they faithfully continuing to the end) ſhould of God be beſtowed upon them: all which we ſhall have occaſion, more diſtinctly, to handle in this following diſcourſe.

The text is a concluſion, drawn from the counſel and comfort which the Apoſtle had afore given them in their ſuffering ſtate. As who ſhould ſay, my brethren, as you are now afflicted, ſo ſufferings are needful for you, and therefore profitable and advantageous: Wherefore be content to bear them. And that you may indeed bear them with ſuch chriſtian contentedneſs, and patience as becomes you; commit the keeping of your ſouls to your God as unto a faithful Creator.

Let them that ſuffer according to the will of God, commit the keeping of their ſouls unto him as unto a faithful Creator.

In this concluſion, therefore, we have three things very fit for ſufferers to concern themſelves with.

1. A direction to a duty of abſolute neceſſity.

2. A deſcription of the perſons, who are unto this ſo neceſſary a duty directed.

3. An inſinuation of the good effect that will certainly follow to thoſe that after a due manner ſhall take this bleſſed advice.

The duty ſo abſolutely neceſſary, is, that ſufferers commit the keeping of their ſouls to God.

The ſufferers here intended, are thoſe that ſuffer according to the will of God.

The good inſinuated, that will be the effect of our true doing of this, is, we ſhall find God a faithful Creator.

We will firſt, begin with the duty, that ſufferers are here directed to, namely the committing of their ſouls to God: Let them commit the keeping of their ſoul to him, in well doing.

And I find two things in it that firſt call for explaining before I proceed.

1. What we muſt here underſtand by the ſoul.

2. What by committing the ſoul to God.

For the firſt: The ſoul, here, is to be taken for that moſt excellent part of man, that dwelleth in the body; that immortal, ſpiritual ſubſtance, that is, and will be capable of life, and motion, of ſenſe and reaſon; yea, that will abide a rational being, when the body is returned to the duſt as it was. This is that great thing, that our Lord Jeſus intends, when he bids his diſciples in a day of trial, fear him that can deſtroy both body and ſoul in hell, (Luke 12. 5.) That great thing, I ſay, that he there cautions them to take care of. According to Peter here, Let them commit the keeping of their ſoul to him in well-doing.

Secondly, Now to commit this ſoul to God, is to carry it to him, to lift it to him, upon bended knees, and to pray him for the Lord Jeſus Chriſt's life, to take it into his holy care, and to let it be under his keeping. Alſo, that he will pleaſe to deliver it from all thoſe ſnares that are laid for it, betwixt this and the next world, and that he will ſee that it be forth coming, ſafe and ſound, at the great and terrible judgment, notwithſtanding ſo many have engaged themſelves againſt it.

Thus David committed his ſoul to God, when he ſaid, Ariſe, O Lord, diſappoint him: caſt him down: deliver my ſoul, O Lord, from the wicked, which is thy ſword. And again, Be pleaſed, O Lord, to deliliver me, O Lord, make haſte to help me: let them be aſhamed and confounded together, that ſeek after my ſoul to deſtroy it. Pſal. 17. 13. Pſal. 40. 13, 14.

Thus, I have ſhewed you what the ſoul is, and what it is to commit the ſoul to God. This then is the duty that the apoſtle here exhorteth the ſufferers to, namely, to carry their ſoul to God, and leave it with him while they ingage for his name in the world.

Now from the apoſtle's exhortation to this great duty, I will draw theſe following concluſions.

Firſt, That when perſecution is raiſed againſt a people, there is a deſign laid for the ruin of thoſe peoples ſouls. This, I ſay, doth naturally follow from the exhortation. Why elſe, need they to commit the keeping of their ſouls to God. For by this word, Unto God to keep them, is ſuggeſted; there is, that would deſtroy them, and that therefore perſecution is raiſed againſt them.

I am not ſo uncharitable, as to think, that perſecuting men deſign this: But I verily believe that the devil doth deſign this, when he ſtirs them up to ſo ſorry a work. In times of trial, ſays Peter, The devil your adverſary goeth about like a roaring lion, ſeeking whom he may devour, 1 Pet. 5. 8, 9.

Alas! men in their acts of this nature, have deſigns that are lower, and of a more inferior rank: Some of them look no higher, than revenge upon the carcaſe; than the ſpoiling of their neighbour of his eſtate, liberty, or life; than the greatening of themſelves in this world, by the ruins of thoſe that have power to ſpoil. Their poſſeſſors ſlay them, and hold themſelves not guilty; and they that ſell them, ſay, Bleſſed be the Lord, for I am rich, Zech. 11. 4, 5.

Aye! But ſatan will not be put off thus: it is not a bag of money, or the puniſhing of the carcaſe of ſuch a people, that will pleaſe or ſatisfy him. It is the ſoul that he aims at; the ruin of the precious ſoul that he hath bent himſelf to bring to paſs. It is this therefore that Peter here hath his heart concerned with. As, who ſhould ſay, My brethren, are you troubled and perſecuted for your faith? look to it, the hand of ſatan is in this thing, and whatever men drive at by doing as they do, the devil deſigns no leſs than the damnation of your ſouls.

Ware hawk, ſaid the falconer, when the dogs are coming near her: eſpecially if ſhe be too much minding of her belly, and too forgetful of what the nature of the dog is. Beware Chriſtian, take heed Chriſtian; the devil is deſirous to have thee.

And, who could better give this exhortation than could Peter himſelf. Who for not taking heed as to this very thing, had like by the devil to have been ſwallowed up alive: as is manifeſt to them that heedfully read, and conſider how far he was gone, when that perſecution was raiſed againſt his maſter, Luke 22. 31-56, 57, 58, 59, 60, 61, 62.

When a tyrant goes to diſpoſſeſs a neighbouring prince of what is lawfully his own: the men that he employeth at arms to overcome, and get the land: They fight for half-crowns, and the like, and are content with their wages: But the tyrant is for the kingdom, nothing will ſerve him but the kingdom: This is the caſe: Men when they perſecute, are for the ſtuff, but the devil is for the ſoul, nor will any thing leſs than that, ſatisfy him. Let him then that is a ſufferer commit the keeping of his ſoul to God: leſt ſtuff, and ſoul, and all be loſt at once.

Secondly, A ſecond concluſion that followeth upon theſe words, is this: That ſufferers, if they have not a care, may be too negligent as to the ſecuring of their ſouls with God, even when perſecution is upon them. For theſe words, as they are an inſtruction, ſo they are an awakening inſtruction; they call as to people in danger; as to people, not ſo aware of the danger, or as unto a people that forget (too much) that their ſouls, and the ruin of them, are ſought after by ſatan, when trouble attends them for the goſpel ſake. As, who ſhould ſay, when troubles are upon you for the goſpel ſake, then take heed that you forget not to commit your ſouls to the keeping of God. We are naturally apt with that good man Gideon, to be threſhing out our wheat, that we may hide it from the Midianites, Judges 6. 11. but we are not ſo naturally apt to be buſying ourſelves to ſecure our ſouls with God. The reaſon is, for that we are more fleſh than ſpirit, and becauſe the voice of the world makes a bigger ſound in our carnal mind than the word of God doth. Wherefore Peter, here, calls upon us as upon men of forgetful minds, ſaying, Let them that ſuffer according to the will of God, have a care of their ſouls, and take heed, that the fears of the loſs of a little of this world, do not make them forget the fear of the loſing of their ſouls. That ſufferers are ſubject to this, may appear by the ſtir, and buſtle that at ſuch a time they make to lock all up ſafe that the hand of man can reach, while they are cold, chill, remiſs, and too indifferent about the committing of their ſoul to God to keep it. This is ſeen alſo, in that many, in a time of trouble for their profeſſion, will ſtudy more to deceive themſelves by a change of notions, by labouring to perſuade their conſciences to admit them to walk more at large, by harkening to opinions that pleaſe and gratify the fleſh, by adhering to bad examples, and taking evil counſels, than they will to make ſtraight ſteps for their feet: and to commit the keeping of their ſouls to God. What ſhall I ſay, have there not been many, that ſo long as peace has laſted, have been great ſwaggerers for religion, who yet ſo ſoon as the ſun has waxed warm, have flagged, have been diſcontented, offended, and turned away from him that ſpeaketh from heaven? All which is becauſe men are naturally apt to be more concerned for their goods, carnal peace, and a temporal life, than they are about ſecuring of their ſouls with God. Wherefore I ſay, theſe words are ſpoken to awaken us to the conſideration of ſoul-concerns, and how that ſhould be ſafely lodged under the care, protection, and mercy of God, by our committing of it to him, for that purpoſe, by Jeſus Chriſt our Lord.

Thirdly, Another concluſion that followeth upon this exhortation, is this: That perſecution doth, ſometimes, ſo hotly follow God's people, as to leave them nothing but a ſoul to care for. They have had no houſe, no land, no money, no goods, no life, no liberty, left them to care for. All is gone but the ſoul. Goods have been confiſcated, liberty has been in irons, the life condemned, the neck in a halter, or the body in the fire: So then all, to ſuch, has been gone, and they have had nothing left them, to care for, but their ſoul. Let them commit the keeping of their ſoul to God. This concluſion, I ſay, doth naturally flow from the words. For that the apoſtle here doth make mention only of the ſoul, as of that which is left, as of that which yet remains to the ſufferer of all that ever he had. Thus they ſerved Chriſt, they left him nothing but his ſoul to care for. Thus they ſerved Stephen, they left him nothing but his ſoul to care for, and they both cared for that Father into thy hands I commend my ſpirit, ſaid Jeſus. And Lord Jeſus receive my ſpirit, ſaid Stephen, Luke 23. 46. Acts 7. 59.

As for all other things, they were gone. They parted the very cloaths of Chriſt among themſelves, before his face, even while he did hang pouring out his life before them, upon the tree. They parted my garments among them, ſaid he, and upon my veſture did they caſt lots, Mat. 27. 35. Mar. 15. 24. John 19. 23, 24. This alſo has oftentimes been the condition of later chriſtians, all has been gone, they have been ſtript of all, nothing has been left them but ſoul to care for. Job ſaid, that he had eſcaped with the ſkin of his teeth: and that is but a little: but he doth not eſcape with ſo much, that loſes all that he has, life and all, we now except the ſoul. But,

Fourthly, Another thing that followeth from the words is this; namely, That when the devil and wicked men have done what they could, in their perſecuting of the godly, they have yet had their ſouls at their own diſpoſe. They have not been able to rob them of their ſouls, they are not able to hurt their ſouls. The ſoul is not in their power to touch, without the leave of God, and of him whoſe ſoul it is. And fear not them, ſaith Chriſt, that kill the body, but are not able to kill the ſoul, Mat. 10. 28. This, I ſay, lies clear alſo in the text, for the exhortation ſuppoſes, that whatever the ſufferers there made mention of, had loſt, they had yet their ſouls at their own diſpoſe. Let them that ſuffer, even to the loſs of goods, liberty or life, commit the keeping of their ſoul to God. As, who ſhould ſay, though the enemy hath reached them to their all, and ſtripped them of their all, yet I know, that their ſoul is not among that all: For their ſoul is yet free from them, at liberty, and may be diſpoſed of, even as the ſufferer will. Wherefore, let him commit the keeping of his ſoul to God, leſt he alſo through his negligence or careleſſneſs be alſo ſpoiled of that. The ſufferer therefore hath his ſoul at his own diſpoſe, he may give that away to God almighty, in ſpight of all that the devil and the world can do. He may indeed ſee men parting his land, his houſhold ſtuff, yea, his very raiment among themſelves, but they cannot ſo diſpoſe of his ſoul. They have no more that they can do, Luke 12. 5.

Fifthly, Another concluſion that followeth from theſe words is this, That a man, when he is a ſufferer, is not able to ſecure his own ſoul from the hand of hell by any other means, but by the committing of the keeping thereof to God. Do you ſuffer?

Are you in affliction for your profeſſion? Then keep not your ſoul in your own hand, for fear of loſing that with the reſt. For no man can keep alive his own ſoul, Pſal. 22. 29. No, not in the greateſt calm; no, not when the lion is a-ſleep: how then ſhould he do it at ſuch a time, when the horrible blaſt of the terrible ones ſhall beat againſt his wall. The conſideration of this was that that made holy Paul, who was a man upon whom perſecution continually attended, commit his ſoul to God, Acts 20. 23. 2 Tim. 1. 12. God as I ſhall ſhew you by and by, is he, and he alone that is able to keep the ſoul, and deliver it from danger. Man is naturally a ſelf-deceiver, and therefore is not to be truſted, any farther than as the watchful eye of God is over him. But as to his ſoul he is not to be truſted with that at all, that muſt be wholly committed to God, left altogether with him; laid at his feet, and he alſo muſt take the charge thereof, or elſe it is gone, will be loſt, and will periſh for ever and ever. Wherefore it is a dangerous thing for a man that is a ſufferer, to be a ſenſeleſs man, as to the danger that his ſoul is in, and a prayerleſs man, as to the committing of the keeping of it to God. For he that is ſuch, has yet his ſoul, and the keeping thereof, in his own deceitful hand. And ſo has he alſo that ſtays himſelf upon his friends, upon his knowledge, the promiſe of men, or the mercy of his enemies, or that has ſet in his mind a bound to himſelf, how far he will venture for religion, and where he will ſtop. This is the man, that makes not God his truſt, and that therefore will ſurely fall in the day of his temptation. Satan, who now hunteth for the precious ſoul to deſtroy it, has power, as well as policy, beyond what man can think. He has power to blind, harden, and to make inſenſible, the heart. He alſo can make truth in the eyes of the ſuffering man, a poor, little, and inſignificant thing. Judas had not committed the keeping of his ſoul to God, but abode in himſelf, and was left in his tabernacle: And you by and by ſee, what a worthy price he ſet upon himſelf, his Chriſt, and heaven, and all. All to him was not now worth thirty pieces of ſilver.

And, as he can make truth in thy eſteem to be little, ſo he can make ſufferings great, and ten times more terrible, than he that hath committed the keeping of his ſoul to God, ſhall ever find them. A goal ſhall look as black as hell, and the loſs of a few ſtools and chairs, as bad as the loſs of ſo many bags of gold. Death for the Saviour of the world, ſhall ſeem to be a thing both unreaſonable and intolerable. Such will chuſe to run the hazard of the loſs of a thouſand ſouls, in the way of the world, rather than the loſs of one poor ſorry, tranſitory life for the holy word of God. But the reaſon, as I ſaid, is, they have not committed the keeping of their ſoul to God. For he that indeed has committed the keeping of his ſoul to that great one, has ſhaken his hands of all things here. Has bid adieu to the world, to friends, and life: and waiteth upon God in a way of cloſe keeping to his truth, and walking in his ways, having counted the coſt, and been perſuaded to take what cup God ſhall ſuffer the world to give him for ſo doing.

Sixthly, Another concluſion that followeth from theſe words is, That God is very willing to take the charge and care of the ſoul (that is committed unto him) of them that ſuffer for his ſake in the world. If this were not true, the exhortation would not anſwer the end. What is intended by, Let him commit the keeping of his ſoul to God, but that the ſufferer ſhould indeed leave that great care with him; but if God be not willing to be concerned with ſuch a charge, what bottom is there for the exhortation? But the exhortation has this for its bottom, therefore God is willing to take the charge and care of the ſoul of him that ſuffereth for his name in this world. The Lord redeemeth the ſoul of his ſervants, and none of them that truſt in him ſhall be deſolate, 1 Sam. 25. 28, 29. Pſal. 34. 22. None, not one that committeth his ſoul to God's keeping in a way of well doing, but ſhall find him willing to be concerned therewith.

Ay, this, ſaith the ſufferer, if I could believe this, it would rid me of all my fears. But I find myſelf engaged for God, for I have made a profeſſion of his name, and cannot arrive to this belief that God is willing to take the charge and care of my ſoul. Wherefore I fear, that if trials come ſo high, as that life, as well as eſtate, muſt go, that both life, and eſtate, and ſoul, and all will be loſt at once.

Well honeſt heart, theſe are thy fears, but let them fly away, and conſider the text again. Let them that ſuffer according to the will of God, commit the keeping of their ſouls to him as unto a faithful creator. Theſe are God's words, Chriſt's words, and the invitation of the Holy Ghoſt. When therefore thou readeſt them, be perſuaded that thou heareſt the Father, and the Son, and the Holy Ghoſt, all of them jointly, and ſeverally ſpeaking to thee and ſaying, Poor ſinner, thou art ingaged for God in the world, thou art ſuffering for his word: leave thy ſoul with him as with one that is more willing to ſave it, than thou art willing he ſhould: act faith, truſt God, believe his word, and go on in thy way of witneſs-bearing for him, and thou ſhalt find all well, and according to the deſire of thy heart at laſt. True, ſatan will make it his buſineſs to tempt thee to doubt of this, that thy way may be made yet more hard, and difficult to thee. For he knows that unbelief is a ſoul-perplexing ſin, and makes that which would otherwiſe be light, pleaſant and eaſy, unutterably heavy and burdenſome to the ſufferer. Yet, this he doth in hope to make thee at laſt, to caſt away thy profeſſion, thy cauſe, thy faith, thy conſcience, thy ſoul and all. But hear what the Holy Ghoſt ſaith again: He ſhall ſpare the poor and needy, and ſhall ſave the ſouls of the needy. He ſhall redeem their ſoul from deceit and violence, and precious ſhall their blood be in his ſight, Pſal. 72. 13, 14. Theſe words alſo are ſpoken for the comfort of ſufferers, ver. 12. For he ſhall deliver the needy when he crieth; the poor alſo, and him that hath no helper. Wherefore let them that are God's ſufferers, pluck up a good heart, let them not be afraid to truſt God with their ſouls, and with their eternal concerns. Let them caſt all their care upon God, for he careth for them, 1 Pet. 5. 7.

But I am in the dark.

I anſwer, never ſtick at that. It is moſt bravely done, to truſt God with my ſoul in the dark, and to reſolve to ſerve God for nothing, rather than give out. Not to ſee, and yet to believe, and to be a follower of the lamb, and yet to be at uncertainty, what we ſhall have at laſt; argues love, fear, faith, and an honeſt mind, and gives the greateſt ſign of one that hath true ſincerity in his ſoul. It was this that made Job and Peter ſo famous, and the want of it that took away much of the glory of the faith of Thomas, Job 1. 8, 9, 10. Mat. 19. 27. John 20. 29. Wherefore believe verily that God is ready, willing, yea, that he looks for, and expects that thou who art a ſufferer ſhouldeſt commit the keeping of thy ſoul to him, as unto a faithful creator.

Seventhly, Another concluſion that followeth from theſe words is this, namely, That God is able as well as willing, to ſecure the ſouls of his ſuffering ſaints, and to ſave them from the evil of all their trials, be they never ſo many, divers, or terrible.

[Let him commit the keeping of his ſoul to God] but to what boot, if he be not able to keep it in his hand, and from the power of him that ſeeks the ſoul to deſtroy it? But my Father that gave them me, ſaith Chriſt, is greater than all, and no man is able to pluck them out of my Father's hand, John 10. 29. So then there can be no ſorrow, affliction, or miſery invented, by which the devil may ſo ſtrongly prevail, as thereby to pluck the ſoul out of the hand of him, who has received it, to keep it from falling, and periſhing thereby. The text therefore ſuppoſeth a ſufficiency of power in God to ſupport, and a ſufficiency of comfort and goodneſs to imbolden the ſoul to endure for him: let ſatan break out, and his inſtruments too, to the greateſt degree of their rage and cruelty.

Firſt, There is in God a ſufficiency of power to keep them that have laid their ſoul at his foot to be preſerved. And hence he is called the ſoul-keeper, the ſoul-preſerver, Pro. 24. 12. The Lord is thy keeper, the Lord is thy ſhade, upon thy right hand. The ſun ſhall not ſmite thee by day, nor the moon by night, the Lord ſhall preſerve thee from all evil, he ſhall preſerve thy ſoul, Pſal. 121. 5, 6, 7. The ſun ſhall not ſmite thee: that is, perſecution ſhall not dry, and wither thee away to nothing, Mat. 13. 6, 21. But that notwithſtanding, thou ſhalt be kept and preſerved, carried through and delivered from all evil. Let him therefore commit the keeping of his ſoul to him, if he is in a ſuffering condition, that would have it ſecured and found ſafe and ſound at laſt. For,

1. Then thine own natural weakneſs, and timorouſneſs ſhall not overcome thee. For it ſhall not be too hard for God. God can make the moſt ſoft-ſpirited man, as hard as an adamant, harder than flint, yea harder than the northern ſteel. Shall iron break the northern iron, and the ſteel? Jer. 15. 12. The ſword of him is in vain that lays at a chriſtian, when he is in the way of his duty to God: if God has taken to him the charge and care of his ſoul, he can ſhoe him with braſs, and make his hoofs of iron. He can ſtrengthen the ſpoiled againſt the ſtrong: ſo that the ſpoiled ſhall come againſt the fortreſs, Ezek. 13. 9. Deut. 33. 25. Amos 5. 8.

He can turn thee into another man, and make thee that which thou never waſt. Timorous Peter, fearful Peter, he could make as bold as a lion. He that at one time was afraid of a ſorry girl, he could make at another, to ſtand boldly before the council, Mat. 26. 69. Acts 4. 13. There is nothing too hard for God. He can ſay to them that are of a fearful heart, Be ſtrong, fear not. He can ſay, Let the weak ſay I am ſtrong; by ſuch a word, by which he created the world, Iſa. 35. 3, 4. Zech. 12. 8.

2. Thine own natural darkneſs and ignorance ſhall not cauſe thee to fall, thy want of wit he can ſupply: He can ſay to the fools, be wiſe; not only by way of correction, but alſo by way of inſtruction too. He hath choſen the fooliſh things of this world, to confound the wiſe: yea, things that are deſpiſed, and things that are not, hath God choſen to bring to nought things that are, 1 Cor. 1. 28. Wiſdom and might are his: and when, and where he will work, none can at all withſtand him. He can give the ſpirit of wiſdom, and revelation in

the knowledge of his Son, Epheſ. 1. 17. Yea, to do this, is that which he challengeth, as that which is peculiar to himſelf. Who hath put wiſdom in the inward part, or who hath given underſtanding to the heart, Job 30. 36.

And that he will do this, that he hath promiſed, yea, promiſed to do it to that degree, as to make his, that ſhall be thus concerned for him, to top, and overtop all men that ſhall them oppoſe.

I, ſaith he, will give you a mouth and wiſdom, that all your adverſaries ſhall not be able to reſiſt, or gain-ſay, Luke 21. 15.

3. Thine own doubts and miſtruſts, about what he will do, and about whither thou ſhalt go (when thou for him haſt ſuffered a-while) he can reſolve, yea, diſſolve, cruſh, and bring to nothing.

He can make fear flee far away: and place heavenly confidence in its room. He can bring inviſible, and eternal things to the eye of thy ſoul, and make thee ſee that in thoſe things, in which thine enemies ſhall ſee nothing, that thou ſhalt count worth the loſs of ten thouſand lives to enjoy. He can pull ſuch things out of his boſom, and can put ſuch things into thy mouth; yea, can make thee chuſe to be gone, though through the flames, than to ſtay here and die in ſilken ſheets. Yea, he can himſelf come near, and bring his heaven and glory to thee. The Spirit of glory and of God reſteth upon them that are but reproached for the name of Chriſt, 1 Peter 4. 14. And what the Spirit of glory is, and what is his reſting upon his ſufferers, is quite beyond the knowledge of the world, and is but little felt by ſaints at peace: They be they that are engaged, and that are under the laſh for Chriſt; they are they, I ſay, that have it and that underſtand ſomething of it.

When Moſes went up the firſt time into the mount to God, the people reproached him for ſtaying with him ſo long, ſaying, As for this Moſes, we wot not what is become of him. Well, the next time he went up thither, and came down, the Spirit of glory was upon him; his face ſhone (though he wiſt it not) to his honour, and their amazement, Exod. 31. 1. chap. 34. 29-35.

Alſo while Stephen ſtood before the council to be accuſed, by ſuborned men, All that ſat in the council, looked ſtedfaſtly on him, ſaw his face, as it had been the face of an angel, Act. 6. 15. Thoſe that honour God, he will honour, yea, will put ſome of his glory upon them, but they ſhall be honoured.

There is none can tell what God can do. He can make thoſe things, that in themſelves are moſt fearful and terrible to behold, the moſt pleaſant, delightful, and deſireable things. He can make a goal more beautiful than a palace; reſtraint, more ſweet by far than liberty. And the reproach of Chriſt greater riches, than all the treaſures in Egypt, Heb. 11. 26. It is ſaid of Chriſt, That for the joy that was ſet before him, he indured the croſs, and deſpiſed the ſhame, Heb. 12. 2. But,

Secondly, As there is in God a ſufficiency of power to uphold, ſo there is in him alſo a ſufficiency of comfort and goodneſs to imbolden us: I mean communicative comfort and goodneſs. Variety of, and the terribleneſs that attends afflictions, call, not only for the beholding of things, but alſo a laying hold of them by faith and feeling; now this alſo is with God to the making of his to ſing in the night. Paul and Silas ſang in priſon, the apoſtles went away from the council rejoicing, when they had ſhamefully beaten them for their preaching in the temple, Acts 5.

But whence came this, but from an inward feeling by faith of the love of God, and of Chriſt, which paſſeth knowledge? Hence he ſays to thoſe under afflictions, Fear none of thoſe things that you ſhall ſuffer. There are things to be ſuffered, as well as places to ſuffer in; and there are things to be let into the ſoul for its imboldening, as well as things to be ſhewed to it, Rev. 2. 20. Rom. 5. 5.

Now the things to be ſuffered are many, ſome of which are thus counted up: They were tortured, had cruel mockings and ſcourgings; they were ſtoned, were ſawn aſunder, were ſlain with the ſword, were tempted; they wandered about in ſheepſkins, and goat-ſkins, being deſtitute, afflicted, tormented, Heb. 11. 35. Theſe are ſome of the things that good men of old have ſuffered, for their profeſſion of the name of Jeſus Chriſt. All which they were inabled by him to bear, to bear with patience; to bear with rejoicing; knowing in themſelves that they had in heaven a better, and an induring ſubſtance, Heb. 10. 32, 33, 34, 35, 36.

And it is upon this account that Paul doth call to mind the moſt dreadful of his afflictions, which he ſuffered for the goſpel-ſake with rejoicing; and that he tells us that he was moſt glad, when he was in ſuch infirmities. Yea, it is upon this account that he boaſteth, and vaunteth it over death, life, angels, principalities, powers, things preſent, things to come, heighth, depth, and every other creature: for he knew that there was enough in that love of God, which was ſet on him through Chriſt, to preſerve him, and to carry him through all, 2 Cor. 12. 9, 10. Rom. 8. 37, 38, 39.

That God has done thus, a thouſand inſtances might be given; and that God will ſtill do thus, for that we have his faithful promiſes, Iſa. 43. 2. 1 Cor. 10. 13.

To the adverſaries of the church theſe things have alſo ſometimes been ſhewed, to their amazement and confuſion. God ſhewed to the king of Babylon, that he was with the three children in the fiery furnace: God ſhewed to the king of Babylon again, that he would be where his were, though in the lions dens, Dan. 3. 24. chap. 24. 25, 26.

Alſo in later days, who ſo reads Mr. Fox's acts and monuments, will alſo find ſeveral things to confirm this for truth. God has power over all plagues, and therefore can either heighten, or moderate and leſſen them at pleaſure. He has power over fire, and can take away the intolerable heat thereof. This thoſe in the Marian days could alſo teſtify, namely, Hauks and Bainham, and others: who could ſhout for joy, and clap their hands in the very flames for joy. God has power over hunger, and can moderate it, and cauſe that one meals meat ſhall go as far as forty were wont to do. This is witneſſed in Elias, when he went for his life to the mount of God, being fled from the face of Jezebel, 1 King. 19. 8, &c.

And what a good nights lodging had Jacob, when he fled from the face of his brother Eſau? When the earth was his couch, the ſtone his pillow, the heavens his canopy, and the ſhades of the night his curtains? Gen. 28. 12, 13, 14, 15, 16.

I can do all things, ſaid Paul, through Chriſt ſtrengthening me. And again, I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake. But how can that be, ſince no affliction for the preſent ſeems joyous? I anſwer though they be not ſo in themſelves, yet Chriſt by his preſence can make them ſo. For then his power reſts upon us. When I am weak, ſaith he, then I am ſtrong: then Chriſt doth in me mighty things. For my ſtrength, ſaith Chriſt, is made perfect in weakneſs, (in affliction for the goſpel ſake.)

For when my people are afflicted, and ſuffer great diſtreſs for me, then they have my comforting, ſupporting, imboldning and upholding preſence to relieve them. An inſtance of which you have in the three children, and in Daniel made mention of before. But what think you, did theſe ſervants of the God of Jacob feel, feel in their ſouls of his power and comforting preſence, when they, for his name, were ſuffering of the rage of their enemies. While alſo one like the Son of God was walking in the fire with the three, and while Daniel ſat and ſaw that the hands of angels were made muzzels for the lyons mouths.

I ſay, was it not worth being in the furnace, and in the den, to ſee ſuch things as theſe? O! the grace of God, and his Spirit, and power, that is with them that ſuffer for him, if their hearts be upright with him: if they are willing to be faithful to him; if they have learned to ſay, here am I, when ever he calls them and whatever he calls them to. Wherefore, when Peter ſaith, let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well-doing, as unto a faithful Creator: He concludes, that how outrageous, furious, mercileſs, or cruel ſoever the enemy is; yet there, with him, they ſhall find help and ſuccour, relief and comfort. For God is able to make ſuch as do ſo, ſtand.

Eighthly. We will now come to touch upon that, which may more immediately be called the reaſon of this exhortation, For although all theſe things that have been mentioned before, may, or might be called reaſons of the point; yet there are, that in my judgment, may be called reaſons, which are yet behind. As,

Firſt, Becauſe, when a man has by faith and prayer committed the keeping of his ſoul to God, he has the advantage of that liberty of ſoul to do, and ſuffer for God, that he cannot otherwiſe have. He that has committed his ſoul to God to keep, is rid of that care, and is delivered from the fear of its periſhing for ever.

When the Jews went to ſtone Stephen, they laid their cloaths down at a diſtance from the place, at a young man's feet, whoſe name was Saul, that they might not be a cumber, or a trouble to them, as to their intended work. So we, when we go about to drive ſin out of the world, in a way of ſuffering for God's truth againſt it, we ſhould lay down our ſouls at the feet of God to care for, that we may not be cumbered with the care of them ourſelves; alſo that our care of God's truth may not be weakned, by ſuch ſudden and ſtrong doubts, as will cauſe us faintingly to ſay, but what will become of my ſoul? When Paul had told his ſon Timothy, that he had been before that lion Nero, and that he was at preſent delivered out of his mouth: he adds, And the Lord ſhall deliver me from every evil work, and will preſerve me unto his heavenly kingdom. He ſhall, and will: here is a man at liberty, here are no cumberſome fears. But how came the apoſtle by this confidence of his well-being, and of his ſhare in another world? Why, he had committed the keeping of his ſoul to God; (compare 2 Tim. 1. 12. with chap. 4. 18.) For to commit the keeping of the ſoul to God, if it be done in faith and prayer, it leaves or rather brings this holy boldneſs, and confidence into the ſoul. Suppoſe a man in the country were neceſſitated to go to London, and had great charge of money to pay in there. Suppoſe alſo, that the way thither was become exceeding dangerous becauſe of the high-way-men that continually abide therein: what now muſt this man do to go on his journey chearfully? Why, let him pay in his money to ſuch a one in the country as will be ſure to return it for him at London ſafely. Why, this is the caſe, thou art bound for heaven, but the way thither is dangerous. It is beſet every where with evil angels, who would rob thee of thy ſoul. What now? Why, if thou wouldeſt go chearfully on in thy dangerous journey, commit thy treaſure, thy ſoul to God to keep. And then thou mayeſt ſay with comfort, well, that care is over. For whatever I meet with in my way thither, my ſoul is ſafe enough; the thieves if they meet me, cannot come at that; I know to whom I have committed my ſoul, and I am perſuaded, that he will keep that to my joy and everlaſting comfort againſt the great day.

This therefore is one reaſon why we ſhould (that ſuffer for Chriſt) commit the keeping of our ſouls to God, becauſe, a doubt about the well-being of that, will be a clog, a burden, and an affliction to our ſpirit; Yea, the greateſt of afflictions whilſt we are taking up our croſs and bearing it after Chriſt. The joy of the Lord is our ſtrength, and the fear of periſhing is that which will be weakning to us in the way.

Secondly, we ſhould commit the keeping of our ſouls to God, becauſe the final concluſion that mercileſs men do ſometimes make with the ſervants of God, is all on a ſudden. They give no warning before they ſtrike. We ſhall not need here to call you to mind about the maſſacres that were in Ireland, Paris, Piedmont, and other places: where the godly in the night before they were well awake, had, ſome of them, their heart blood running on the ground. The ſavage monſters crying out, kill, kill, from one end of a ſtreet, or a place to the other. This was ſudden, and he that had not committed his ſoul to God to keep it, was ſurely very hard put to it now; but he that had done ſo, was ready for ſuch ſudden work. Sometimes indeed, the ax, and halter, or the faggot, is ſhewed firſt; but ſometimes again it is without that warning. Up, ſaid Saul to Doeg the Edomite, and ſlay the prieſts of the Lord, 1 Sam. 22. 11, 19. Here was ſudden work, fall on, ſaid Saul, and Doeg fell upon them, and ſlew on that day fourſcore and five perſons that did wear a linnen ephod. Nob alſo the city of the prieſts he ſmote with the edge of the ſword, both men and women, children, and ſucklings, &c. Here was but a word and a blow. Thinkeſt thou not, who readeſt theſe lines, that all of theſe who had before committed their ſoul to God to keep, were the fitteſt folk to die?

And immediately the king ſent an executioner, and commanded his head to be brought, Mark 6. 27. The ſtory is concerning Herod and John the Baptiſt. Herod's dancing girl had begged John Baptiſt's head: and nothing but his head muſt ſerve her turn; well girl thou ſhalt have it. Have it? I, but it will be long firſt. No, thou ſhalt have it now, juſt now, immediately. And immediately he ſent an executioner, and commanded his head to be brought.

Here is ſudden work for ſufferers; here is no intimation before hand. The executioner comes to John; now, whether he was at dinner or aſleep, or whatever he was about, the bloody man bolts in upon him, and the firſt word he ſalutes him with, is, Sir, ſtrip, lay down your neck; For I come to take away your head. But hold, ſtay, wherefore? pray, let me commit my ſoul to God. No, I muſt not ſtay, I am in haſt; ſlap ſays his ſword, and off falls the good man's head. This is ſudden work, work that ſtays for no man: work that muſt be done by and by, immediately or it is not worth a ruſh. I will, ſaid ſhe, that thou give me by and by in a charger, the head of John the Baptiſt. Yea, ſhe came in haſte, and haſtily the commandment went forth, and immediately his head was brought.

Thirdly, Unleſs a man commits the keeping of his ſoul to God: it is a queſtion whether he can hold out, and ſtand his ground, and wreſtle with all temptations. (This is the victory, even your faith: and who is he that overcometh the world, but he that believeth? &c. And what incouragement has a man to ſuffer for Chriſt, whoſe heart cannot believe, and whoſe ſoul he cannot commit to God to keep it?) And our Lord Jeſus intimates as much, when he ſaith, Be thou faithful unto death, and I will give thee a crown of life. Wherefore ſaith he thus? but to encourage thoſe that ſuffer for his truth in the world, to commit the keeping of their ſouls to him, and to believe that he hath taken the charge and care of them. Paul's wiſdom was, that he was ready to die, before his enemies were ready to kill him. I am now ready, ſaith he, to be offered up, and the time of my departure is at hand, 2 Tim. 4. 6, 7, 8.

This is therefore a thing of high concern, to wit, the committing of the ſoul to God to keep it. It is, I ſay, of concern to do it now, juſt now, quickly, whether thou art yet engaged or no; for it is a good preparatory to, as well as profitable in a time of perſecution: conſider it, I ſay. The apoſtle Paul ſaith, that he and his companions were bold in their God, to profeſs and ſtand to the word of God, 1 Theſſ. 2. 2. but how could that be, if they had the ſalvation of their ſouls to ſeek, and that to be ſure they would have had, had they not committed the keeping of their ſouls to him in well-doing?

But what is committing of the ſoul to God?

Anſwer. I have in general briefly ſpoken to that already, and now for thy further help, we will a little enlarge. Whereſore,

Firſt, To commit, is to deliver up to cuſtudy to be kept. Hence priſoners when ſent to the goal, are ſaid to be committed thither. Thus Paul haled men and women, committing them to priſon. And thus Joſeph's maſter committed all his priſoners to him, to his cuſtody, to be kept there according to the law, Acts 8. 3. Gen. 39. 22.

Secondly, To commit, is not only to deliver up to cuſtody, but to give in charge, that that which is committed, be kept ſafe, and not ſuffered to be loſt. Thus Paul was committed to priſon, the gaoler being charged to keep him ſafely, Acts 16. 23. Luke 16. 11.

Thirdly, To commit, is to leave the whole diſpoſal (ſometimes) of that which is committed, to thoſe to whom ſuch thing is committed. Thus were the ſhields of the temple committed to the guard, and Jeremiah to the hands of Gedaliah, 1 Kings 14. 27. Jer. 29. 14.

And thus thou muſt commit thy ſoul to God, and to his care, and keeping. It muſt be delivered up to his care, and put under his cuſtody. Thou mayeſt alſo (tho' I would ſpeak modeſtly) give him a charge to take the care of it. Concerning my ſons, and concerning my daughters, and concerning the work of my hands, command ye me, Iſai. 45. 11. Thou muſt alſo leave all the concerns of thy ſoul, and of thy being an inheritor of the next world, wholly to the care of God. He that doth this in the way that God has bid him, is ſafe, though the ſky ſhould fall. The poor committeth himſelf unto thee, thou art the helper of the fatherleſs, Pſal. 10. 14.

And for encouragement to do this, the Lord has bidden us, the Lord has commanded us, the Lord expecteth that we ſhould thus do. Yea, thou art alſo bidden to commit thy way unto him, thy work unto him, thy cauſe unto him, thy ſoul to him, and he will take care of all, Pſal. 37. 5. Prov. 16. 3. Job 5. 8. And if we do this, as we ſhould, God will not only take care of us, and of our ſouls in the general, but that our work and ways be ſo ordered that we may not fail in either. I have truſted, ſaid David, in the Lord, therefore I ſhall not ſlide. Pſal. 26. 1.

Before I leave this, I will ſpeak ſomething of the way in which this commitment of the ſoul to God muſt be: And that is in a way of well-doing. Let them commit the keeping of their ſouls to him in well doing; or in a way of well doing. That is therefore the courſe that a godly man ſhould be found in, at, in, and after he hath committed his ſoul to God to keep. And as the apoſtle ſays in another place, This is but a reaſonable ſervice, Rom. 12. 1. For if God be ſo gracious as to take care of my ſoul at my requeſt, why ſhould not I alſo be ſo gracious as to be found in a way of well-doing at his bidding? Take care, maſter, of me for meat and wages; and I will take care, maſter, that thy work ſhall be faithfully done. This is honeſt, and thus ſhould chriſtians ſay to God. And he that heartily in this ſhall mean as he ſaith, ſhall find that God's way ſhall be ſtrength unto him.

A chriſtian is not to commit his ſoul unto God to keep, and ſo to grow remiſs, carnal, negligent, cold and worldly: concluding as if he had now bound God to ſave him, but ſet himſelf at liberty, whether he will longer ſerve him in trying and troubleſome times, or no. He muſt commit the keeping of his ſoul to him in well-doing. He may not now relinquiſh God's cauſe, play the apoſtate, caſt off the croſs, and look for heaven notwithſtanding. He that doth thus will find himſelf miſtaken, and be made to know at laſt that God takes the care of no ſuch ſouls. If any man draws back, ſaith he, my ſoul ſhall have no pleaſure in him. Wherefore he that committeth the keeping of his ſoul to God, muſt do it in that way which God has preſcribed to him, which is in a way of well-doing. Alas, alas! there is never ſuch a word in it; it muſt be done in a way of well-doing. You muſt think of this that would commit your ſouls to God in ſuffering and troubleſome times.

You muſt do it in well doing.

In well-doing, that is in perſevering in ways of godlineſs, both with reſpect to morals, and alſo inſtituted worſhip. Thou therefore that wouldeſt have God take care of thy ſoul: as thou believeſt, ſo thou muſt do well, that is, do good to the poor, to thy neighbour, to all men: eſpecially, to the houſhold of faith. Benjamin muſt have a Benjamin's meſs: and all others, as thou art capable, muſt feel and find the fruit of thy godlineſs. Thou muſt thus ſerve the Lord with much humility of mind, tho' thorough many difficulties, and much temptation.

Thou muſt alſo keep cloſe to goſpel-worſhip, publick and private: doing of thoſe things that thou haſt warrant for from the word, and leaving of that, or thoſe things, for others that will ſtick to them, that have no ſtamp of God upon them. Thou muſt be found doing of all with all thy heart, and if thou ſuffereſt for ſo doing, thou muſt bear it patiently. For what

Peter ſaith to the women he ſpake to, may be applied to all believers, whoſe daughters you are, ſaith he, meaning Sarah's, ſo long as you do well, and are not afraid with any amazement, 1 Pet. 3. 6.

So then, the man that has committed his ſoul to God to keep, has not at all diſengaged himſelf from his duty, or took himſelf off from a perſeverance in that good work that under a ſuffering condition he was bound to do before. No, his very committing of his ſoul to God, to keep it, has laid an engagement upon him to abide to God in that calling, wherein he is called of God. To commit my ſoul to God, ſuppoſes my ſenſibleneſs of hazard and danger; but there is none among men when the offence of the croſs is ceaſed. To commit my ſoul to God to keep, concludes my reſolution to go on in that good way of God that is ſo dangerous to my ſoul, if God taketh not the charge and care thereof. For he that ſaith in his heart, I will now commit my ſoul to God, if he knows what he ſays, ſays thus: I am for holding on in a way of bearing of my croſs after Chriſt, though I come to the ſame end for ſo doing, as he came to before me. This is committing the ſoul to him in well-doing.

Look to yourſelves therefore whoever you are that talk of leaving your ſouls with God, but do live looſe, idle, profane, and wicked lives. God will not take care of ſuch mens ſouls; they commit them not unto him as they ſhould. They do but flatter him with their lips, and lie unto him with their tongue, and think to deceive the Lord. But to no purpoſe. He that ſows to the fleſh, ſhall of the fleſh reap corruption. It is he that ſows to the Spirit, that ſhall reap life everlaſting, Galat. 6. 7, 8.

I ſhall now come to the ſecond thing contained in the text, namely, To give you a more diſtinct deſcription of the men that are thus bid to commit the keeping of their ſouls to God.

And they are thus deſcribed [They that ſuffer according to the will of God.] Let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well-doing, as unto a faithful creator.

Two things are here to be enquired into.

1. What the apoſtle here means by the will of God.

2. What ſuffering according to the will of God, is.

Firſt, For the will of God, it is divers ways taken in the ſcriptures: as ſometimes for electing, juſtifying, ſanctifying acts of God: Sometimes for faith, good life, and ſometimes for ſuffering for his name, Rom. 9. Epheſ. 1. 11. John 7. 17. 1 John 3. 23. 1 Theſ. 4. 3. Mat. 7. 21. But by will of God, here, we muſt

1. Underſtand, his law and teſtament.

2. His order and deſignment.

Firſt, By his will, I underſtand, his law and teſtament. This is called the revealed will of God. Or that by which he has made himſelf, and how he will be worſhipped, known unto the children of men. Now, I underſtanding theſe words thus, muſt before I go further, make this diſtinction to wit, That there is a difference to be put betwixt them that ſuffer for the breach, and thoſe that ſuffer for keeping of this law and teſtament! For though both of them may ſuffer by the will of God: yet they are not both concerned in this text. A malefactor, that ſuffereth for his evil deeds, the due puniſhment thereof; ſuffereth as other texts declare, according to the will of God. But, I ſay, this text doth not concern itſelf with them. For both this text, and this epiſtle is writ for the counſel and comfort of thoſe that ſuffer for keeping the law and teſtament of God, that ſuffer for well-doing, 1 Pet. 3. 13, 14, 17. chap. 4. 13, 14.

The man then that is concerned in this advice, is he that ſuffereth from the hands of men, for keeping of the word of God. And this is he that has licenſe, leave, yea, a command to commit the keeping of his ſoul to God in well-doing, as unto a faithful creator.

We will a little enlarge upon this. He that keepeth the word of God, is ſuch an one that has regard to both the matter, and manner thereof. The matter is the truth, the doctrine contained therein; the manner is that comely, godly, humble, faithful way of doing it, which becomes a man that has to do with the law and teſtament of God. And both theſe are contained in the text. For, firſt, here is the will of God to be done; and then ſecondly, to be done according to his will. Let them that ſuffer according to his will. Which words, I ſay, take in both matter, and manner of doing. So then, the man that here we have to do with, and to diſcourſe of, is a man that in the ſenſe now given, ſuffereth. That which makes a martyr, is ſuffering for the word of God after a right manner. And that is, when he ſuffereth, not only for righteouſneſs, but for righteouſneſs-ſake: not only for truth, but of love to truth; not only for God's word, but according to it: to wit in that holy, humble, meek manner as the word of God requireth. A man may give his body to be burned for God's truth, and yet be none of God's martyrs, 1 Cor. 13. 1, 2, 3. Yea, a man may ſuffer with a great deal of patience, and yet be none of God's martyrs, 1 Pet. 2. 20. The one, becauſe he wanteth that grace that ſhould poiſe his heart, and make him right in the manner of doing: the other, becauſe he wanteth that word of the Holy One that alone can make his cauſe good as to matter.

It is therefore matter and manner that makes the martyr: and it is this man that is intended in the text which is aforeſaid deſcribed.

So then, they that ſuffer for the law and teſtament of God in that holy and humble manner that the word requires, they are they that, by this word of God, are commanded to commit the keeping of their ſouls to God.

From this conſideration, two things preſent themſelves to our ſight.

Firſt, That a man may be a chriſtian, and ſuffer, and yet not ſuffer, in the ſenſe laſt given, according to the will of God.

Secondly, There have been, and may yet be a people in the world that have, and may ſuffer in the ſenſe of the apoſtle here, according to the will of God.

A few words to the firſt of theſe, namely, that a man may be a chriſtian, and ſuffer, and yet not ſuffer, in the ſence of the apoſtle in the text, according to the will of God. He may be a chriſtian and yet not ſuffer as a chriſtian. He may want the matter, or, he may want the manner, of ſuffering as a chriſtian.

This is evident from what this apoſtle ſuggeſts in ſeveral places of this epiſtle. For,

1. Saith he, If ye be buffeted for your faults, chap. 2. 20.

This ſuppoſeth that a chriſtian may ſo be; for he ſpeaketh here to the ſame people, unto whom he ſpeaketh in the text, though he putteth them not under the ſame circumſtance, as ſuffering for well-doing. If ye be buffeted for your faults, for what God's word calls faults, What thank have you (from God, or good men) though you take it patiently?

So again, For it is better if the will of God be ſo, that ye ſuffer for well-doing than for evil-doing, chap. 3. 17. Here it is plainly ſuppoſed that a chriſtian man may ſuffer for evil-doing, yea, that the will of God may be, that he ſhould ſuffer for evil-doing. For God if chriſtians do not well, will vindicate himſelf by puniſhing of them for their doing ill. Yea, and will not count them worthy, though they be his own, to be put among the number of thoſe that ſuffer for doing well.

Again, But let none of you ſuffer as a murderer, or as a thief, or as an evil doer, or as a buſy-body in other mens matters. chap. 4. 15. Theſe are cautions to chriſtians to perſuade them to take heed to themſelves, their tongues and their actions, that all be kept within the bounds of the word. For it would be a fooliſh thing to ſay That theſe are cautions to perſuade to take heed of that, into which it is not poſſible one ſhould fall. It is poſſible for chriſtians to ſuffer for evil doing, and therefore let chriſtians beware; it is poſſible for chriſtians to be brought to publick juſtice for their faults, and therefore let chriſtians beware. It is poſſible for chriſtians to ſuffer juſtly by the hand of the magiſtrate, and therefore let chriſtians beware. This alſo is inſinuated in the text itſelf, and therefore let chriſtians beware.

The cauſes of this are many, ſome of which I ſhall now briefly touch upon.

1. Sin is in the beſt of men: and as long as it is ſo, without great watchfulneſs, and humble walking with God, we may be expoſed to ſhame, and ſuffering for it. What ſin is it that a child of God is not liable to commit (excepting that which is the ſin unpardonable)? Nor have we a promiſe of being kept from any other ſin, but on condition that we do watch and pray, Mat. 26. 41.

2. It is poſſible for a chriſtian to have an erroneous conſcience in ſome things, yea, in ſuch things as (if God by his grace prevents not) may bring us to publick juſtice and ſhame. Abiſhai, though a good man, would have kill'd the king, and that of conſcience to God, and love to his maſter, 1 Sam. 26. 7, 8. And had David delivered him up to Saul for his attempt, he had in all likelihood died as a traitor. Peter drew his ſword, and would have fought therewith, a thing for which he was blamed of his maſter, and bid with a threatning, to put it up again, Mat. 26. 52.

Beſides, oppreſſion makes a wiſe man mad; and when a man is mad what evils will he not do?

Further, The devil who is the great enemy of the chriſtians, can ſend forth ſuch ſpirits into the world as ſhall not only diſturb men, but nations, kings, and kingdoms, in raiſing diviſions, diſtractions and rebellions. And can ſo manage matters, that the looſer ſort of chriſtians may be alſo dipt, and concerned therein. In Abſalom's conſpiracy againſt his father, there were two hundred men called out of Jeruſalem to follow him, and they went in their ſimplicity, not knowing any thing, 2 Sam. 15. 10, 11.

I thank God I know of no ſuch men, nor thing: but my judgment tells me, that if chriſtians may be drawn into fornication, adultery, murder, theft, blaſphemy or the like, (as they may); why ſhould it be thought impoſſible for them to be drawn in here. Wherefore I ſay again, watch and pray, fear God, reverence his word, approve of his appointments, that you may be delivered from every evil work and way.

I ſaid afore that the will of God may be, that a chriſtian ſhould ſuffer as an evil doer; but then it is becauſe he keepeth not within the bounds of that, which is alſo called the will of God. The will of God is, that ſin ſhould be puniſhed, though committed by the chriſtians; puniſhed according to the quality of tranſgreſſions: and therefore it is that he hath ordained magiſtrates. Magiſtrates, to puniſh ſin, though it be the ſin of chriſtians. They are the miniſters of God, revengers, to execute wrath, the wrath of God upon them that do evil, Rom. 13.

Wherefore, though the chriſtian as a chriſtian is the only man at liberty, as called thereunto of God; yet his liberty is limited to things that are good: he is not licenſed thereby to indulge the fleſh. Holineſs and liberty are joyned together, yea our call to liberty, is a call to holineſs. See, and you ſhall find, that a quiet and peaceable life, in our reſpective places, under the government, is that which we ſhould pray for, to wit, that we may without moleſtation, if it were the will of God, ſpend our days in all godlineſs and honeſty among our neighbours. See 1 Tim. 2. 1, 2, 3, 4, 5, 6, 7, 8. 1 Pet. 2. 13, 14, 15, 16, 17.

I would improve this a little, and firſt, to chriſtians as chriſtians: beware the cautions, that are here preſented to you, be not neglected by you. The evils are burning hot, as hot as red hot iron. It is the greateſt blemiſh that can be to a chriſtian, to ſuffer as an evil doer. To ſay nothing of the reproach that ſuch do bring to the name of Chriſt, their Lord; to his law, their rule; and to the chriſtian profeſſion, which ſhould be their glory: the guilt and ſhame that evil actions will load the conſcience with at ſuch a time, can hardly be ſtood under: the man that ſuffereth as an evil doer, and yet weareth the name of a chriſtian, what ſtumbling blocks doth he lay in the way of the ignorant in a kingdom? The devil told them before, that a chriſtian was a miſchievous man; and to ſuffer for evil-doing, confirms them in that belief.

Conſider alſo the difficulties that ſurely ſuch muſt meet with in the laſt minutes of their life. For can be imagined but that ſuch an one muſt have combats and conflicts at the laſt, who carry in their conſciences the guilt and condemnation that is due to their deeds, to the place which magiſtrates have appointed for them to receive the reward of their works at.

Such an one bereaves not only his own ſoul of peace, and his name of credit, but himſelf of life, his friends of all cauſe of rejoycing, and caſteth reproach upon religion, as he is ſtepping out of the world.

What ſhall I ſay, chriſtians as chriſtians, have other things to do than to concern themſelves in evil things, or to meddle in other mens matters. Let us mind our own buſineſs, and leave the magiſtrate to his work, office and calling among men alſo.

I ſpeak now to them that are not by the king called to that employ. A chriſtian as ſuch has enough to do at home in his heart, in his houſe, in his ſhop, and the like. But if thou muſt needs be medling, conſider what place, office, calling or relation, God has put thee in, and buſy thy ſelf by the rule of the word to a conſciencious performance of that. Nor ſhalt thou want dignity though thou art but a private chriſtian. Every chriſtian man is made a king by Chriſt, Rev. 5. 2, 10. But then, his dominion as ſuch, doth reach no further than to himſelf. He has not dominion over anothers faith, 2 Cor. 1. 24. His office is to govern, and bridle, and keep under himſelf; to watch over himſelf, and to bring his body into ſubjection to the will of God. The weapons that he has for this purpoſe, are not carnal, but ſpiritual, and mighty thorough God. Let him govern then, if he will be a governour, his whole man by the word. Let him bring down, if he muſt be bringing down, his own high imaginations, and every high thing that exalts itſelf againſt the knowledge of God. If he muſt be a warrior, let him levy war againſt his own unruly paſſions, and let him fight againſt thoſe luſts that war againſt his ſoul, 2 Cor. 10. 3, 4, 5. Gal. 5. 17. James 3. 4, 5, 6, 7, 8. 1 Pet. 2. 11.

I ſay therefore, if thou wilt needs be a ruler, thou haſt a tongue, rule that; luſts, rule them; affections, govern them; yea, thou haſt excellent graces, manage them, cheriſh, ſtrengthen and repleniſh them according to the mind of that great one who has beſtowed ſuch power to rule, upon thee. Mortify, therefore, your members which are upon the earth, fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry, Coloſ. 3. 5. Nor do I think that murmuring, ſhrinking, whinching, complaining, and the like, when men, governours, lay a yoke upon our necks, flows from any thing elſe, but love to our fleſh, and diſtruſt of the faithfulneſs of God to manage men, things, and actions for his church. The powers that be, are ordered as well as ordained of God. They are alſo always in God's hand, as his rod or ſtaff for the good and benefit of his people. Wherefore we ought with all meekneſs and humbleneſs of mind to accept of what our God by them ſhall pleaſe to lay upon us, 1 Pet. 5. 6.

By what I now ſay, I do not forbid groaning and crying to God under affliction. I ſpeak againſt ſtriving to deliver ourſelves from the affliction. And ſince men are, as

I ſaid, the rod, ſtaff or ſword in God's hand, we ſhould apply ourſelves unto him in faith in a way of prayer, interceſſion, ſupplication and giving of thanks for governours. For ſince they are ſent of God, they muſt needs come with ſome good in their hand for us, alſo our prayers may make them more profitable to us. And this we ought to do without wrath and doubting; for this is that which is good, and acceptable unto God, 1 Tim. 2.

Beſides, it is a ſign that we forget ourſelves when we complain for the puniſhment of our ſins. If we look into ourſelves, and ways, we ſhall ſee cauſe of more heavy ſtripes than yet God by men has laid upon us. What ſin has yet been ſuppreſſed, by all that has happened to us: are pride, covetouſneſs, looſeneſs, treacherous dealing, ſchiſms, and other things, redreſſed by all the affliction that we have had? Yea, do we not grow worſe and worſe? Wherefore then ſhould we complain? Where is repentance, reformation, and amendment of life amongſt us? Why then, do we ſhrink and whinch. For my part, I have ofttimes ſtood amazed both at the mercy of God, and the favour of the Prince towards us; and can give thanks to God for both: and do make it my prayer to God for the king, and that God will help me with meekneſs and patience to bear what ever ſhall befall me for my profeſſed ſubjection to Chriſt, by men.

We are bid, as I ſaid afore, to give thanks to God for all men, for kings, and for all that are in authority. Becauſe, as I ſaid, there is no man with whom we have to do (we doing as we ſhould) but he bringeth ſome good thing to us, or doth ſome good thing for us. We will now deſcend from them that are ſupreme in authority, and will come to inferior men: and ſuppoſe ſome of them to act beyond meaſure, cruelly. What? Can no good thing come to us out of this? Do not even ſuch things as are moſt bitter to the fleſh, tend to awaken chriſtians to faith and prayer, to a ſight of the emptineſs of this world, and the fadingneſs of the beſt it yields? Doth not God by theſe things (oft-times) call our ſins to remembrance, and provoke us to amendment of life? how then can we be offended at things by which we reap ſo much good, and at things that God makes ſo profitable for us?

Doth not God, oft-times, even take occaſions by the hardeſt of things that come upon us, to viſit our ſouls with the comforts of his Spirit, to lead us into the glory of his word, and to cauſe us to ſavour that love that he has had for us, even from before the world began, till now. A neſt of bees and honey did Samſon find, even in the belly of that lion that roared upon him. And is all this no good? or can we be without ſuch holy appointments of God? Let theſe things be conſidered by us, and let us learn like chriſtians to kiſs the rod, and love it.

I have thought, again, my brethren, ſince it is required of us that we give thanks to God for all theſe men; it follows that we do with quietneſs ſubmit ourſelves under what God ſhall do to us by them. For it ſeems a paradox to me, to give thanks to God for them, that yet I am not willing ſhould abide in that place that God has ſet them in for me. I will then love them, bleſs them, pray for them, and do them good. I ſpeak now of the men that hurt me as I have hinted afore. And I will do thus, becauſe it is good ſo to do, becauſe they do me good by hurting of me, becauſe I am called to inherit a bleſſing, and becauſe I would be like my heavenly Father. Therefore if mine enemy hunger, let me feed him; if he thirſt, let me give him drink, Mat. 5. 43, 44, 45, 46, 47, 48. 1 Pet. 3. 9. Rom. 12. 17, 20.

1. We muſt ſee good in that, in which other men can ſee none.

2. We muſt paſs by thoſe injuries that other men would revenge.

3. We muſt ſhew we have grace, and that we are made to bear what other men are not acquainted with.

4. Many of our graces are kept alive by thoſe very things that are the death of other mens ſouls.

Where can the excellency of our patience, of our meekneſs, of our long-ſuffering, of our love, and of our faith appear, if it be not under trials, and thoſe things that run croſs to our fleſh? The devil, they ſay, is good when he is pleaſed: But Chriſt and his ſaints, when diſpleaſed.

Let us therefore covet to imitate Chriſt and the ſcripture ſaints. Let us ſhew out of a good converſation, our works with meekneſs of wiſdom. Let us take heed of admitting the leaſt thought in our minds of evil, againſt God, the King, or them that are under him in imploy, becauſe, the cup, the King, all men, and things are in the hand of God, Pſal. 75. 8. Pro. 8. 15. chap. 21. 1. Lam. 3. 37. and he can make them better to us, than if they were as our fleſh deſireth they ſhould.

I have often thought that the beſt chriſtians are found in the worſt of times: and I have thought again, that one reaſon why we are no better, is becauſe God purges us no more. Joh. 15. I know theſe things are againſt the grain of the fleſh, but they are not againſt the graces of the Spirit. Noah and Lot, who ſo holy as they, in the day of their affliction? Noah and Lot, who ſo idle as they in the day of their proſperity? I might have put in David too, who while he was afflicted, had ways of ſerving God that were ſpecial; but when he was more enlarged, he had ways that were not ſo good. Wherefore the firſt ways of David are the ways that God has commended: but the reſt of his ways, ſuch as had not pre-eminence, 1 Chron. 17. 3.

We have need of all, and of more than all that has yet befallen us: and are to thank God, ſince his word and patience have done no more good to us, that he hath appointed men to make us better. Wherefore for a concluſion, as we are to receive with meekneſs the engrafted word of God: ſo alſo we are with patience to bear what God by man ſhall lay upon us. O that ſaying of God to them of old, Why crieſt thou for thine affliction? thy ſorrow is incurable for the multitude of thy iniquities: becauſe thy ſins were increaſed, I have done theſe things unto thee, Jer. 30. 15. We have need to conſider of, and to ſit ſtill and be quiet, and reverence the ordinance of God: I mean affliction.

And until we can in truth get hither in our ſpirits, I neither look to find very right chriſtianity amongſt us, nor much of God among profeſſors. When I think of Mordecai, and Daniel, yea, and of David too, and of the behaviour of them all with reſpect to the powers that they were under: I cannot but think that a ſweet, meek, quiet, loving, godly ſubmiſſion unto men for the Lord's ſake, is an excellent token of the grace of God in us. But,

Secondly, As I cannot but condemn the actions of ſuch chriſtians as have been touched afore: ſo I would caution weak chriſtians not to be offended with true religion, for the miſcarriages of their fellows. There are two things that are very apt to be an occaſion of offence to the weak: one is, when the croſs attends religion: the other is, when others that profeſs religion do ſuffer, for evil doing. To both theſe I would ſay this.

Firſt, Though the croſs, indeed, is grievous to the fleſh, yet we ſhould with grace bear up under it, and not be offended at it.

Secondly, And as to the ſecond, though we ſhould and ought to be offended with ſuch miſcarriage; yet not with religion, becauſe of ſuch miſcarriage. Some indeed, when they ſee theſe things, take offence againſt religion itſelf. Yea, perhaps are glad of the occaſion, and ſo fall out with Jeſus Chriſt, ſaying to him, becauſe of the evils that attend his ways, as the ten tribes ſaid to Rehoboam, the ſon of Solomon the king; What portion have we in David? neither have we inheritance in the ſon of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David, 1 Kings 12. 16. and ſo go quite away from him, and cleave no more unto him, to his people or to his ways: but this is bad. Shun therefore the evil ways of chriſtians, but cleave to the way that is chriſtian: caſt away that bad ſpirit that thou ſeeſt in any; but hold faſt to thy Head and Lord. Whither canſt thou go? the Lord Jeſus has the words of eternal life, John 6. Whither wilt thou go? there is not ſalvation in any other, Acts 4. 12. Take heed therefore of picking a quarrel with Jeſus Chriſt, and with his ways, becauſe of the evil doings of ſome of his followers. Judas ſold him, Peter denied him, and many of his diſciples went back and did walk no more with him; but neither himſelf nor his ways were the worſe for that. Beware therefore that thou truly diſtinguiſh between the good ways of Jeſus Chriſt, and the evil ways of them that profeſs him; and take not an occaſion to throw away thy own ſoul down the throat of hell, becauſe others have vilely caſt away their lives by tranſgreſſing of the law of God. Nay, let other mens faults make thee more wary; let other mens falls make thee look better to thy goings: Shun the rock that he that went before thee, did ſplit his ſhip againſt, and cry to God to lead thee in a path that is plain and good, becauſe of thy obſervers.

Further, Let not oppoſite chriſtians rejoice when they ſee that evil hath taken their brother by the heel. Hate the garment, the thing that is bad, and by which the name, and fame, and life of thy brother is ſo vilely caſt away, thou ſhouldeſt; (and take good heed leſt it alſo touch thee) but yet thou ſhouldſt pity thy brother, mourn for his hard hap, and grieve that a thing ſo much unbecoming chriſtianity ſhould be ſuffered to ſhew the leaſt part of itſelf among any of thoſe that profeſs the goſpel.

Directions for the ſhunning of ſuffering for evil doing, are they that come next to hand.

1. Therefore, wouldeſt thou not ſuffer as an evil doer, then take heed of committing of evil. Evil courſes bring to evil ends; ſhun all appearance of evil, and ever follow that which is good. And if ye be followers of that which is good, who will harm you? 1 Pet. 3. 13. Or if there ſhould be ſuch enemies to goodneſs in the world as to cauſe thee for that to ſuffer: thou neededſt not be aſhamed of thy ſuffering for well-doing, nor can there be a good man, but he will dare to own and ſtand by thee in it. Yea, thy ſufferings for that will make thee happy, ſo that thou canſt by no means be a loſer thereby.

2. Wouldſt thou not ſuffer for evil-doing, then take heed of the occaſions of evil. Take heed of tempting company. Beware of men, for they will deliver thee up. There have been men in the world, that have ſought to make themſelves out of the ruins of other men. This did Judas,

and ſome of the Phariſees, Mat. 10. 17. Lu. 20. 19, 20. Take heed to thy mouth: A fool's mouth calleth for ſtrokes, and his lips are a ſnare to his ſoul, Prov. 18. 7. Take heed of indulging, and hearkening to the eaſe of the fleſh, and of carnal reaſonings, for that will put thee upon wicked things.

3. Wouldſt thou not ſuffer as an evil doer; then take heed of hearing of any thing ſpoken that is not according to ſound doctrine: thou muſt withdraw thyſelf from ſuch, in whom thou perceiveſt not the words of knowledge. Let not talk againſt governors, againſt powers, againſt men in authority be admitted; keep thee far from an evil matter. My ſon, ſays Solomon, fear thou the Lord, and the King, and meddle not with thoſe that are given to change.

4. Wouldſt thou not ſuffer as an evil-doer; addict not thyſelf to play with evil, to joke and jeſt, and mock at men in place and power. Gaal mocked at Abimelech, and ſaid, Who is Abimelech, that we ſhould ſerve him? But he paid for his diſdainful language at laſt, Judges 9.

I have heard of an inn-keeper here in England, whoſe ſign was the crown, and he was a merry man: Now he had a boy, of whom he uſed to ſay when he was jovial among his gueſts, This boy is heir to the crown, or this boy ſhall be heir to the crown; and if I miſtake not the ſtory, for theſe words he loſt his life. It is bad jeſting with great things, with things that are God's ordinance, as kings and governors are. Yea, let them rather have that fear, that honour, that reverence, that worſhip, that is due to their place, their office, and dignity. How Paul gave honour and reſpect unto thoſe that were but deputy kings and heathen magiſtrates, will greatly appear, if you do but read his trials before them in the book called, The Acts of the Apoſtles. And what a charge both he and Peter have left behind them, to the churches to do ſo too, may be found to conviction, if we read their epiſtles.

5. Wouldſt thou not ſuffer for evil-doing; then take heed of being offended with magiſtrates, becauſe by their ſtate-acts they may croſs thy inclinations. It is given to them to bear the ſword, and a command is to thee, if thy heart cannot acquieſce with all things, with meekneſs and patience, to ſuffer. Diſcontent in the mind, ſometimes puts diſcontent into the mouth; and diſcontent in the mouth, doth ſometimes alſo put a halter about the neck. For as a man by ſpeaking a word in jeſt, may for that be hanged in earneſt; ſo he that ſpeaks in diſcontent, may die for it in ſober ſadneſs. Adonijah's diſcontent put him upon doing that which coſt him his life, 1 Kings 2. 13, 23. Great peace have they that love thy law, and nothing ſhall offend them: for they are ſubjected to the will, and foot of God.

6. But above all, get thy conſcience poſſeſſed yet more with this, that the magiſtrate is God's ordinance, and is ordered of God as ſuch: that he is the miniſter of God to thee for good, and that it is thy duty to fear him, and pray for him, to give thanks to God for him, and to be ſubject to him as both Paul and Peter admoniſh us: and that not only for wrath, but for conſcience-ſake, Rom. 13. For all other arguments come ſhort of binding the ſoul, where this argument is wanting; until we believe that of God we are bound thereto. I ſpeak not theſe things, as knowing any that are diſaffected to the government: (for I love to be alone, if not with godly men, in things that are convenient.) But becauſe I appear thus in public, and know not into whoſe hands theſe lines may come, therefore thus I write. I ſpeak it alſo to ſhew my loyalty to the king, and my love to my fellow-ſubjects: and my deſire that all chriſtians ſhould walk in ways of peace and truth.

I come now to the ſecond thing propounded to be ſpoken to, as to ſuffering, which is this.

That there have been, and yet may be a people in the world, that have and may ſuffer in the ſenſe of the apoſtle here, according to the will of God, or for righteouſneſs-ſake.

That there have been ſuch a people in the world, I think no body will deny, becauſe many of the prophets, Chriſt, and his apoſtles thus ſuffered. Beſides, ſince the ſcriptures were written, all nations can witneſs to this, whoſe hiſtories tell at large of the patience and goodneſs of the ſufferers, and of the cruelty of thoſe that did deſtroy them.

And that the thing will yet happen, or come to paſs again, both ſcripture and reaſon affirm.

Firſt for ſcripture. The text tells us, That God hath put enmity betwixt the woman and her ſeed, and the ſerpent and his, Gen. 3. 15. This enmity put, is ſo fixed that none can remove it ſo, but that it ſtill will remain in the world. Theſe two ſeeds have always had, and will have that which is eſſentially oppoſite to one another, and they are the Spirit of truth, and the ſpirit of error; ſin and righteouſneſs, light and darkneſs, 1 John 4. 6. ch. 3. 7, 8. 1 Theſſ. 5. 5. Hence an unjuſt man is an abomination to the juſt, and he that is upright in the way, is abomination to the wicked, Prov. 29. 27. So that unleſs you could ſanctify and regenerate all men, or cauſe that no more wicked men ſhould any where be in power for ever: you cannot prevent but that ſometimes ſtill there muſt be ſufferers for righteouſneſs-ſake. Yea, and all that will live godly in Chriſt Jeſus ſhall ſuffer perſecution, 2 Tim. 3. 12.

To prove this by reaſon, is eaſy. The devil is not yet ſhut up in the bottomleſs pit: Antichriſt is yet alive. The government in all kingdoms is not yet managed with ſuch light, and goodneſs of mind, as to let the ſaints ſerve God, as he has ſaid, whatever it is in ſome.

And until then, there will be in ſome places, (though for my part I cannot predict where) a people that will yet ſuffer for well-doing, or for righteouſneſs-ſake.

In order to a right handling of this matter, I ſhall divide this head into theſe two parts.

1. Shew you what it is to ſuffer for well-doing, or for righteouſneſs.

2. Shew you what it is to ſuffer for righteouſneſs-ſake.

I put this diſtinction, becauſe I find that it is one thing to ſuffer for righteouſneſs, and another to ſuffer for righteouſneſs-ſake.

To begin with the firſt, namely, to ſhew you what it is to ſuffer for righteouſneſs. Now that may be done either paſſively or actively.

1. Paſſively, as when any ſuffer for righteouſneſs without their own will, or conſent thereto. Thus the little children at Bethlehem ſuffered by the hands of bloody Herod, when they died for, or in the room and ſtead of Jeſus Chriſt, Mat. 2. 16. Every one of thoſe children died for righteouſneſs, if Chriſt is righteouſneſs; for they died upon his account, as being ſuppoſed to be he himſelf.

Thus alſo the children of Iſrael's little ones, that were murdered with their parents, or otherwiſe, becauſe of the religion of them that begat and bare them, died for righteouſneſs. The ſame may be ſaid concerning thoſe of them that ſuffered in the land of the Chaldeans upon the ſame account.

I might here alſo bring in thoſe poor infants that in Ireland, Piedmont, Paris, and other places, have had their throats cut, and their brains daſhed out againſt the walls, for none other cauſe, but for the religion of their fathers. Many, many have ſuffered for righteouſneſs after this manner. Their will, nor conſent, has been in the ſuffering, yet they have ſuffered for religion, for righteouſneſs. And as this hath been, ſo it may be again: for if men may yet ſuffer for righteouſneſs, even ſo for ought I know, even in this ſenſe, may their children alſo.

Now, although this is not the chief matter of my text, yet a few words here may do no harm. The children that thus ſuffer, though their own will and conſent be not in what they undergo, may yet, for all that, be accepted as an offering unto the Lord. Their cauſe is good, it is for religion and righteouſneſs. Their hearts do not recoil againſt the cauſe for which they ſuffer; and although they are children, God can deal with them as with John the Baptiſt, cauſe them in a moment to leap for joy of Chriſt; or elſe can ſave them by his grace, as he ſaveth other his elect infants, and thus comprehend them, though they cannot apprehend him, yea, why may they, not only be ſaved, but in ſome ſenſe be called martyrs of Jeſus Chriſt, and thoſe that have ſuffered for God's cauſe in the world? God comforted Rachel concerning her children that Herod murdered in the ſtead, and upon the account of Chriſt. He bids her refrain herſelf from tears, by this promiſe, that her children ſhould come again from the land of the enemy, from death. And again ſaith he, Thy children ſhall come again to their own border; which I think if it be meant in a goſpel ſenſe, muſt be to the heavenly inheritance, compare Jer. 31. 15. with Mat. 2. 18.

And methinks this ſhould be mentioned, not only for her, and their ſakes, but to comfort all thoſe that either have had, or yet may have their children thus ſuffer for righteouſneſs. None of theſe things (as ſhall be further ſhewed anon) happen without the determinate counſel of God. He has ordered the ſufferings of little children as well as that of perſons more in years. And it is eaſy to think that God can as well foreſee which of his elect ſhall ſuffer by violent hands in their infancy, as which of them ſhall then die a natural death. He has ſaints ſmall in age as well as in eſteem or otherwiſe; and ſometimes the leaſt member of the body ſuffereth violence, as well as the head or other chief parts.

And although I deſire not to ſee theſe days again, yet methinks it will pleaſe me to ſee thoſe little ones that thus have already ſuffered for Jeſus, to ſtand in their white robes, with the elders of their people, before the throne to ſing unto the Lamb.

But to paſs this, and to come to that, which is more directly intended to be ſpoken to, namely, to ſhew you who doth actively ſuffer for righteouſneſs. And,

1. It is he that chuſeth by his own will and conſent to ſuffer for it. All ſuffering that can be called active ſuffering, muſt be by the conſent of the will; and that is done, when a man ſhall have ſin and ſuffering ſet before him, and ſhall chuſe ſuffering rather than ſin. He choſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon. And again, They did not accept of deliverance, that is, of baſe and unworthy

terms, that they might obtain a better reſurrection, Heb. 11. 25. ver. 35.

Indeed, no man can force a chriſtian to ſuffer as a chriſtian, without his own conſent. All chriſtians are ſufferers, of will, and conſent. Hence it is ſaid, they muſt take up their croſs, by which taking up, an act of their will is intended. So again, Take my yoke upon you, which alſo intends an act of the will, Mat. 10. 38. ch. 16. 24. ch. 11. 29.

This therefore, is the firſt thing that I would preſent you with. Not that an act of the will is enough to declare a man a ſufferer for righteouſneſs, it ſtanding alone: for a man thorough the ſtrength of deluſion, and the power of an erroneous conſcience, may be willing to ſuffer for the groſſeſt opinions in the world. But I bring it to ſhew that actual ſuffering for righteouſneſs muſt alſo be by the conſent of the will, the mind of the man muſt be in it.

Secondly, He that ſuffereth for righteouſneſs thus, muſt alſo have a good cauſe. A good cauſe is that which is eſſential to ſuffering for righteouſneſs. A good cauſe, what is that? Why verily, It is the truth of God, either in the whole of it, as contained in the ſcriptures of truth, or in the parts of it, as ſet before me to believe, or do, by any part of that holy word. This may be called the matter, for which one ſuffereth: or, as it is called in another place, the word of righteouſneſs, Heb. 5. 13. It may alſo be called the form of ſound doctrine, or the like. Becauſe without this word, the matter, and nature of God's truths cannot be known. Pilate's queſtion, What is truth? will ſtill abide a queſtion, to thoſe that have not, or regard not the word, the rule of righteouſneſs, John 18. 38. See then that thy cauſe be good, thou that wouldeſt know what it is to ſuffer for righteouſneſs, ſtep not an hair's breadth without the bounds of the word of truth; alſo take heed of miſunderſtanding, or of wringing out of its place, any thing that is there. Let the words of the upright, ſtand upright, warp them not, to the end they may comply in ſhew with any crooked notion. And to prevent this, take theſe three words as a guide, in this matter, to thee. They ſhew men their ſins, and how to cloſe with a Saviour; they enjoin men to be holy and humble; they command men to ſubmit themſelves to authority. And whatever is croſs to theſe, comes from ignorance of, or from wreſting the rules of righteouſneſs out of its place.

But more particularly, the word of righteouſneſs, (thy cauſe, within the bounds of which thou muſt keep, if thou wilt ſuffer for righteouſneſs) is to be divided into two parts.

1. It containeth a revelation of moral righteouſneſs.

2. It containeth a revelation of evangelical righteouſneſs.

As for moral righteouſneſs, men ſeldom ſuffer, only, for that. Becauſe that is the righteouſneſs of the world, and that, ſimply as ſuch, that ſets itſelf up in every man's conſcience, and has a teſtimony for itſelf, even in the light of nature. Beſides, there is nothing that maketh head againſt that; but that which every man is aſhamed, by words to plead for, and that is immorality. And this is that which Peter intends when he ſaith, And if ye be followers of that which is good, who will harm you? 1 Pet. 3. 13. If ye be followers of moral goodneſs. (But if it ſhould ſo happen, for the caſe is rare, that any man ſhould make you ſufferers becauſe you love God, and do good to your neighbour, happy are ye. Though I do not think that the apoſtle's concluſion terminates there. But more of theſe things anon.) For let a man be a good neighbour, in morals: Let him feed the hungry, cloath the naked, give freely out of his purſe to the poor, and do that which he would another ſhould do to him: and ſtop there, and not meddle with the name of Chriſt, and he ſhall have but few enemies in the world. For it is not the law, but Chriſt that is the ſtumbling block, and the rock of offence to men, Iſai. 8. 14, 15. Rom. 9. 31, 32, 33.

Wherefore, there is in God's word a revelation of another righteouſneſs, a righteouſneſs which is not ſo viſible to, yea, and that ſuiteth not ſo with, the reaſon of man as that moral righteouſneſs doth: Wherefore this righteouſneſs makes men righteous in principle, and practiſe ſo, as is foreign to natural men. Hence it is ſaid to be fooliſhneſs to them. And again, Its praiſe is not of men, Rom. 2. 29. 1 Cor. 2. 14. This righteouſneſs is alſo revealed in the ſcriptures, but the blind cannot ſee it. It is the work of the Holy Ghoſt in the heart, and is therefore called the fruits of the Spirit; and the grace, which in the head and fulneſs of it, is only to be found in Chriſt, John 1. 16. Coloſ. 1. 19. 1 Tim. 1. 14. This righteouſneſs being planted in the heart, leads a man out by the word of God, to ſeek for another righteouſneſs, as inviſible to, and foreign from the natural man, as this. And that righteouſneſs is that which properly is the righteouſneſs of Jeſus Chriſt, a righteouſneſs that ſtandeth in his obedience to his Father's law, as he was conſidered a common, or publick perſon: a rightouſneſs which he brought into the world, not for himſelf, as conſidered in a private capacity, but for thoſe that ſhall by faith venture themſelves upon him, to obtain by him life eternal. Rom. 5. 19. Philip 3. 7, 8, 9, 10.

Again, This cloſing by faith, with this righteouſneſs thus found in Chriſt, and being taken therewith, leads me yet to another righteouſneſs, which is inſtituted worſhip, appointed by Chriſt, for all his followers to be converſant in; this worſhip is grounded on poſitive precepts, and ſo on words of righteouſneſs, called Chriſt's words, Chriſt's ſayings, &c.

Now upon this bottom begins the difference betwixt the men of God, and the world.

For firſt, by this inward principle of righteouſneſs we come to ſee, and ſay, that men by nature are not chriſtians: what priviledges ſoever they may account themſelves partakers thereof. But whoſoever is a chriſtian, of God's making ſo, is begotten and born of God, and made a new creature by the anointing received from the Holy One, Jam. 1. 18. Joh. 3. 3, 5. 2 Cor. 5. 17, 18. chap. 1. 21. 1 John 2. 20, 24, 27.

Now this theſe carnal men cannot endure to hear of: becauſe it quite excludes them as ſuch, from a ſhare in the kingdom of heaven.

To this again, the chriſtian ſtands and backs what he ſays by the word of God. Then the game begins, and the men of the world are thoughtful how they may remove ſuch troubleſome fellows out of the way. But becauſe the chriſtians love their neighbours, and will not let them thus eaſily die in their ſins; therefore they contend with them, both by reaſonings, writings, ſermons, and books of goſpel divinity: and ſtand to what they ſay. The world again, are angry with theſe ſayings, ſermons, and books, for that by them they are concluded to be perſons that are without repentance, and the hope of eternal life. Here again, the carnal world judges that theſe people are proud, ſelf-will'd, pragmatical, contentious, ſelf-conceited, and ſo unſufferable people. The chriſtian yet goes on and ſtands to what he has aſſerted. Then the poor world at their laſt ſhift begin to turn, and over-turn the goſpelmans ſayings; perverting, forcing, ſtretching, and diſmembring of them: and ſo making of them ſpeak what was never thought, much leſs intended by the believer.

Thus they ſerved our Lord; for, not being able to down with his doctrine, they began to pervert his words, and to make (as alſo they ſaid afterwards of Luthers) ſome offenſive, ſome erroneous, ſome treaſonable, and that both againſt God and Cæſar, and ſo they hanged him up, hoping there to put an end to things. But his is but the beginning of things: for the chriſtian man by the word of the goſpel goes further with his cenſure. For he alſo findeth fault with all that this man by the ability of nature, can do for the freeing himſelf from the law of ſin and death. He condemns him by the word, becauſe he is in a ſtate of nature, and he condemneth alſo, whatever, while in that ſtate, he doth, as that which by no means can pleaſe God, Rom. 14. 23. Heb. 1. 6. This now puts him more out, this is a taking of his gods away from him. This is to ſtrip him of his raiment, ſuch as it is, and to turn him naked into the preſence of God. This I ſay puts him out, and out. Theſe wild brained fellows, quoth he, are never content, they find fault with us as to our ſtate; they find fault with us as to our works, our beſt works. They blame us becauſe we are ſinners, and they find fault with us, though we mend; they ſay, by nature, we are no chriſtians, and that our beſt doings will not make us ſuch. What would they have us do. Thus therefore they renew their quarrel: but the chriſtian man cannot help it, unleſs he ſhould ſee them go to hell, and ſaying nothing. For the word of God doth as aſſuredly condemn man's righteouſneſs, as it doth condemn man's ſin, it condemneth not man's righteouſneſs among men, for there it is good and profitable, Job 35. 6. 7, 8. But with God, to ſave the ſoul, it is no better than filthy raggs, Iſa. 64. 6.

Nor will this chriſtian man ſuffer theſe carnal ones to delude themſelves with a change of terms; for the devil who is the great manager of carnal men in things that concern their ſouls, and in the plea that they make for themſelves, will help them to tricks and ſhifts to evade the power of the word of God. Teaching them to call the beauties of nature, grace, and the acts of natural powers, the exerciſe of the graces of the ſpirit. He will imbolden them alſo to call man's righteouſneſs, the righteouſneſs of Chriſt, and that by which a ſinner may be juſtified in the ſight of God, from the law. Theſe tricks the chriſtian ſees, and being faithful to God's truth, and deſiring the ſalvation of his neighbour, he laboureth to diſcover the fallacy of, and to propound better terms for this poor creature to imbrace, and venture his ſoul upon; (which terms are warranted by the New Teſtament, a ſtranger to which the natural man is.) But I ſay, the things which the chriſtian preſſeth, being ſo foreign to nature, and lying ſo croſs to mans beſt things, are preſently judged by the natural man, to be fables, or fooliſhneſs, 1 Cor. 2. 14. Wherefore here again, he takes another occaſion to maintain his ſtrife, and contention againſt the righteous man; raiſing of ſlanders upon him, and laying things to his charge that he underſtandeth not; charging alſo his doctrine with many grievous things. Namely, that he holdeth that man was made to be damned, that man's righteouſneſs is no better than ſin, that a man had as good to do ill, as well. That we may believe, and do what we liſt; that holineſs pleaſeth not God, and that ſinning is the way to cauſe grace to abound. Beſides, ſay they, he condemneth good motions, and all good beginnings of heart to God-ward. He caſteth away that good we have, and would have us depend upon a juſtice to ſave us by, that we can by no means approve of.

And thus the quarrel is made yet wider between the men of the world, and the chriſtian man. But there is not a ſtop put here.

For it is poſſible for the carnal man to be beaten out of all his arguments for himſelf and his own things, by the power and force of the word: and to be made to conſent to what the chriſtian has ſaid as to the notion of the truth (I muſt not ſpeak this of all) But yet the breach doth ſtill abide; for that yet there appears to be no more with the man, but only the notion of things. For though the notion of things are thoſe that of God are made the means of conveying of grace into the heart, yet grace is not always with the notion of things: the word, oft-times ſtandeth in man's underſtanding alone, and remaineth there, as not being accompanied with ſuch grace as can make it the power of God to ſalvation. Now when it is thus with the ſoul, the danger is as great as ever, becauſe, there is a preſumption now begotten in the heart, that the man is in a ſaved condition. A preſumption, I ſay, inſtead of faith, which puffeth up, inſtead of enabling the ſoul after a godly manner to depend upon God for mercy through Chriſt. This is called the word of them that are puffed up; the word only, becauſe not accompanied with ſaving grace, 1 Cor. 4. 19. chap. 8. 1. 1 Theſ. 1. 5.

This the chriſtian alſo ſees, and ſays it is too weak to conduct the ſoul to glory. And this indeed he ſays, becauſe he would not that his neighbour ſhould come ſhort home. But neither can this be born, but here again, the natural man with his notion of things is offended; and takes pett againſt his friend, becauſe he tells him the truth, and would that he ſo ſhould digeſt the truth, that it may prove unto him eternal life. Wherefore he now begins to fall out again, for as yet the enmity is not removed: He therefore counts him an unmerciful man, one that condemneth all to hell but himſelf; and as to his ſingularity in things, thoſe he counteth for dreams, for enthuſiaſms, for allegorical whimſies, vain revelations, and the effects of an erroneous judgment. For the Lord has put ſuch darkneſs betwixt Egypt and Iſrael, as will not ſuffer them to come together. But this is not all.

For it is poſſible for theſe carnal men to be ſo much delighted in the notion of things, as to addict themſelves to ſome kind of worſhip of Chriſt, whoſe notions of truth have by them been received. And becauſe their love is yet but carnal, and becauſe the fleſh is ſwelling, and is, pleaſed with pomp, and ſumptuouſneſs therefore to ſhew how great an eſteem ſuch have for Chriſt, whom they are now about to worſhip: They will firſt, count his teſtament, though good, a thing defective, and not of fulneſs ſufficient to give in all particular things, direction how they ſhould to their own content, perform their glorious doctrine. For here, and there and in another place, cry they, there is ſomething wanting. Here, ſay they, is nothing ſaid of thoſe places, veſtures, geſtures, ſhews, and outward greatneſs that we think ſeemly to be found in, and with thoſe that worſhip Jeſus. Here wants ſumptuous ceremonies, glorious ornaments, new faſhioned carriages, all which are neceſſary to adorn worſhip withall.

But now here again, the truly godly as he comes to ſee the evil of things, maketh his objections, and findeth fault, and counts them unprofitable and vain. Iſa. 29. Mat. 15. Mark. 7.

But they again, (ſeeing the things they have made, are the very excellencies of human invention, and things added as a ſupplement to make up what, and wherein as they think the man that was faithful over his own houſe as a ſon was defective:) are reſolved to ſtand upon their points, and not to budge an inch from the things that are ſo laudable, ſo neceſſary, ſo convenient and ſo comely; the things that have been judged good, by ſo many wiſe, learned, pious, holy, reverend, and good men. Nay, If this were all, the godly would make a good ſhift; but their zeal is ſo great for what they have invented, and their ſpirits ſo hot to make others couch and bend thereto, that none muſt be ſuffered to their power to live, and breath, that refuſeth to conform thereto. This has been proved too true, both in France, Spain, Germany, Italy, and other places; and upon this account it is that perſecution has been kept alive ſo many hundred years in ſome places againſt the church of God. From what has been ſaid as to theſe things, this I collect as the ſum,

Firſt, That man by nature, is in a ſtate of wrath, and condemnation, Epheſ. 2. 1, 2, 3, 4. John 3. 18.

Secondly, That the natural man, by all his natural abilities, is not able to recover himſelf from this his condemned condition, John 6. 44. Epheſ. 1. 19, 20.

Thirdly, That a man may have right notions of goſpel things, that hath no grace in his heart, 1 Cor. 13. 2, 3.

Fourthly, That to add human inventions to Chriſt's inſtitutions, and to make them of the ſame force and neceſſity, of the ſame authority and efficacy is nought, and not to be ſubjected to, Iſa. 29. 13. Mat. 15. 8, 9. Mark 7. 6, 7. So then, he that ſaith theſe things, ſaith true; for the ſcriptures ſay the ſame. This then is a good cauſe to ſuffer for, if men will that I ſhall ſuffer for ſaying ſo; becauſe it is that which is founded upon the word of God; and the word is the ground and foundation of all true doctrine. Let him then that believeth what is here diſcourſed, and that liveth ſoberly, and peaceably in this belief among his neighbours, ſtand by what he hath received and rejoyce that he hath found the truth. And if any ſhall afflict or trouble him for holding of theſe things, they afflict or trouble him for holding to good things; and he ſuffereth at their hands becauſe his cauſe is good.

And ſuch an one may with boldneſs, as to this, make his appeal to the Bible, which which is the foundation of his principles, and to God the author of that foundation, if what he holds, is not good.

He may ſay, “ Lord, I have ſaid, that man by nature, is in a ſtate of condemnation, and they make me ſuffer for that.

“ Lord, I have aſſerted that man by all his natural abilities is not able to recover himſelf from this his condemned ſtate, and they make me ſuffer for that.

“ Lord, I have ſaid that a natural man may have right notions of the goſpel, and yet be without the ſaving grace thereof, and they make me ſuffer for that.

“ Lord, I cannot conſent that human inventions and doctrines of men, ſhould be joyned with thy inſtitution as matters of worſhip; and impoſed upon my conſcience as ſuch, and they make me ſuffer for that.

“ Lord, I own the government, pray for my ſuperiors, live quietly among my neighbours, give to all their dues, feed the hungry, cloath the naked, relieve the afflicted, and ſhew myſelf by my faith, and life, to be a true chriſtian man, and yet my neighbours will not let me alone. True, I cannot comply with all that ſome men would have me comply with: no more did Daniel, no more did Paul; and yet Daniel ſaid, that he had to the king done no hurt, and Paul ſaid neither againſt the law of the Jews, neither againſt the temple, nor yet againſt Cæſar, have I offended any thing at all, Dan. 6. 22. Acts 25. 8.”

For he that keeps within the compaſs of God's word, hurts no man, gives juſt offence to no man. Though he complyeth not with all that are modes, and ways of worſhip in the world: Nor can this appeal be judged injurious, if it be not attended with interceſſions againſt them that hate us. But we will paſs this, and come to a ſecond thing.

Secondly, As he that ſuffereth for righteouſneſs, muſt have a good cauſe: So he that ſuffereth for righteouſneſs muſt have a good call.

A man, though his cauſe be good, ought not by undue ways to run himſelf into ſuffering for it; nature teaches the contrary, and ſo doth the law of God. Suffering for a truth ought to be cautiouſly took in hand, and as warily performed. I know that there are ſome men that are more concerned here than ſome: the preacher of the word, is by God's command made the more obnoxious man, for he muſt come off with a woe, if he preaches not the goſpel, 1 Cor. 9. 16. He therefore, I ſay doth and ought more to expoſe himſelf than other chriſtians are called to do. Yet it behoveth him alſo to beware, becauſe that Chriſt has ſaid to him, Behold, I ſend you forth as ſheep, or lambs, in the midſt of wolves, be ye therefore wiſe as ſerpents, and harmleſs as doves, Mat. 10. 16. Luk. 10. 3. A man is not bound by the law of his Lord, to put himſelf into the mouth of his enemy. Chriſt withdrew himſelf, Paul eſcaped the the governours hands, by being let down in a baſket over the wall of the city, 2 Cor. 11. 32, 33. And Chriſt hath ſaid, If they perſecute you in one city, flie ye to another. If they will not let me preach here, I will take up by Bible and be gone. Perhaps this is becauſe I muſt preach in ſome other place. A miniſter can quickly pack up, and carry his religion with him, and offer what he knows of his God, to another people, Acts 13. 44, 45, 46, 47. Nor ſhould a miniſter ſtrive, I think, with the magiſtrate for place, or time. But let him hearken to hear what God ſhall ſay by ſuch oppoſition. Perhaps the magiſtrate muſt drive thee out of this place, becauſe the ſoul is in another place that is to be converted, or helped by thy ſermon to day. We muſt alſo in all things, ſhew ourſelves to be ſuch as by our profeſſion we would that men ſhould believe we are, to wit, meek, gentle, not ſtrivers, but take our Lord, and our brethren the prophets for our examples.

But I will not here preſume to give inſtructions to miniſters; but will ſpeak a few words in the general about what I think may be a ſufficient call to a man to ſuffer for righteouſneſs.

Firſt, Every chriſtian man is bound by God's word to hold to, or ſtand by his profeſſion, his profeſſion of faith, and to join to that profeſſion, an holy godly life; becauſe the apoſtle and High-Prieſt of his profeſſion, is no leſs a one than Chriſt Jeſus, Heb. 3. 1. chap. 10. 23. This by Chriſt himſelf is expreſſed thus, Let your light ſo ſhine: No man lighteth a candle to put it under a buſhel: Let your loyns be girded about, and your lights burning. And Paul bids the Philippians hold forth the word of life, Mat. 5. 16. Luk. 12. 35. Philip. 2. 16.

And more particularly, by all this, this is intended, that we ſhould hide our faith in Chriſt from no man, but ſhould rather make a diſcovery of it, by a life that will do ſo. For our profeſſion thus managed is the badge, and the Lord's livery, by which we are diſtinguiſhed from other men. So then, if while I profeſs the truth of Chriſt, and ſo walk, as to make my profeſſion of it more apparent: I be made a ſufferer for it, my call is good, and I may be bold in God and in my profeſſion. This Peter intends when he ſaith, But, and if ye ſuffer for righteouſneſs ſake, happy are ye, and be not afraid of their terror, neither be troubled. But ſanctify the Lord God in your hearts, and be ready always to give an anſwer to every man that aſketh you a reaſon of the hope that is in you with meekneſs and fear, 1 Pet. 3. 14, 15. Here then is a call, not to meddle with the other, but to mind our own buſineſs, to walk in our chriſtian profeſſion, and to adorn it with all good works, and if any man will meddle with me, and aſk me a reaſon of the hope that I have, to give it him with meekneſs and fear, whatever follows thereupon. This Peter ſhould have done himſelf there, where he denied his maſter thrice.

The reaſon is, for that chriſtianity is ſo harmleſs a thing, that be it never ſo openly profeſſed, it hurts no man. I believe that Chriſt will ſave me; what hurt is this to my neighbour? I love Chriſt becauſe he will ſave me; what hurt is this to any? I will for this worſhip Chriſt as he has bid me; what hurt is this to any body? I will alſo tell my neighbours what a loving one my Chriſt is, and that he is willing to be good to them as he has been good to me, and what hurt is this to the governor of a kingdom? But and if any man will afflict me for this, my cauſe is good, and alſo my call to ſtand full godly to my profeſſion.

Secondly, There is ſometimes a call to ſuffer for righteouſneſs, even from the voice of neceſſity. That is, either when by my ſilence the truth muſt fall to the ground, or when by my ſhrinking, the ſouls of other men are in danger. This, I ſay, is a call to ſuffer even by the voice of neceſſity. The caſe may be when God's ways may be trodden under foot. Yea, his word, and ways, and name, and people, and all. Thus Goliah did do, for ſeveral days together, 1 Sam. 17. and vaunted in his doing, and there was not a man, no not in Iſrael that durſt anſwer him a word. And now was the ſpirit of David ſtirred in him; and he would put his life in his hand, and give this man an anſwer, and he ſaw there was reaſon for it, neceſſity gave him a call. Is there not a cauſe ſaith he, (lies bleeding upon the ground) and no man of heart, or ſpirit, to put a check to the bold blaſphemer, I will go fight with him: I will put my life in my hand, if I die, I die.

Conſider alſo what Daniel did, when the law was gone out to forbid for thirty days, petitioning any god or man ſave the king only. At that time alſo, not a man of Iſrael peeped, Dan. 6. 7. Now Neceſſity walks about the ſtreets, crying, Who is on the Lord's ſide? Who, &c. And Daniel anſwers, I am, by opening of his window, and praying as at other times, three times a day, with his face towards Jeruſalem, ver. 10. He heard this voice of Neceſſity, and put his life in his hand, and complied with it, to the hazard of being torn in pieces by the lions.

Much like this was that of the three children: for when that golden image was ſet up, and worſhip commanded to be done unto it, not one that we read of, durſt ſtand upright; when the time was come that bowing was the ſign of worſhip. Only the three children would not bow, it was neceſſary that ſome ſhould ſhew that there was a God in heaven, and that divine worſhip was due alone to him, Daniel 3. 10, 11, 12.

But they run the hazard of being turned to aſhes, in a burning fiery furnace, for ſo doing. But neceſſity has a loud voice, and ſhrill in the ears of a tender conſcience. This voice will awake jealouſy, and kindle a burning fire within, for the name, and cauſe, and way, and people of the God of heaven.

Thirdly, There is ſometimes a call to ſuffer for righteouſneſs by the voice of Providence. That is, when by Providence I am caſt for my profeſſion into the hands of the enemies of God and his truth, then I am called to ſuffer for it what God ſhall pleaſe to let them lay upon me.

Only for the making of my way more clear in this matter, I will deliver what I have to ſay with a caution or two.

1. Thou muſt take heed that thy call be good to this or that place, at which by Providence thou art delivered up.

2. Thou muſt alſo take heed that when thou art there, thou buſieſt thyſelf in nothing but that that good is.

3. Thou muſt alſo take heed that thou ſtay there no longer, than while thou mayſt do good or receive good there.

4. Thus far a man is in the way of his duty, and therefore may conclude that the providence of God under which now he is, is ſuch as has mercy, and ſalvation in the bowels of it, whatſoever is by it at the preſent brought upon him.

Chriſt Jeſus our Lord, though his death was determined, and of abſolute neceſſity, and that chiefly for which he came into the world, choſe rather to be taken in the way of his duty than in any other way, or any where elſe. Wherefore when the hour was come, he takes with him ſome of his diſciples, and goeth into a garden, a ſolitary place to pray: which done, he ſets his diſciples to watch, and falleth himſelf to prayer. So he prays once; he prays twice; he prays thrice: and he giveth alſo good doctrine to his diſciples. And now, behold, while he was here in the way of his duty, buſying himſelf in prayer to God, and in giving of good inſtruction to his followers: upon him comes Judas, and a multitude with ſwords and ſtaves, and weapons to take him. To which providence he in all meekneſs ſubmit, for he knew that by it he had a call to ſuffer, Mat. 26. 36, 37, 38.

In this way alſo the apoſtles were called to ſuffer, even while they were in the way of their duty. Yea, God bid them go into the temple to preach, and there delivered them into the hands of their enemies, Acts 4. 1, 2, 3. chap. 5. 10, 25, 26.

Be we in the way of our duty, in the place, and about the work unto which we are called of God (whether that work be religious or civil), we may without fear leave the iſſue of things to God, who only doth wonderful things. And he who lets not a ſparrow fall to the ground without his providence, will not ſuffer an hair of our head to periſh, but by his order, Luke 12. 6, 7. And ſince he has engaged us in his work (as he has if he has called us to it) we may expect that he will manage, and alſo bear us out therein: either ſo as by giving of us a good deliverance by way of reſtoration to our former liberty and ſervice for him, or ſo as to carry us well out of this world to them that under the altar are crying, How long, holy and true. Nor ſhall we, when we come there, repent that we ſuffered for him here. O how little do ſaints in a ſuffering condition, think of the robes, the crowns, the harps, and the ſong that ſhall be given to them, and that they ſhall have when they come upon mount Zion, Revel. 6. 11. chap. 14. 1, 2, 3, 4, 5, 6, 7.

Fourthly, There is ſometimes a call to ſuffer for righteouſneſs, by an immediate, and powerful impulſe of the Spirit of God upon the heart. This I ſay is ſometimes, and but ſometimes: for this is not God's ordinary way; nor are many of his ſervants called after this manner to ſuffer for righteouſneſs. Moſes was called thus to ſuffer, when he went ſo often unto Pharaoh with the meſſage of God in his mouth: And he endured, as ſeeing him who is inviſible, Heb. 11. 25, 26, 27.

Paul was called thus to ſuffer, and he obeyed, and went, and performed that work according to the will of God. This kind of call, Paul calls a binding, or a being bound in the Spirit, becauſe the Holy Ghoſt had laid ſuch a command upon him to do ſo, that he could not by any means get from under the power of it. And now behold, ſaith he, I go bound in the Spirit to Jeruſalem: not knowing the things that ſhall befall me there, Acts 20. 22. For he that is under this call, has, as I ſaid, bonds laid upon his ſpirit: which carry him to the place where his teſtimony is to be born for God. Nor ſhall he, if he willingly ſubmits, and goes, as Paul did, but have an extraordinary preſence of God with him, as he. And ſee what a preſence he had. For after the ſecond aſſault was given him by the enemy, even the night following, the Lord ſtood by him, and ſaid, Be of good chear, Paul: for as thou haſt teſtified of me in Jeruſalem: ſo muſt thou bear witneſs alſo at Rome, Acts 23. 11. Thus God meeteth his people in their ſervice for him when he calls them aloud to do great ſervice, for him. The power of ſuch a call as this I ſay is great, and men of ordinary ſpirits muſt needs give place thereto, and leave a man, thus bound, to the God that thus has bound him. All the help ſuch can afford him is, to follow him with our prayers, not to judge him, or grieve him, or lay ſtumbling-blocks before him. No they muſt not weep nor mourn for him ſo, as to make him ſorrowful. See Acts 21, 12, 13, 14.

His friends may ſuggeſt unto him what is like to attend his preſent errand, as Agabus did by the Spirit, to Paul when he took his girdle and bound himſelf therewith, to ſhew him how his enemies ſhould ſerve him whither he went: Thus ſaith the Holy Ghoſt, ſaid he, So ſhall the Jews at Jeruſalem bind the man tha towneth this girdle, and ſhall deliver him into the hands of the Gentiles, Acts 21. 11.

But if this call be indeed upon a man, all ſorrow is turned into joy before him. For he is ready, not only to be bound, but alſo to die at Jeruſalem for the name of the Lord Jeſus, Acts 21. 13.

Inſtances alſo of later times might be given of a call extraordinary to ſuffer for righteouſneſs. For many, in the firſt three hundred years perſecution, when no body knew what they were, would boldly come up to the face of their enemies and tell what they were, and ſuffer for what they profeſſed, the death. I remember alſo the woman who when her friends were gone before to ſuffer, how ſhe came running, and panting after, for fear ſhe ſhould not come thither time enough to ſuffer for Jeſus Chriſt.

But I will give you an inſtance of later times even in the beginning of Queen Elizabeth's reign, of an Hertfordſhire man that went as far as Rome to bear his teſtimony for God againſt the wickedneſs of that place. This man, when he was arrived there, and had told them wherefore he was come, they took and condemned him to death, to wit, to be burned for an heretick. Now he was to ride from the priſon to the place of execution upon an aſs, with his face to the beaſts tail, and was to be ſtript from the ſhoulders to the waſte, that he might be tormented all the way he went, with burning torches continually thruſt to his ſides. But he nothing at all afraid, ſpake in his exhortation to the people to fly from their ſin and idolatry; he would alſo catch hold of the torches and put them to his ſides, to ſhew how little he eſteemed the worſt that they could do. Alſo when he was come to the place of execution, he ſuffered there ſuch cruelty, with ſo unconcerned a mind, and with ſuch burning zeal for God's truth teſtified againſt them while he could ſpeak: That, all amazed, his enemies cried, he could not have ſuffered as he did, but by the help of the devil. His name I have now forgot, but you will find it with the ſtory at large in the third volume of Acts and Monuments at the 1022. page. But we will paſs this, and come to our ſecond particular.

Namely, To ſhew when it may be ſaid a man doth not only ſuffer for righteouſneſs, but alſo for righteouſneſs-ſake.

To ſuffer for righteouſneſs-ſake, muſt be either with the intention of the perſecutor, or elſe of the perſecuted.

The perſecutor, whatever the perſon ſuffering is, if he afflicteth this perſon, for a ſuppoſed good that he thinketh he hath, or profeſſeth, he makes him ſuffer for righteouſneſs-ſake. So that in this ſenſe, a man that hath no grace, may, not only ſuffer for righteouſneſs, but alſo for righteouſneſs-ſake. But this I intend not, becauſe the text is not concerned with it.

The thing therefore now intended to be ſpoken to, is this, namely, when a man may be ſaid to ſuffer what he ſuffereth upon a religious account, of love to, or for the ſake of that good that he finds in the truths of God, or becauſe his heart is joined, and eſpouſed to the good of the truths that he profeſſeth; not that there is any thing in any truth of God that is not good: but a man may profeſs truth, not for the ſake of the goodneſs that is in it, but upon a remote account. Judas profeſſed truth, not of love to the truth, but of love to the bag, and to the money that was put therein. Men may profeſs for a wife, for a trade, for friendſhip, or becauſe profeſſion is at ſuch a time, or in ſuch a place in faſhion (I wiſh that there were no cauſe to ſay this.) Now there is not any of theſe that profeſs the truth, for the truth's ſake, that profeſs the truth of love to it, nor ſhall they, ſhould they ſuffer as profeſſors, never ſo long, never ſo much, never ſo grievouſly; be counted of God among them that ſuffer for righteouſneſs-ſake; that is, of unfeigned love to righteouſneſs. Wherefore, that I may ſhew you who may be ſaid to ſuffer for righteouſneſs-ſake, I will propound and ſpeak to ſeveral things.

Firſt then, He that ſuffereth in the apoſtles ſenſe, for well doing, or for righteouſneſs-ſake, ſets his face againſt nothing but ſin. He reſiſteth unto blood, ſtriving againſt ſin. Sin is the object of his indignation, becauſe it is an enemy to God, and to his righteous cauſe in the world, Heb. 12. 4. Sin, I ſay, is that which ſuch a man ſingleth out, as his oppoſite, as his antagoniſt, and that againſt which his heart is ſet. It is a rare thing to ſuffer a right and to have my ſpirit in my ſuffering bent only againſt God's enemy, ſin; ſin in doctrine, ſin in worſhip, ſin in life, ſin in converſation. Now then he that ſuffereth for righteouſneſs-ſake, has ſingled out ſin to purſue it to death, long before he comes to the croſs. It is ſin alas, and his hatred to it, that have brought him into this condition. He fell out with ſin at home, in his own houſe, in his own heart, before he fell out with ſin in the world, or with ſin in publick worſhip. For he that can let ſin go free and uncontrouled at home within, let him ſuffer while he will, he ſhall not ſuffer for righteouſneſs-ſake. And the reaſon is, becauſe a righteous ſoul, as the phraſe is, 2 Pet. 2. 8. has the greateſt antipathy againſt that ſin that is moſt ready to defile it, and that is, as David calls it, ones own iniquity, or the ſin that dwelleth in ones own fleſh. I have kept me, ſays he, from mine iniquity, from mine own ſin. People that are afraid of fire, are concerned moſt with that that burneth in their own chimney, they have the moſt watchful eye againſt that that is like to burn down their own houſe firſt. He alſo that ſuffereth for righteouſneſs-ſake, doth it alſo becauſe he would not that ſin ſhould cleave to the worſhip of God, and indeed this is moſtly the cauſe of the ſufferings of the godly. They will not have to do with that worſhip that hath ſinful traditions commixed with God's appointments, becauſe they know that God is jealous of his worſhip; and has given a ſtrict charge that all things be done according to the pattern ſhewed to us in the mount. He knows alſo that God will not be with that worſhip, and thoſe worſhippers that have not regard to worſhip by the rule of the teſtament of Chriſt. He is alſo againſt the ſin that is apt to cleave to himſelf while he ſtandeth in the preſence of God. I will waſh mine hands in innocency, ſo will I compaſs thine altar, O Lord. This man alſo chuſes to be in the practical parts of worſhip, if poſſible, for he knows that to have to do about holy things ſincerely, is the way to be at the remoteſt diſtance from ſin. He chuſes alſo to be with thoſe holy ones that are of the ſame mind with him againſt ſin: For he knows that two are better than one, and that a threefold cord is not eaſily broken. Wherefore look to yourſelves you that do, or may be called to ſuffer for religion: if you bend not yourſelves againſt ſin, if to be revenged of ſin be not the cauſe of your ſuffering, you cannot be ſaid to ſuffer for righteouſneſs-ſake. Take heed therefore that ſomething elſe be not an inducement to thee to ſuffer. A man may ſuffer to ſave what he has: there is credit alſo and an applauſe; there is ſhame to conform, there is carnal ſtoutneſs of ſpirit; there is hatred of perſecutors, and ſcorn to ſubmit; there is fear of contempt, and of the reproach of the people, &c. Theſe may be motives and arguments to a ſuffering ſtate, and may really be the ground of a man's being in the gaol; though he cries out in the mean while, of popery, of ſuperſtition, and idolatry, and of the errors that attend the common modes of the religions of the world. I charge no man, as though I knew any ſuch thing by any: But I ſuggeſt theſe things as things that are poſſible, and mention them becauſe I would have ſufferers have a care of themſelves, and watch and pray, becauſe no man can be upright here that is not holy, that cannot pray, and watch, and deny himſelf for the love that he has to righteouſneſs. I ſaid it before, and will ſay it again, it is a rare thing to be ſet in down-rightneſs of heart againſt ſin.

Secondly, Is it for the ſake of righteouſneſs that thou ſuffereſt? Then it is becauſe thou wouldeſt have righteouſneſs promoted, ſet up, and eſtabliſhed in the world: alſo thou art afflicted at thoſe advantages that iniquity gets upon men, upon things, and againſt thyſelf. I beheld, ſaid David, the tranſgreſſors, and was grieved, becauſe men kept not thy law, Pſal. 119. And again, Theſe are they that mourn for the abominations that are done among men, Ezek. 9. There is a great deal of talk about religion, a great deal of pleading for religion, namely, as to the formalities of this and the other way. But to chuſe to be religious, that I might be poſſeſſed with holineſs, and to chuſe that religion that is moſt apt to poſſeſs me with it, if I ſuffer for this, I ſuffer for righteouſneſs-ſake. Wherefore ſay thus to thy ſoul, thou that art like to ſuffer for righteouſneſs, How is it with the moſt inward parts of my ſoul, what is there? What deſigns, deſires, and reachings out are there? Why do I pray? Why do I read? Why do I hear? Why do I haunt, and frequent places and ordinances appointed for worſhip? Is it becauſe I love holineſs, would promote righteouſneſs? becauſe I love to ſee godlineſs ſhew itſelf in others, and becauſe I would feel more of the power of it in myſelf? If ſo, and if thou ſuffereſt for thy profeſſion, thou ſuffereſt, not only for righteouſneſs, but alſo for righteouſneſs-ſake.

Doſt thou thus practiſe, becauſe thou wouldeſt be taught to do outward acts of righteouſneſs, and becauſe thou wouldeſt provoke others to do ſo too. Doſt thou ſhew to others, how thou loveſt righteouſneſs, by taking opportunities to do righteouſneſs! How is it, doſt thou ſhew moſt mercy to thy dog, or to thine enemy, to thy ſwine, or to the poor? Whoſe naked body haſt thou cloathed? whoſe hungry belly haſt thou fed? Haſt thou taken delight in being defrauded and beguiled? Haſt thou willingly ſat down by the loſs with quietneſs, and been as if thou hadſt not known, when thou haſt been wronged, defamed, abuſed, and all becauſe thou waſt not willing that black mouthed men ſhould vilify and reproach religion upon thy account, 1 Cor. 6. 7.

He that loveth righteouſneſs, will do thus, yea, and do it as unto God, and of tenderneſs to the word of God which he profeſſeth. And he that thinks to make ſeeing men believe that when he ſuffereth, he ſuffereth for righteouſneſs ſake, and yet is void in his life of moral goodneſs, and that has no heart to ſuffer and bear, and put up, and paſs by injuries in his converſation among his enemies at home, is deceived.

There are ſome ſcriptures that are as if they were out of date among ſome profeſſors, ſpecially ſuch as call for actual holineſs and acts of ſelf denial for God, but it will be found, at the day of judgment that they only are the peculiar people that are zealous of good works, Tit. 2. 14. God help us, it is hard now to perſuade profeſſors to come up to negative holineſs, that is, to leave undone that which is bad; and yet this of itſelf comes far ſhort of ones being found in practical goodneſs.

But this is the man that ſuffereth, (when he ſuffereth) for righteouſneſs-ſake, that makes it his buſineſs by all lawful means, according to the capacity that God has put him in, to promote, ſet up, and eſtabliſh righteouſneſs in the world: I ſay this is the man that ſuffereth for righteouſneſs ſake, that ſuffereth for ſo doing; and I am ſure that a life that is moral, when joyned to the profeſſion of the faith of the things that are of the Spirit of God, is abſolutely neceſſary to the promoting of righteouſneſs in the world. Hence Peter tells them that ſuffer for righteouſneſs ſake, that they muſt have a good conſcience, a good conſcience towards God, towards men, towards friends, towards enemies, 1 Pet. 3. 14, 15, 16. Acts 24. 16. chap. 23. 1. They muſt have a good conſcience in all things, being willing, ready, deſirous to live honeſtly, godly and righteouſly in this world, or elſe they cannot, though they may ſuffer for the beſt doctrine under heaven, ſuffer for righteouſneſs ſake, Heb. 13. 18. Wherefore,

Thirdly, Is it for righteouſneſs ſake that thou ſuffereſt? then thy deſign is the ruin of ſin, this depends upon what was ſaid before; for he that ſtrives againſt ſin, that ſeeks to promote righteouſneſs, he deſigns the ruin of ſin. Be not, ſaid Paul to the ſuffering Romans, overcome of evil, but overcome evil with good, Rom. 12. 21. To overcome evil with good, is an hard taſk. To rail it down, to cry it down, to pray kings, and parliaments, and men in authority to put it down, this is eaſier than to uſe my endeavour to overcome it with good, with doing of good, as I ſaid before. And ſin muſt be overcome with good at home, before thy good can get forth of doors to overcome evil abroad.

Abraham overcame evil with good, when he quieted the diſcontent of Lot, and his herdſmen, with allowing of them to feed their cattel in the beſt of what God had given him Gen. 13. 7, 8.

David overcame evil with good, when he ſaved the life of his bloody enemy that was fallen into his hand: alſo when he grieved that any hurt ſhould come to them that ſought nothing ſo much as his deſtruction. They rewarded me, ſaith he, evil for good, to the ſpoiling of my ſoul. But as for me, when they were ſick, my clothing was ſackcloth. I humbled my ſoul with faſting, I behaved myſelf, as if he had been my friend or brother. I bowed down heavily, as one that mourneth for his mother. This is to overcome evil with good, Pſal. 35. 11, 12, 13, 14.

Job ſaith concerning his enemy, that he did not rejoice when evil found him; (neither have I, ſaid he, ſuffered my mouth to ſin, by wiſhing a curſe to his ſoul,) he means he did the quite contrary, and ſo overcame evil with good, Job 31. 29, 30.

Eliſha overcame evil with good, when he received the men that came for his life, and had them where he might feaſt, and comfort them, and ſent them home in peace to their maſter, 2 Kings 6. 19, 20, 21, 22, 23.

The New Teſtament alſo is full of this, both in exhortations and examples.

In exhortations where it is ſaid, reſiſt not evil, that is, with evil, but overcome evil with good, Prov. 24. 29. But whoſoever ſhall ſmite thee on the right cheek, turn to him the other alſo. And whoſoever ſhall compel thee to go a mile, go with him twain. Give to him that aſketh thee: and from him that would borrow of thee, turn not thou away. Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you. That you may be the children of your Father which is in heaven, for he makes his ſun to riſe on the evil, and on the good, on the juſt, and on the unjuſt. Bleſs them that perſecute you, bleſs and curſe not. Not rendring evil for evil, nor reviling for reviling, but contrariwiſe, bleſſing, knowing that you are thereunto called, that you ſhould inherit a bleſſing, Mat. 5. 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48. Rom. 12. 14. 1 Pet. 3. 9, 10, 11. This is righteouſneſs, theſe are righteous courſes. And as theſe are preceptively propounded, ſo they were as practically followed by them that were eminently godly in the primitive church.

We are fools for Chriſt ſake, ſaid Paul, we are deſpiſed, we are hungry, thirſty, naked and buffeted. Being reviled, we bleſs, being perſecuted, we ſuffer it: being defamed, we intreat: we are made as the filth of the world, and are the offſcouring of all things unto this day, 1 Cor. 4. 10, 11, 12, 13.

This is overcoming of evil with good, and he that has choſen to himſelf that religion that teaches theſe things, and that loves that religion becauſe it ſo teacheth him; if he ſuffereth for it, he ſuffereth for righteouſneſs ſake.

Fourthly, He that ſuffereth for righteouſnes ſake, will carry righteouſneſs whitherſoever he goes. Neither the enemy, nor thy ſufferings ſhall be able to take righteouſneſs from thee. Righteouſneſs muſt be thy chamber-mate, thy bed-companion, thy walking-mate: It is that without which thou wilt be ſo uncouth, as if thou couldſt not live, Pſal. 26. 1,—11. Pſal. 25. 21.

Paul in his ſufferings would have righteouſneſs with him, for it muſt be as it were his armour-bearer: yea his very armour itſelf. 2 Cor. 6. 7.

It is an excellent ſaying of Job, I put righteouſneſs on, and it clothed me, my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame; I was a father to the poor, &c. Job 29. 11, 12, 13, 14, 15.

Princes, ſaid David, did ſit and ſpeak againſt me, but thy ſervant did meditate in thy ſtatutes, Pſal. 119. 23.

A man that loves righteouſneſs, doth as Abraham did with his Sarah, carry it every where with him, though he goes, becauſe of that, in danger of his life. Righteouſneſs! It is the only intimate that a chriſtian has: It is that by which he takes his meaſures, that with which he conſults, with reſpect to what he doth, or is to do in the world. Thy teſtimonies ſaid David, are my delight, and my counſellors. (The men of my council, in the margent, Pſal. 119. 24.)

David! He was the man of affliction; the ſuffering man in his day; but in all places where he came, he had righteouſneſs,

neſs, the law and godly practice with him. It was his counſellor, as he was a man, a ſaint, a king. I dare ſay, for that man that ſuffers righteouſneſs to be rent away from him by the violence and rage of men, and that caſts it away, as David did Saul's armour, that he may ſecure himſelf; he has no great love for righteouſneſs, nor to the croſs for righteouſneſs ſake.

My righteouſneſs I hold faſt, ſaid Job, and I will not let it go, my heart ſhall not reproach me as long as I live, Job 27. 6. What? part with a righteouſneſs! A righteous Lord! A righteous word! A righteous profeſſion! A righteous life! To ſleep in a whole ſkin: the Lord forbid it me, and all that he has counted worthy to be called by his name. Let us carry it with us from the bed to the croſs, and then it ſhall carry us from thence to the crown. Let it be our companion to priſon and death, then ſhall we ſhew that we are lovers of righteouſneſs, and that we chuſe to ſuffer for righteouſneſs-ſake.

Fifthly, Doſt thou ſuffer for righteouſneſs-ſake, why then, thy righteouſneſs is not diminiſhed, but rather increaſed by thy ſufferings. Righteouſneſs thriveth beſt in affliction, the more afflicted, the more holy man; the more perſecuted, the more ſhining man, Acts 6. 15.

The priſon is the furnace, thy graces are the ſilver and the gold, wherefore as the ſilver and the gold are refined by the fire, and ſo made more to ſhew their native brightneſs. So the chriſtian that hath, and that loveth righteouſneſs, and that ſuffereth for it's ſake, is by his ſufferings refined and made more righteous, and made more chriſtian, more godly, Zech. 13. 9.

Some indeed when they come there, prove lead, iron, tin, and at the beſt, but the droſs of ſilver; and ſo are fit for nothing, but there to be left, and conſumed, and to bear the badge, if ever they come from thence, of reprobate ſilver from the mouth and ſentence of their neighbours, Ezek. 22. 18, 19, 20, 21, 22. Jer. 6. 28, 29, 30. But when I, ſays Job, am tried, I ſhall come forth as gold, Job 23. 10.

When Saul had caſt one javelin at David, it made him walk wiſely in all his ways. But when he added to his firſt fury, plots to take away his life, then David behaved himſelf yet more wiſely, 1 Sam. 18, to 30. verſe.

The hotter the rage and fury of men are againſt righteous ways, the more thoſe that love righteouſneſs, grow therein. For they are concerned for it, not to hide it, but to make it ſpangle; not to extinguiſh it, but to greaten it, and to ſhew the excellency of it in all its features, and in all its comely proportion. Now ſuch an one will make ſtraight ſteps for his feet, leſt that which is lame be turned out of the way, Heb. 12. 13. Now he ſhews to all men what faith is, by charity, by ſelf-denial, by meekneſs, by gentleneſs, by long-ſuffering, by patience, by love to enemies, and by doing good to them that hate us: now he walketh upon his high places. Yea, will not now admit that ſo ſlovenly a converſation ſhould come within his doors, as did uſe to haunt his houſe in former times. Now it is Chriſtmas, now it is ſuffering time, now we muſt keep holy day every day.

The reaſon is, for that a man when he ſuffereth for Chriſt, is ſet upon an hill, upon a ſtage, as in a theatre to play a part for God in the world. And you know when men are to play their parts upon a ſtage, they count themſelves if poſſible, more bound to circumſpection; and that for the credit of their maſter, the credit of their art, and the credit of themſelves. For then the eyes of every body are fixed, they gape and ſtare upon them, Pſal. 22. 17. and a trip here, is as bad as a fall in another place. Alſo now God himſelf looks on. Yea, he laugheth, as being pleaſed to ſee a good behaviour attending the trial of the innocent.

1. He that ſuffereth for righteouſneſs ſake ſuffereth for his goodneſs, and he is now to labour by works and ways to convince the world that he ſuffereth as ſuch an one.

2. He that ſuffereth for righteouſneſs ſake has many that are weak to ſtrengthen by his ſweet carriages under the croſs, wherefore he had need to exceed in vertue.

3. He alſo is by well-doing to put to ſilence the ignorance of fooliſh men, he had need be curious, and circumſpect in all his actions.

4. He is come in, and to be a judge, and to condemn, by his faith and patience in his ſufferings, the world (with his Lord and fellows) at the appearing of Jeſus Chriſt: he had need be holy himſelf, 1 Cor. 6. 1, 2, 3, 4, 5. This therefore is the fit ſign of ſuffering for righteouſneſs ſake.

Sixthly, He that ſuffereth, not only for righteouſneſs, but alſo for righteouſneſs ſake, will not exchange his cauſe, though for it in a gaol, for all the eaſe and pleaſure in the world. They that ſuffered for righteouſneſs ſake of old, were tempted before they were ſawn aſunder, Heb. 11. Tempted, that is, allured to come out of their preſent ſufferings, and leave their faith and profeſſion in irons, behind them. Tempted with promiſes of promotion, of eaſe, of friendſhip, of favour with men. As the devil ſaid to Chriſt, ſo perſecutors of old did uſe to make great promiſes to ſufferers, if they would fall down and worſhip. But this is alone as if they ſhould ſay, butcher, make away with your righteouſneſs, and a good conſcience, and you ſhall find the friendſhip of the world. For there is no way to kill a man's righteouſneſs but by his own conſent. This Job's wife knew full well, hence ſhe tempted him to lay violent hands upon his own integrity, Job 2. 9.

The devil, nor men of the world can kill thy righteouſneſs or love to it, but by thy own hand; or ſeperate that and thee aſunder, without thine own act. Nor will he that doth indeed ſuffer for the ſake of it, or love he bears thereto, be tempted to exchange it, for the good of all the world.

It is a ſad ſight to ſee a man that has been ſuffering for righteouſneſs, reſtored to his former eſtate, while the righteouſneſs for which he ſuffered, remains under locks and irons, and is expoſed to the ſcorn, contempt, reproach of the world, and troden under the foot of men. It is better, ſaid Paul, for me to dye, than that any man ſhould make my glorying void. And it had been a hundred times better for that man, if he had never known the way of righteouſneſs, than after he has known it, to turn from the holy commandment delivered unto him.

The ſtriving is, in perſecution, for righteouſneſs; to wit, whether it ſhall be ſet up, or pulled down. The ſufferer, he is for ſetting up, and the perſecutors are for pulling down. Thus they ſtrive for the maſtery. Now, if a man ſtands by his righteouſneſs, and holds faſt his good profeſſion, then is righteouſneſs ſet up: nor can it, ſo long, be pulled down. Hence, ſo long a man is ſaid to overcome. And overcome he doth, though he be killed for his profeſſion. But if he ſtarts back, gives place, ſubmits, recants, or denyeth any longer to own that good thing that he profeſſed, and expoſed himſelf to ſuffering for: then he betrays his cauſe, his profeſſion, his conſcience, his righteouſneſs, his ſoul, and all: or he has delivered up his profeſſion to be murdered before his face: And is fallen down before the wicked, like a corrupt fountain, and a troubled ſpring, Prov. 25. 26. But this, I hope, will not he do that loveth righteouſneſs, and that ſuffereth for righteouſneſs ſake. I do not ſay but that a man may ſlip here, with Peter, Origen, Hierom, Cranmer, Baynham, Ormis, and other good folk: but be he one of the right kind, a lover of righteouſneſs indeed, he will return, and take revenge upon himſelf in a godly way, for ſo ungodly a fact.

Seventhly, He that ſuffereth not only for righteouſneſs, but alſo for righteouſneſs ſake, is not ſo wedded to his own notions, as to ſlight or overlook the good that is in his neighbour. But righteouſneſs he loves, where-ever he finds it, though it be in him that ſmiteth him, Pſal. 141. 5. Yea, he will own and acknowledge it for the only thing that is of beauty and glory in the world. With the excellent in the earth is all ſuch a mans delight. Wherefore I put a difference betwixt ſuffering for an opinion and ſuffering for righteouſneſs, as I put a difference between ſuffering for righteouſneſs, and ſuffering for righteouſneſs ſake.

If righteouſneſs, if the ſtamp of God, if divine authority, is not found upon that thing which I hold, let men never ſuffer for it under the notion of righteouſneſs. If ſin, if ſuperſtition, if idolatry, if derogation from the wiſdom of Chriſt, and the authority and perfection of his word, be not found in, nor joined to that thing that I diſown in worſhip, let me never open my mouth againſt it. I had rather fall in with, and be an aſſociate of a righteous man, that has no true grace, than with a profeſſor that has no righteouſneſs. It is ſaid of the young man, though he went away from Chriſt, that he looked upon him and loved him; Mar. 10. 17, 18, 19, 20, 21. But it is not ſaid that ever he loved Judas. I know that the righteouſneſs, for which a good man ſuffereth, is not then imbraced of the world, for that at ſuch a time it is under a cloud. But yet there is righteouſneſs alſo in the world, and wherever I ſee it, it is of an high eſteem with me. David acknowledged ſome of his enemies to be more righteous than he acknowledged ſome of his ſervants to be, 2 Sam. 4. 9, 10, 11. chap. 3. 31, 32, 33, 34, 35. It is a brave thing to have righteouſneſs, as righteouſneſs, to be the top-piece in mine affections. The reaſon why Chriſt was anointed with the oyl of gladneſs above his fellows, was, becauſe he loved righteouſneſs, and hated iniquity more than they, Heb. 1. 9. Love to righteouſneſs flows from golden graces, and is that, and that only that can make a man capable of ſuffering (in our ſenſe) for righteouſneſs ſake.

Eighthly, He that ſuffereth not only for righteouſneſs, but alſo for righteouſneſs ſake, will take care that his ſufferings be ſo managed with gracioſneſs of words and actions, that it may live when he is dead: Yea, and it will pleaſe him too, if righteouſneſs flouriſhes, though by his loſs.

Hence it is that Paul ſaid, He rejoiced in his ſuffering, namely, becauſe others got good thereby. And that he ſaid, Yea, and if I be offered upon the ſacrifice and ſervice of your faith, I joy, and rejoice with you all, Coloſ. 1. 24. Philip 2. 16, 17. But why rejoice in this? Why, becauſe though his ſufferings were to the diſtreſſing of his fleſh, yet they were to the refreſhing, comfort, and ſtability of others. This was it alſo that made him juſtle with the falſe brethren among the churches: to wit, that the truth of the goſpel might continue with them, Gal. 2. 4, 5.

When a man ſhall run the hazard of the ruin of what he has, and is, for righteouſneſs, for the good and benefit of the church of God; that man, (he managing himſelf by the rule) if he ſuffers for ſo doing, ſuffers not only for rightouſneſs, but alſo for righteouſneſs-ſake. I endure all things, ſaid Paul, for the elects ſake, that they may alſo obtain the ſalvation that is in Chriſt Jeſus with eternal glory, 2 Tim. 2. 9, 10. Here was love, you will ſay, to perſons; and I will ſay alſo, to things; to all the righteouſneſs of God that are revealed in the world, that all the elect might enjoy them to their eternal comfort, and glory by Chriſt Jeſus. For whether we be afflicted, ſays he, it is for your conſolation and ſalvation, which is effectual in the enduring of the ſame ſufferings which ye alſo ſuffer, or whether we be comforted, it is for your conſolation and ſalvation, 2 Cor. 1. 5, 6.

The end of a man, and his deſign, if that be to promote righteouſneſs, he uſing lawful means to accompliſh it, is greatly accepted of God by Chriſt; and it is a ſign he is a lover of righteouſneſs, and that if he ſuffereth for ſo doing, he ſuffereth not for well doing, only, as to matter of fact; but alſo for his love to the good thing done, and for its ſake.

I have now done with that firſt head that was to be ſpoken to, as touching the law and teſtament; which we have ſaid was to be underſtood of the will of God ſpoken of in the text. Let them that ſuffer according to the will of God, that is, according to his law and teſtament. Now we have ſhewed what it is to ſuffer according to that, we come to another thing, namely, That by will of God, we alſo underſtand, His order and deſignment. For the will of God is active, to diſpoſe of his people, as well as preceptive, to ſhew unto us our duty. He then that ſuffers for righteouſneſs-ſake; as he ſuffers for that which is good as to the matter of it, and as he ſuffers for that which is good, after that manner as becomes that truth for which he ſuffereth: So he that thus ſuffereth, ſuffereth by the order and deſignment of God. That then is the next thing that is to be ſpoken to, namely,

God is the great orderer of the battle that is managed in the world againſt antichriſt: Hence that battle is called, The battle of that great day of God Almighty, Revel. 16. 14.

It is not what enemies will, nor what they are reſolved upon, but what God will, and what God appoints, that ſhall be done. This doctrine Chriſt teacheth when he ſaith, Are not five ſparrows ſold for two farthings, and not one of them is forgotten before God. But even the very hairs of your heads are all numbered. Fear ye not therefore, ye are of more value than many ſparrows, Luke 12. 6, 7. He ſpeaks in the verſes before of killing, and bids them that they ſhould not be afraid for that. Fear not them that kill the body, and after that have no more that they can do. But I will forewarn you, whom ye ſhall fear; Fear him who after he hath killed, hath power to caſt into hell. Yea, I ſay unto you, fear him. Then he leads them to the conſideration of this, That the will of God governs, and diſpoſes of his, to ſuffering; as well as declares to them for what, and how they ſhould ſuffer, Saying, Are not five ſparrows ſold for two farthings, &c.

Alſo in Iſaiah the 8. at the 9, and 10. and in Iſaiah the 51. at the 12, and 13. You have in ſum the ſame thing inſerted again.

But we will not ſtay upon proof, but will proceed to demonſtration hereof.

Pharoah, ſaid he would, ay, that he would, but he could not touch ſo much as a thread of a rag of Iſrael, becauſe the will of God was in that thing contrary to him.

Saul ſaid that he would have David, and to that end would ſearch for him among the thouſands of Judah: but David was deſigned for another purpoſe, and therefore Saul muſt go without him, 1 Sam. 23. 25, &c.

Rabſhakeh ſaid that he was come from Aſſyria to Jeruſalem, to make Judah eat their own dung, and drink their own piſs. But God ſaid he ſhould not ſhoot an arrow there. And it came to paſs as God had ſaid, 2 Kings 18. 2 Chron. 28. Iſa. 36. and 37. chap.

Jeremiah and Barach's enemies would have killed them, but they could not, for God hid them.

How many times had the Jews a mind to have deſtroyed Jeſus Chriſt; but they could not touch an hair of his head until his hour was come.

Thoſe alſo that bound themſelves in a curſe, That they would neither eat nor drink, until they had killed Paul, were forced to be forſworn, for the will of God was not, that Paul ſhould die as yet, Acts 23. at the 12 verſe.

This therefore ſhould be well conſidered of God's church, in the cloudy and dark day. All his ſaints are in thy hand, Deut. 33. 3. It is not the way of God to let the enemies of God's church do what they will; no, the devil, himſelf can devour but whom he may, 1 Pet. 5.

And, as no enemy can bring ſuffering upon a man when the will of God is otherwiſe: ſo no man can ſave himſelf out of their hands, when God will deliver him up for his glory: It remaineth then that we be not much afraid of men, nor yet be fooliſhly bold, but that we wait upon our God in the way of righteouſneſs, and the uſe of thoſe means which his providence offereth to us for our ſafety; and that we conclude that our whole diſpoſe, as to liberty or ſuffering, lie in the will of God; and that we ſhall, or ſhall not ſuffer even as it pleaſeth him. For,

Firſt, God has appointed who ſhall ſuffer: ſuffering comes not by chance, or by the will of man, but by the will and appointment of God. Let no man, ſaid Paul, be moved by theſe afflictions: for you your ſelves know that we are appointed thereunto, 1 Theſſ. 3. 3.

We are apt to forget God when affliction comes, and to think it a ſtrange thing that thoſe that fear God ſhould ſuffer indeed, 1 Pet. 4. 12. But we ſhould not, for we ſuffer by the will and appointment of God. Hence they under the altar were bid to reſt for a while, even until their fellow-ſervants alſo, and their brethren that ſhould be killed, (mark that) Should be killed, as they were, ſhould be fulfilled, Revel. 6. 11. Wherefore ſuffering for righteouſneſs, and for righteouſneſs-ſake is by the will of God. God has appointed who ſhall ſuffer. That is the firſt.

Secondly, As God has appointed who ſhall ſuffer: ſo he has appointed when they ſhall ſuffer for his truth in the world. Sufferings for ſuch and ſuch a man are timed, as to when, he ſhall be tried for his faith. Hence, when Paul was afraid at Corinth that the heathens would fall about his ears, the Lord ſpake to him by night in a viſion, ſaying, Be not afraid Paul, but ſpeak, and hold not thy peace, for I am with thee, and no man ſhall ſet upon thee, to hurt thee, Acts 18. 7, 8, 9, 10. His time of ſuffering was not yet come, there. It is alſo ſaid concerning Jeſus Chriſt, that even then when they ſought to take him, no man laid his hands on him, for his hour was not yet come, John 7. 30. The times then, and the ſeaſons, even for the ſufferings of the people of God, are not in the hands of their enemies, but in the hand of God, as David ſaid, My times are in thy hand. By the will of God then it is, that ſuch ſhall ſuffer at, but not until that time. But,

Thirdly, As God has appointed who and when, ſo he has appointed where this, that, or the other good man ſhall ſuffer. Moſes and Elias, when they appeared on the holy mount, told Jeſus of the ſufferings which he ſhould accompliſh at Jeruſalem. Jeruſalem was the place aſſigned for Chriſt to ſuffer at, alſo there muſt the whole of his ſufferings be accompliſhed, Luke 9. 30, 31. The ſaints are ſprinkled by the hand of God here and there, as ſalt is ſprinkled upon meat to keep it from ſtinking. And as they are thus ſprinkled that they may ſeaſon the earth; ſo accordingly, where they muſt ſuffer is alſo appointed for the better confirming of the truth. Chriſt ſaid, It could not be that a prophet ſhould periſh out of Jeruſalem, Luke 13. 33. But why could it not be that they ſhould periſh other where? Were there no enemies but in Jeruſalem? Were there no good men but at Jeruſalem? No, no, that was not the reaſon. The reaſon was for that God had appointed that they ſhould ſuffer there. So then, who, when and where, is at the will of God, and they accordingly are ordered by that will.

Fourthly, As God has appointed who, when, and where; ſo he has alſo appointed what kind of ſufferings, this or that ſaint ſhall undergo at this place and at ſuch a time. God ſaid that he would ſhew Paul (before hand) how great things he ſhould ſuffer for his ſake, Acts 9. 16. And it is ſaid that Chriſt did ſignify to Peter beforehand, by what death he ſhould glorify God, John 21. 19.

When Herod had beheaded John Baptiſt, and when the Jews had crucified Chriſt, it is ſaid, That they had but fulfilled what was written of them, Mark 9. 13. Acts 13. 29.

Our ſufferings as to the nature of them; are all writ down in God's book: and tho' the writing ſeem as unknown characters to us, yet God underſtands them very well. Some of them they ſhall kill and crucify, and ſome of them they ſhall ſcourge in their ſynagogue, and perſecute them from city to city, Mat. 23. 34. Shall God (think you) ſay, ſome of them they ſhall ſerve thus, and ſome of them, they ſhall do ſo too: And yet not allot, which ſome to this, and which to that, and which to the other trial?

Doubtleſs our ſufferings fall by the will of God unto us, as they fell of old upon the people of Jeruſalem. It was appointed by God who of them ſhould die of hunger, who with the ſword, who ſhould go into captivity, and who ſhould be eaten up of beaſts, Jeremiah 15. 3. So is the caſe here, namely, as God has appointed who, when, where and the like, ſo he has alſo what manner of ſufferings this or that good man ſhall undergo for his name. Let it then be concluded that hitherto it appears that the ſufferings of ſaints are orderdered and diſpoſed by the will of God. But,

Fifthly, As all this is determined by the will of God, ſo it is alſo appointed, for what truth this or that ſaint ſhall ſuffer this or that kind of affliction. Every ſaint has his courſe, his work, and his teſtimony, as is alloted him of God, Mark 13. 34. John had a courſe, a teſtimony to fulfil for God, and ſo had holy Paul, Acts 13. 25. 2 Tim. 4. 6, 7. and ſo has every ſaint: alſo he that is to ſuffer, has his truth appointed him to ſuffer for. Chriſt had a truth peculiar to himſelf, to bear witneſs to, in a way of ſuffering. John had a truth peculiar to himſelf to bear witneſs to, in a way of ſuffering. Stephen had alſo a truth divers from them both, to which he bare a holy teſtimony, and for which he bravely died, Mark 14. 61, 62. chap. 6. 17, 18. Acts 7. 51. 52, 53.

If you read the book of Acts and Monuments, you may ſee a goodly variety as to this, and yet in all, a curious harmony. Some are there ſaid to ſuffer for the Godhead, ſome for the manhood, ſome for the ordinances of Chriſt, and ſome laid down their lives for the brethren. And thus far we ſee that he that ſuffers for righteouſneſs-ſake, ſuffers in this ſenſe according to the will of God.

Sixthly, As it is appointed (who, when, where, what kind, and) for what truth by the will of God, this and that ſaint ſhould ſuffer; ſo alſo it is appointed by whoſe hand, this or that man ſhall ſuffer for this or that truth.

It was appointed that Moſes and Iſrael ſhould ſuffer by the hand of Pharoah. And for this very purpoſe, ſaith God, have I raiſed thee up, that is to be a perſecutor, and to reap the fruits thereof, Exod. 9. 13--15. It was alſo determined that Chriſt ſhould ſuffer by the hand of Herod and Pontius Pilate, For of a truth, ſaid they, againſt thy holy child Jeſus, both Herod and Pontius Pilate, with the Gentiles, and the children of Iſrael were gathered together, for to do whatſoever thy hand, and thy counſel determined before to be done, Acts 4. 27.

Theſe are great inſtances, from which we may gather how all theſe things are ordered from thence down hitherto. For if a ſparrow falls not to the ground without God, ſhe ſhall not be killed without God; not by, he knows not who. And if a chriſtian man is better than many ſparrows, it follows, that God concerns himſelf more with, for, and about him, than with, for, or about many ſparrows.

It follows therefore in right reaſon, that as the perſon who, is appointed to be the ſufferer; ſo the perſons who, are appointed to be the rod and ſword thereby to afflict withal.

Thus far therefore the will of God is it, that ordereth and diſpoſeth of us, and of our ſufferings.

Seventhly, As all theſe paſs thorough the hand of God, and come not to us, but by his will: So how long is alſo as really determined, as any of them all. It is not in man, but God, to ſet the time how long the rod of the wicked ſhall reſt upon the lot of the righteous.

Abraham muſt be informed of this. Abraham, ſays God, know of a ſurety that thy ſeed ſhall be a ſtranger in a land that is not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred years, Gen. 15. 13. So the thraldom of Iſrael in Babylon was not only in the general appointed, but the time prefixed, how long, Jer. 25. 11, 12. chap. 29. 10. The time of the beaſts reign, and of the witneſſes walking in ſackcloth are punctually fixed, and that beyond which they cannot go, Revel. 11, 12, 13. chapters.

I know theſe are generals, and reſpect the church in the bulk of it, and not particular perſons. But, as was hinted afore, we muſt argue from the greater to the leſſer, that is from four hundred years, to ten days; from ten days, to three; and ſo from the church in general to each particular member, and to the time and nature of their ſufferings, Revel. 2. 10. Hoſ. 6. 2. Acts 23. 11.

And thus in a word or two I have finiſhed the two firſt parts of the text, and ſhewed you, what there is in Peter's counſel and advice; and ſhewed you alſo, to whom his advice is given: in which laſt, as you ſee, I have ſhewed you both what the will of God is, and what to ſuffer according to it. And particularly I have in a few words, handled this laſt; to ſhew you that our ſufferings are ordered and diſpoſed by him, that you might always when you come into trouble for his name, not ſtagger, nor be at a loſs; but be ſtayed, compoſed and ſettled in your minds, and ſay, The will of the Lord be done, Acts 21. 14. I will alſo ſay unto you this by the way, that the will of God doth greatly work, even to order and diſpoſe of the ſpirits of chriſtians, in order to a willingneſs, diſpoſedneſs, readineſs, and reſignation of ourſelves to the mind of God. For with reſpect to this, were thoſe words laſt recited, ſpoken. Paul ſaw that he had a call to go up to Jeruſalem there to bear his teſtimony for Chriſt, and his goſpel, but thoſe unto whom he made known his purpoſe, entreated him with much earneſtneſs not to go up thither, for that as they believed, it would indanger his life. But he anſwereth, What mean ye to weep and to break my heart, for I am ready, not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus. And when he would not be perſuaded, ſays Luke, we ceaſed, ſaying, The will of the Lord be done.

From what has been thus diſcourſed, many things will follow, as firſt, That the rod as well as the child is God's; perſecutors as well as the perſecuted are his, and he has his own deſigns upon both. He has raiſed them up, and he has ordered them for himſelf, and for that work that he has for them to do. Hence Habakuk ſpeaking of the churches enemies, ſaith: Thou haſt ordained them for judgment, O mighty God, thou haſt eſtabliſhed them for correction, Hab. 1. 12. And therefore they are in other places called the rod of God's anger, his ſtaff, his hand, his ſword, Iſa. 10. 5. Pſal. 17. 13, 14.

Indeed to be thus diſpoſed of, is a ſad lot; the lot is not fallen to them in pleaſant places, they have not the goodly heritage, but the judgments of God are a great deep. The thing formed may not ſay to him that formed it, Why haſt thou made me thus?

To be appointed, to be ordained, to be eſtabliſhed to be a perſecutor, and a troubler of God's church! O tremendous judgment! O amazing anger!

Three things the people of God ſhould learn from hence.

Firſt, Learn to pity, and bewail the condition of the enemy; I know thou canſt not alter the counſel of God, appointed they are, eſtabliſhed they are for their work, and do it they muſt and ſhall. But yet it becomes them that ſee their ſtate, and that their day is coming, to pity and bewail their condition, yea, and to pray for them too: for who knows whether it is determined that they ſhould remain implacable to the end, as Herod; or whether they may thorough grace obtain repentance for their doings, with Saul. And, I ſay again, if thy prayer ſhould have a caſting hand in the converſion of any of them, it would be ſweet to thy thoughts, when the ſcene is over.

Secondly, Never grudge them their preſent advantages. Fret not thyſelf becauſe of evil men, neither be thou envious at the workers of iniquity, Prov. 23. 19. Fret not, though they ſpoil thy reſting-place. It is God that has bidden them do it, to try thy faith, and patience thereby. Wiſh them no ill with what they get of thine, it is their wages for their work, and it will appear to them ere long that they have earned it dearly. Their time is to rejoice but as in a moment, in what thus is gotten by them; and then they, not repenting, are to periſh for ever, Like their own dung, Job 20. 5, 6, 7.

Poor man, thou that haſt thy time to be afflicted by them, that thy golden graces may ſhine the more, thou art in the fire, and they blow the bellows: But wouldeſt thou change places with them? Wouldeſt thou ſit upon their place of eaſe? Doſt thou deſire to be with them? Prov. 24. 1. O reſt thyſelf contented, in thy patience poſſeſs thy ſoul, and pity and bewail them in the condition in which they are.

Thirdly, Bleſs God that thy lot did fall on the other ſide, namely, to be one that ſhould know the truth, profeſs it, ſuffer for it, and have grace to bear thee up thereunder, to God's glory, and thy eternal comfort. This honour have not all his ſaints; all are not counted worthy thus to ſuffer ſhame for his name. Do this, I ſay though they get all, and leave thee nothing but the ſhirt on thy back, the ſkin on thy bones, or an hole in the ground to be put in, Heb. 11. 23, 24, 25, 26.

Fourthly, Labour to be patient under this mighty hand of God, and be not haſty to ſay, when will the rod be laid aſide, mind thou thy duty, which is to let patience have its perfect work. And bear the indignation of the Lord, becauſe thou haſt ſinned againſt him, until he pleaſe to awake, to ariſe and to execute judgment for thee, Mich. 7.

But to paſs this.

Secondly, Are things thus ordered? then this ſhould teach us that there is a cauſe. The rod is not gathered without a cauſe; the rod is fore-determined, becauſe the ſin of God's people is foreſeen, and oft-times the nature of the ſin, and the anger of the Father, is ſeen in the faſhion of the rod. The rod of my anger, ſaith God. A bitter and haſty nation muſt be brought againſt Jeruſalem, an enemy fierce and cruel muſt be brought againſt the land of Iſrael. Their ſins called for ſuch a rod, for their iniquities were grievous, Habak. 1. 6.

This ſhould teach us with all earneſtneſs to be ſorry for our ſins, and to do what we can to prevent theſe things, by falling upon our face in a way of prayer before God. If we would ſhorten ſuch days, when they come upon us, let us be lovers of righteouſneſs, and get more of the righteouſneſs of faith, and of compliance with the whole will of God, into our hearts. Then I ſay, the days ſhall be ſhortened, or we fare as well, becauſe the more harmleſs and innocent we are, and ſuffer, the greater will our wages, our reward and glory be, when pay-day ſhall come: and what if we wait a little for that.

Theſe things are ſent, to better God's people, and to make them white, to refine them as ſilver, and to purge them as gold; and to cauſe that they that bear ſome fruit, may bring forth more: we are afflicted, that we may grow, John 15. 1, 2. It is alſo the will of God, that they that go to heaven ſhould go thither hardly or with difficulty. The righteous ſhall ſcarcely be ſaved. That is, they ſhall, but yet with great difficulty, that it may be the ſweeter.

Now that which makes the way to heaven, ſo ſtrait, ſo narrow, ſo hard, is the rod, the ſword, the perſecutor, that lies in the way, that marks where our haunt is, that mars our path, digs a pit, and that ſets a net, a ſnare for us in the way. 1 Sam. 23. 22. Job 30. 12, 13, 14. Pſal. 9. 25. Pſal. 31. 4. Pſal. 35. 7. Pſal. 119. 110. Pſal. 140. 5. Pſal. 142. 3.

This, I ſay, is that which puts us to it, but it is to try, as I ſaid, our graces, and to make heaven the ſweeter to us. To come frighted, and hard purſued, thither, will make the ſafety there, the more with exceeding gladneſs to be imbraced. And I ſay, get thy heart yet more poſſeſſed with the power of godlineſs; that the love of righteouſneſs may be yet more with thee. For this bleſſedneſs, this happineſs, he ſhall be ſure of, that ſuffereth for righteouſneſs-ſake.

Thirdly, Since the rod is God's, as well as the child; let us not look upon our troubles as if they came from, and were managed only by hell. It is true, a perſecutor has a black mark upon him, but yet the ſcriptures ſay, that all the ways of the perſecutor, are God's, Dan. 5. 23. Wherefore as we ſhould, ſo again, we ſhould not be afraid of men: we ſhould be afraid of them, becauſe they will hurt us; but we ſhould not be afraid of them, as if they were let looſe to do to us, and with us what they will. God's bridle is upon them, God's hook is in their noſe: yea, and God has determined the bounds of their rage, and if he lets them drive his church into the ſea of troubles, it ſhall be but up to the neck, and ſo far it may go, and not be drowned, 2 Kings, 19. 28. Iſa. 37. 29. Iſa. 8. 7, 8. I ſay the Lord has hold of them, orders them; nor do they at any time come out againſt his people but by his licence and commiſſion how far to go, and where to ſtop.

And now for two or three objections.

1. Object. But may we not fly in a time of perſecution? Your preſſing upon us, that perſecution is ordered, and managed by God, makes us afraid to fly.

Anſ. First, having regard to what was ſaid afore about a call to ſuffer; Thou mayeſt do in this, even as it is in thy heart. If it is in thy heart to fly, fly: if it be in thy heart to ſtand, ſtand. Any thing but a denial of the truth. He that flies, has warrant to do ſo; he that ſtands, has warrant to do ſo. Yea, the ſame man may both fly, and ſtand, as the call, and working of God with his heart may be. Moſes fled, Moſes ſtood; David fled, David ſtood; Jeremiah fled, Jeremiah ſtood; Chriſt withdrew himſelf, Chriſt ſtood; Paul fled, Paul ſtood, Exod. 2. 15. Heb. 11. 27. 1 Sam. 19. 12. chap. 24. 8. Jer. 37. 11, 12. chap. 38. 17. Luke 9. 10. John 18. 1, 2, 3, 4, 5, 6, 7, 8. 2 Cor. 11. 32, 33. Acts 20. 22, 23.

There are therefore few rules in this caſe. The man himſelf is beſt able to judge concerning his preſent ſtrength, and what weight this or that argument has upon his heart to ſtand or fly. I ſhould be loth to impoſe upon any man in theſe things: only if thou flieſt, take two or three cautions with thee.

1. Do not fly out of a ſlaviſh fear, but rather becauſe flying is an ordinance of God, opening a door for the eſcape of ſome, which door is opened by God's providence, and the eſcape countenanced by God's word, Mat. 10. 23.

2. When thou art fled, do as much good as thou canſt in all quarters where thou comeſt, for therefore the door was opened to thee, and thou bid to make thy eſcape, Acts 8. 1, 2, 3, 4, 5.

3. Do not think thyſelf ſecure when thou art fled, it was providence that opened the door, and the word that did bid thee eſcape: but whither, and wherefore, that thou knoweſt not yet. Uriah the prophet fled into Egypt, becauſe there dwelt men that were to take him, that he might be brought again to Jeruſalem to die there, Jer. 26. 21.

4. Shouldeſt thou fly from where thou art, and be taken in another place. The moſt that can be made of it; thy taking the opportunity to fly, as was propounded at firſt, can be but this, thou waſt willing to commit thyſelf to God in the way of his providence, as other good men have done, and thy being now apprehended has made thy call clear to ſuffer here or there, the which before thou wert in the dark about.

5. If therefore, when thou haſt fled, thou art taken, be not offended at God, or man: not at God, for thou art his ſervant, thy life and thy all are his: not at man for he is but God's rod, and is ordained, in this, to do thee good. Haſt thou eſcaped? laugh; Art thou taken? laugh: I mean be pleaſed which way ſoever things ſhall go, for that the ſcales are ſtill in God's hand.

6. But fly not, in flying, from religion; fly not, in flying, for the ſake of a trade: fly not, in flying, that thou mayeſt have eaſe for the fleſh: this is wicked, and will yield neither peace nor profit to thy ſoul, neither now, nor at death, nor at the day of judgment.

2. Obj. But if I fly, ſome will blame me: what muſt I do now?

Anſ. And ſo may others if thou ſtandeſt: fly not therefore, as was ſaid afore, out of a ſlaviſh fear; ſtand not, of a bravado. Do what thou doſt in the fear of God, guiding thyſelf by his word, and providence: and as for this or that man's judgment, refer thy caſe to the judgment of God.

3. Obj. But if I be taken and ſuffer, my cauſe is like to be cloathed with ſcandals, ſlanders, reproaches, and all manner of falſe, and evil ſpeakings: what muſt I do?

Anſ. Saul charged David with rebellion, 1 Sam. 22. 8, 13.

Amos was charged with conſpiring againſt the king, Amos 7. 10. Daniel was charged with deſpiſing the king; and ſo alſo were the three children, Dan. 6. 13. chap. 3. 12. Jeſus Chriſt himſelf was accuſed of perverting the nation, of forbidding to give tribute to Cæſar, and of ſaying that himſelf was Chriſt a king, Lu. 23. 2. Theſe things therefore have been. But

1. Canſt thou, after a due examination of thyſelf, ſay that as to theſe things thou art innocent and clear? I ſay, will thy conſcience juſtify thee here. Haſt thou made it thy buſineſs to give unto God the things that are God's, and unto Cæſar, the things that are his, according as God has commanded? If ſo, matter not what men ſhall ſay, nor with what lies and reproaches they ſlander thee, but for theſe things count thyſelf happy. Bleſſed are you when men ſhall revile you, and ſhall ſay all manner of evil againſt you falſely (lying) for my name ſake, (ſaith Chriſt.) Rejoyce, and be exceeding glad: for great is your reward in heaven: for ſo perſecuted they the prophets that were before you, Mat. 5. 11, 12. Comfort thyſelf therefore in the innocency of thy ſoul, and ſay, I am counted a deceiver, and yet am true, 1 Sam. 24. 8, 9, 10, 11, 12. 2 Cor. 6. 8. Alſo refer thy cauſe to the day of judgment: for if thou canſt rejoyce at the thoughts that thou ſhalt be cleared of all ſlanders and evil ſpeakings then; that will bear up thy heart as to what thou mayſt ſuffer now. The anſwer of a good conſcience will carry a man thorough hell to heaven. Count theſe ſlanders part of thy ſufferings, and thoſe for which God will give thee a reward, becauſe thou art innocent, and for that they are laid upon thee for thy profeſſions ſake. But if thou be guilty, look to thyſelf, I am no comforter of ſuch.

I come now to ſpeak to the third and laſt part of the text, namely, of the good effect that will certainly follow to thoſe that after a due manner ſhall take the advice afore given. Let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well-doing, as unto a faithful Creator.

Two things from the laſt clauſe of the text lie yet before us. And they are they by which will be ſhown, what good effect will follow to thoſe that ſuffer according to the will of God, and that commit their ſouls to his keeping.

1. Such will find him to themſelves, [a Creator.]

2. They will find him a [faithful] Creator. Let them commit the keeping of their ſouls to him, as unto a faithful Creator.

In this phraſe [a faithful Creator] behold the wiſdom of the Holy Ghoſt, how fitly and to the purpoſe he ſpeaketh.

King, is a great title, and God is ſometimes called a King; but he is not ſet forth by this title here, but by the title of a Creator: for it is not always in the power of a king, to ſuccour and relieve his ſubjects, that are ſuffering for his crown and dignity.

Father, is a ſweet title, a title that carrieth in it an intimation of a great deal of bowels and compaſſion, and God is often ſet forth alſo by this title in the holy ſcriptures. But ſo he is not here, but rather as a Creator. For a father, a compaſſionate father, cannot always help, ſuccour or relieve his children, though he knows they are under affliction! Oh but a Creator can. Wherefore I ſay, he is ſet forth under the title of a Creator.

Firſt, A Creator! nothing can die under a Creator's hands. A Creator can ſuſtain all. A Creator can, as a Creator, do what he pleaſes. The Lord, the everlaſting God, the Creator of the ends of the earth fainteth not, nor is weary, Iſa. 40. 28.

The cauſe of God, for which his people ſuffer, had been dead and buried a thouſand years ago, had it not been in the hand of a Creator. The people that have ſtood by his cauſe, had been out of both as to perſons, name, and remembrance, had they not been in the hand of a Creator.

Who could have hoped when Iſrael was going in, even into the mouth of the red ſea, that ever his cauſe, or that people ſhould have revived again. A huge hoſt of the Egyptians were behind them, and nothing but death before and on every hand of them; but they lived, they flouriſhed, they out-lived their enemies, for they were in the hand of a Creator.

Who could have hoped that Iſrael ſhould have returned again from the land, from the hand, and from under the tyranny of the king of Babylon? They could not deliver themſelves from going thither, they could not preſerve themſelves from being diminiſhed when they came there, their power was gone, they were in captivity, their diſtance from home was far, their enemies poſſeſt their land, their city of defence was ruined, and their houſes burned down to the ground: and yet they came home again, there is nothing impoſſible to a Creator.

Who could have thought, that the three children could have lived in a fiery furnace, that Daniel could have been ſafe among the lions, that Jonah could have come home to his countrey, when he was in the whales belly, or that our Lord ſhould have riſen again from the dead: but what is impoſſible to a Creator?

This therefore is a rare conſideration for thoſe to let their hearts be acquainted with, that ſuffer according to the will of God, and that have committed the keeping of their ſouls to him in well-doing. They have a Creator to maintain and uphold their cauſe, a Creator to oppoſe its oppoſers. And hence it is ſaid, all that burden themſelves with Jeruſalem, ſhall be cut in pieces, though all the people of the earth be gathered together againſt it, Zech. 12. 3.

Secondly, A Creator! A Creator can, not only ſupport a dying cauſe, but alſo fainting ſpirits. For, as he fainteth not, nor is weary; So he gives power to the faint, and to thoſe that have no might he increaſeth ſtrength, Iſa. 4. 29. He is the God of the ſpirits of all fleſh, and has the life of the ſpirit of his people in his own hand. Spirits have their being from him, he is the Father of ſpirits. Spirits are made ſtrong by him, nor can any cruſh that ſpirit that God the Creator will uphold.

Is it not a thing amazing to ſee one poor inconſiderable man, in a ſpirit of faith and patience, overcome all the threatnings, cruelties, afflictions, and ſorrows that a whole world can lay upon him? None can quail him, none can cruſh him, none can bend down his ſpirit. None can make him to forſake what he has received of God, a commandment to hold faſt. His holy, harmleſs, and profitable notions, becauſe they are ſpiced with grace, yield to him more comfort, joy and peace, and do kindle in his ſoul ſo goodly a fire of love to, and zeal for God, that all the waters of the world ſhall never be able to quench.

Ay, ſay ſome, that's becauſe he is headſtrong, obſtinate, and one that will hear no reaſon. No, ſay I, but it is becauſe his ſpirit is in the hand, under the conduct, and preſervation of a Creator. A Creator can make ſpirits, uphold ſpirits, and make one ſpirit ſtronger to ſtand, than are all the ſpirits of the world to caſt down. To ſtand, I ſay, in a way of patient enduring, in well-doing, againſt all that hell can do to ſuppreſs.

Thirdly, A Creator! A Creator can bring down the ſpirits that oppoſe, and make them weak and unſtable as water. The Lord, the everlaſting God, the Creator of the ends of the earth fainteth not nor is weary. There is no ſearching of his underſtanding. He gives power to the faint, and to thoſe that have no might he increaſeth ſtrength, now mark even the youth ſhall faint and be weary, and the young men ſhall utterly fall. A Creator can daſh the ſpirits of the enemies with fear. God can put them in fear and make them know that they are men and not God, and that their horſes are fleſh and not ſpirit. When the enemy came to take Jeſus Chriſt, their ſpirits fainted, their hearts died in them; they went backwards, and fell to the ground. They had hard work to ſtrengthen their ſpirits to a ſufficiency of boldneſs and courage, though they brought halberts, and ſtaves, and ſwords, and weapons with them, to take a naked man, John 18. 3, 4, 5, 6, 7.

And although this is that which is not ſo viſible to the world as ſome other things are, yet I believe that God treads down the ſpirits of men in a day when they afflict his people, oftner than we are aware of, or than they are willing to confeſs. How was the hoſtile ſpirit of Eſau trod down of God, when he came out to meet his poor naked brother, with no leſs than four hundred armed men? He fainted before his brother, and inſtead of killing, kiſt him, Gen. 33. How was the bloody ſpirit of Saul trod down, when David met him at the mouth of the cave, and alſo at the hill Hachilah? 1 Sam. 24. 62.—God is a Creator, and as a Creator is a ſpirit maker, a ſpirit reviver, a ſpirit deſtroyer. He can deſtroy body and ſoul in hell, Luk. 12.

Fourthly, A Creator! As a Creator he is over all arts, inventions and crafts of men that are ſet on work to deſtroy God's people, whether they be ſoldiers, excellent orators, or any other whatſoever; we will ſingle out one, the ſmith, that roaring fellow, who with his coals and his bellows makes a continual noiſe.

I have created the ſmith, ſaith God, that bloweth the coals in the fire, that bringeth forth an inſtrument for his work, and I have created the waſter to deſtroy, Iſa. 45. 16.

The ſmith, what is he? I anſwer, an idol-maker, a promoter of falſe worſhip, and one that makes inſtruments of cruelty, therewith to help to ſuppreſs the true, chap. 41. 7. chap. 44. the 12. chap. 46. 6. chap. 54. 17.

I have created the ſmith, ſaith God, that bloweth the coals in the fire. The idol inventer, the idol-maker, the ſupporter of idol worſhip, he is my creature, ſaith God, to teach that he has power to reach him, and to command his ſword to approach him at his pleaſure; notwithſtanding his roaring with his bellows, and his coals in the fire. So then, he cannot do what he will in the fire, nor with his idol when he has made it, the inſtrument alſo, that he makes for the defence of his idol, and for the ſuppreſſing of God's true worſhip, ſhall not do the thing for the which it is deſigned by him. And ſo the very next verſe ſaith. No weapon that is formed againſt thee ſhall proſper, and every tongue that ſhall riſe againſt thee in judgment thou ſhalt condemn, this is the heritage of the ſervants of the Lord, and their righteouſneſs is of me, ſaith the Lord, ver. 17. And the text ſaith moreover; I have created the waſter to deſtroy. The waſter, what's that? Why the ſmith makes an idol, and God has made the ruſt; the ſmith makes a ſword, and God has made the ruſt. The ruſt eats them up, the moth ſhall eat them up, the fire ſhall devour them. The wicked, ſaith the Pſalmiſt, have drawn out the ſword, and have bent their bow, to caſt down the poor and needy; and to ſlay ſuch as are upright in converſation; their ſword ſhall enter into their own heart, and their bow ſhall be broken, Pſal. 37. 14, 15.

All this can God do, becauſe he is a Creator, and none but God can do it. Wherefore by this peculiar title of Creator, the Apoſtle prepareth ſupport for ſuffering ſaints, and alſo ſhews what a good concluſion is like to be made with them that ſuffer for righteouſneſs ſake, according to his will, and that commit the keeping of their ſouls to him in well-doing as unto a faithful Creator.

Fifthly, A Creator! A Creator can make ſuch proviſion for a ſuffering people in all reſpects, as ſhall anſwer all their wants. Have they loſt their peace with the world? Have they no more peace with this world? Why, a Creator can make, create peace, can create peace, peace; peace with God, and peace with his conſcience, and that is better than all the peace that can be found elſewhere in the world, Iſa. 57. 19.

Have they loſt a good frame of heart? do they want a right frame of ſpirit? Why, though this is to be had no where in the world, yet a Creator can help them to it, Pſal. 51. 10.

Have they loſt their ſpiritual defence, do they lie too open to their ſpiritual foes? Why, this a Creator can help. And the Lord ſhall create upon every dwelling place of Mount Sion, and upon all her aſſemblies, a cloud and ſmoke by day, and a ſhining of a flaming fire by night: for upon all her glory ſhall be a defence, Iſa. 4. 5, 6.

This is the work of the ſpirit: for though the ſpirit itſelf be uncreate, yet all the holy works of it in the heart, are verily works of creation. Our new man is a creation; our graces are a creation; our joys, and comforts, are a creation, 2 Cor. 5. 17, 18. Epheſ. 4. 24. Iſa. 65. 17, 18, 19.

Now a creation none can deſtroy but a Creator; wherefore here is comfort. But again, God hath created us in Chriſt Jeſus, that's another thing. The ſun is created in the heavens; the ſtars are created in the heavens; the moon is created in the heavens. Who can reach them, touch them, deſtroy them, but the Creator? Why, this is the caſe of the ſaint, becauſe he has to do with a Creator, he is faſtned to Chriſt: yea, is in him by an act of creation. Epheſ. 2. 10. So that unleſs Chriſt and the creation of the Holy Ghoſt can be deſtroyed, he is ſafe that is ſuffering according to the will of God, and that hath committed the keeping of his ſoul to him in well-doing, as unto a faithful Creator.

And this I would have you conſider moreover; the man that ſuffereth according to the will of God, committeth not ſuch a ſoul to this Creator, as dwells in carnal men; a naked ſoul, a graceleſs ſoul, a ſoul that has nothing in it but ſin: but he commits a converted ſoul, a regenerate ſoul, a ſoul adorned, beautified, and ſanctified, with the jewels, and bracelets, ear-rings, and perfumes of the bleſſed Spirit of grace. And I ſay again, this is the work of a Creator, and a Creator can maintain it in its gallantry, and he will do ſo, but he will put forth acts of creating power for it every day.

Sixthly, A Creator! He that can create, can turn and alter any thing, to what himſelf would have it. He that made the ſeven ſtars and orion, turneth the ſhadow of death into the morning. He can make the wilderneſs a pool of water, and the dry land ſprings of water, Amos 5. 8. Iſa. 41. 18.

Our moſt afflicted and deſolate conditions he can make as a little haven unto us; he can make us ſing in the wilderneſs, and can give us our vineyards from thence, Hoſ. 2. 14, 15. He can make Paul ſing in the ſtocks, and good Rowland Taylor dance, as he goeth to the burning ſtake.

Gaols, and mocks, and ſcourgings, and flouts, and impriſonments, and hunger, and nakedneſs, and peril, and ſword, and dens, and caves, and rocks and mountains; God can ſo ſweeten with the honey of his word, and make ſo famous for ſituation, by the glory of his preſence, and ſo rich and fruitful by the communications of the Holy Ghoſt, and ſo eaſy by the ſpreading of his feathers over us: that we ſhall not be able to ſay, that in all the world a more commodious place, or comfortable condition can be found: ſome have known this, and have been rather ready to covet to be here, than to ſhun and fly from it, as a moſt unſavoury condition.

All theſe things, I ſay, God doth as a Creator. He hath created antipathies, and he can make antipathies cloſe, and have favour one for another. The lion and the calf, the wolf and the lamb, the little boy and the cockatrice's den he can reconcile, and make to be at agreement. So, ſufferings and the ſaint, the priſon and the ſaint; loſſes, croſſes, and afflictions, and the ſaint: he can make to lie down ſweetly together.

Seventhly, A Creator! A Creator can make up all that thou haſt or ſhalt loſe for the ſake of thy profeſſion by the hands of the children of men, be they friends, relations, a world, life, or what you can conceive of.

1. Haſt thou loſt thy friend for the ſake of thy profeſſion? is the whole world ſet againſt thee for thy love to God, to Chriſt, his cauſe, and righteouſneſs? Why, a Creator can make up all. Here therefore is the advantage that he hath that ſuffereth for righteouſneſs ſake. Jonathan the very ſon of bloody Saul, when David had loſt the help of all his own relations, he muſt fall in with him, ſtick to him, and love him as he loved his own ſoul, 1 Sam. 18. 1, 2, 3. Obadiah, Ahab's ſteward, when the ſaints were driven even under ground by the rage of Jezebel the queen, he is appointed of

God to feed them in caves, and holes of the earth. Yea, the very raven complied with the will of a Creator to bring the Prophet bread and fleſh in the morning, and bread and fleſh at night, 1 King. 18. 13. chap. 17. 6. When Jeremiah the prophet was rejected of all, yea, the church that then was, could not help him; he was caſt into the dungeon, and ſunk to a great depth there in the mire. God the Creator, who ruleth the ſpirits of all men, ſtirred up the heart of Ebed-melech the Ethiopian both to petition for his liberty, and to put him out of the dungeon by the help of thirty men, Jer. 38. 7, 8, 9, 10, 11, 12, 13. Theſe now, as Chriſt ſays, were both fathers, mothers, brothers, ſiſters, and as a loving wife, or child, Mat. 19. 29.

2. Haſt thou for the ſake of thy faith, and profeſſion thereof, loſt thy part in the world? Why, a Creator can make thee houſes, as he did for the midwives of Egypt, and can build thee a ſure houſe as he did for David his ſervant, who ventured all for the love that they had to the fear of God and his way, Ex. 1. 20, 21. 2 Sam. 7. David was thruſt out of Saul's houſe, and driven from his own, and God opened the heart of Achiſh the king of Gath, to receive him, and to give him Ziklag. David, when under the tyranny of Saul, knew not what to do with his father and his mother who were perſecuted for his ſake, but a Creator inclined the heart of the king of Moab to receive them to houſe and harbour, 1 Sam. 27. 5. 22. 3, 4.

3. Is thy life at ſtake, is that like to go for thy profeſſion, for thy harmleſs profeſſion of the goſpel? Why, God the Creator is Lord of life, and to God the Lord belong the iſſues from death. So then, he can if he will, hold thy breath in thy noſtrils, in ſpite of all the world, or if he ſhall ſuffer them to take away this for his glory, he can give thee another ten times as good, for thy comfort. He that loveth his life ſhall loſe it, and he that hateth his life in this world, ſhall keep it unto life eternal, Joh. 12. 25.

4. Is thy body to be diſfigured, diſmembred, ſtarved, hanged or burned for the faith and profeſſion of the goſpel? Why, a Creator can either prevent it, or ſuffering it, can reſtore it the very ſame to thee again, with great and manifold advantage. He that made thee to be now what thou art: can make thee to be what thou never yet waſt. It doth not yet appear what we ſhall be, further, than only by general words, 1 John 3. 2. Philip. 3. 21.

Eighthly, A Creator! Peter ſets him before us here as a Creator, becauſe he would have us live upon him as ſuch: as well as upon his grace, love and mercy. In Job's day this was bewailed, that none, or but few ſaid, where is God my maker that giveth ſongs in the night, Job 35. 10.

Creator, as was hinted before, is one of God's peculiar titles. It is not given to him above five or ſix times in all the book of God; and uſually, when given him, it is either to ſhew his greatneſs, or elſe to convince us, that of duty we ought to depend upon him: and not to faint, if he be on our ſide, for, or under any adverſity, according as we are bidden in the text: Let them that ſuffer according to the will of God, commit the keeping of their ſoul to him in well-doing, as unto a faithful Creator.

Shall God diſplay his glory before us, under the character and title of a Creator? And ſhall we yet fear man? Shall he do this to us, when we are under a ſuffering condition, and that on purpoſe that we might commit our ſouls to him in well-doing, and be quiet? And ſhall we take no notice of this? Who art thou, that thou ſhouldeſt be afraid of a man that ſhall die, and of the ſon of man that ſhall be made as graſs; and forgetteſt the Lord thy maker that hath ſtretched forth the heavens, and laid the foundations of the earth? &c. Iſa. 51. 12, 13.

Had God concealed himſelf, as to his being a Creator: yet ſince he preſenteth himſelf unto us by his word under ſo many excellent titles, as are given to no other God beſides: methinks it ſhould make us bold in our God: but when, for our relief, he ſhall add to all other, that he verily is a Creator, this ſhould make us reſt in hope indeed.

Every nation will have confidence for their own gods, though but gods that are made with hands, though but the work of the ſmith and carpenter: And ſhall not we truſt in the name of the Lord our God, who is not only a God, but a Creator and former of all things? Mich. 4. 5. Conſequently the only living and true God, and one that alone can ſuſtain us.

We therefore are to be greatly blamed, if we overlook the ground, ſuch ground of ſupport and comfort as preſenteth itſelf unto us under the title of a Creator: But then moſt of all, if when we have heard, believed and known that our God is ſuch, we ſhall yet be afraid of a man that ſhall die, and forget the Lord our maker.

We, I ſay, have heard, ſeen, known and believed, that our God is the creator. The heavens declare his glory, and the firmament ſheweth his handy work, and thus he has ſhewed unto us his eternal power and Godhead, Rom. 1. 20.

Behold then, thou fearful worm, Jacob, the heavens, the ſun, the moon, the ſtars: behold the earth, the ſea, the air, the fire, and vapours. Behold, all living things from Leviathan and Behemoth, to the leaſt that creepeth in the earth and waters. Yea, behold thy ſelf, thy ſoul, thy body faſhion, thy building, and conſider; thy God hath made even all theſe things, and hath given to thee this being: yea, and all this alſo, he made of that which doth not appear, Heb. 11. 1, 2, 3. This is that which thou art called to the conſideration of by Peter, in the text; when he letteth fall from his apoſtolical meditation, that thy God is the creator: and commandeth that thou in thy ſuffering for him according to his will, ſhouldeſt commit the keeping of thy ſoul to him as unto a faithful creator.

He that has the art thus to do, and that can do it in his ſtraights, ſhall never be trodden down: His God, his faith; his faith, his God, are able to make him ſtand. For ſuch a man will thus conclude, that ſince the creator of all is with him, what, but creatures, are there to be againſt him? So then, what is the axe, that it ſhould boaſt itſelf againſt him that heweth therewith? or the ſaw, that it ſhould magnify itſelf againſt him that ſhaketh it? as if the rod ſhould ſhake itſelf againſt him that lifteth it up; or as if the ſtaff ſhould lift up itſelf, as if it were no wood, Iſa. 10. 15.

Read alſo the 40th of Iſaiah, from the 12th to the laſt verſe, and then ſpeak, if God as creator is not a ſure confidence to all the ends of the earth that truſt in, and wait upon him.

As creator he hath formed and upholdeth all things, yea his hands have formed the crooked ſerpent, wherefore he alſo is at his bay: and thou haſt made the dragon in the ſea; and therefore it follows that he can cut and wound him, and give him for meat to the fowls, and to the beaſts inheriting the wilderneſs, if he will ſeek to ſwallow up and deſtroy the church and people of God, Job 26. 13. Pſal. 7. 4. 13, 14. Iſa. 51. 9. Ezek. 29. 3, 4.

Ninthly, A Creator is God! the God unto whom they that ſuffer according to his will, are to commit the keeping of their ſouls, the Creator: And doth he take charge of them as a creator? Then this ſhould teach us to be far off from being diſmayed, as the heathens are, at his tokens: for our God, the Lord, is the true God, the living God, the King of eternity, Jer. 10. 1, 2, 10.

We ſhould tremblingly glory and rejoice when we ſee him in the world, though upon thoſe that are the moſt terrible of his diſpenſations. God the Creator will ſometimes mount himſelf and ride thorough the earth in ſuch majeſty and glory, that he will make all to ſtand in the tent doors to behold him. O how he rode in his chariots of ſalvation, when he went to ſave his people out of the land of Egypt! How he ſhook the nations! Then his glory covered the heavens, and the earth was full of his praiſe. His brightneſs was as the light: he had horns coming out of his hand, and there was the hiding of his power. Before him went the peſtilence, and burning coals went forth at his feet: He ſtood, and meaſured the earth; he beheld, and drove aſunder the nations, the everlaſting mountains were ſcattered, the perpetual hills did bow: his way is everlaſting. Then ſaith the prophet, I ſaw the tents of Cuſhan in affliction: the curtains in the land of Midian did tremble. Was the Lord diſpleaſed againſt the rivers? was thine anger againſt the rivers? was thy wrath againſt the ſea, that thou didſt ride upon thy horſes, and thy chariots of ſalvation? Habbak. 3.

So David. The earth ſhook and trembled, ſaith he: the foundations alſo of the hills moved, and were ſhaken, becauſe he was wroth. There went up a ſmoke out of his noſtrils, and fire out of his mouth devoured, coals were kindled by it. He bowed the heavens alſo, and came down: and darkneſs was under his feet. And he rode upon a cherub, and did fly, he did fly upon the wings of the wind: He made darkneſs his ſecret place: his pavilion round about him were dark waters, and thick clouds of the ſkies. At the brightneſs that was before him, his thick clouds paſſed, hail-ſtones and coals of fire. The Lord alſo thundered in the heavens: and the higheſt gave his voice, hail-ſtones and coals of fire. Yea, he ſent out his arrows, and ſcattered them, and he ſhot out lightenings, and diſcomfited them. Then the channels of waters were ſeen, and the foundations of the world were diſcovered: at thy rebuke, O Lord, at the blaſt of the breath of thy noſtrils, Pſ. 18. from verſe 7. to verſe 15.

Theſe are glorious things, though ſhaking diſpenſations. God is worthy to be ſeen in his diſpenſations as well as in his word, though the nations tremble at his preſence. O that thou wouldeſt rend the heavens, that thou wouldeſt come down, ſaith the prophet, that the mountains might flow down at thy preſence, Iſa. 64. 1, 2.

We know God, and he is our God, our own God, of whom, or of what ſhould we be afraid? Pſal. 46. When God roars out of Zion, and utters his voice from Jeruſalem, when the heavens and the earth do ſhake, the Lord ſhall be the hope of his people, and the ſtrength of the children of Iſrael, Joel 3. 16.

Every man ſtayeth up, or letteth his ſpirit fail according to what he knoweth concerning the nature of a thing. He that knows the ſea, knows the waves will toſs themſelves: he that knows a lion, will not much wonder to ſee his paw, or to hear the voice of his roaring. And ſhall we that know our God, be ſtricken with a pannick fear, when he cometh out of his holy place to puniſh the inhabitants of the earth for their iniquity: We ſhould ſtand like thoſe that are next to angels, and tell the blind world who it is that is thus mounted upon his ſteed, and that hath the clouds for the duſt of his feet, and that thus rideth upon the wings of the wind: we ſhould ſay unto them, This God is our God for ever and ever, and he ſhall be our guide even unto death.

Our God! the Creator! He can turn men to deſtruction, and ſay, Return ye children of men. When our God ſhews himſelf, it is worth the while to ſee the ſight, though it coſts us all that we have, to behold it.

Some men will bleſs and admire every raſcally jugler, that can but make again that which they only ſeem to marr, or do ſomething that ſeems to out-go reaſon: yea, tho' they make thunderings and noiſe in the place where they are, as though the devil himſelf were there.

Shall ſaints then, like ſlaves, be afraid of their God the Creator, of their own God, when he renteth the heavens, and comes down? when God comes into the world to do great things, he muſt come like himſelf, like him that is a Creator; wherefore the heavens and the earth muſt move at his preſence, to ſignify that they acknowledge him as ſuch, and pay him that homage that is due to him, as their God and great Creator.

We that are chriſtians have been trained up by his Son in his ſchool this many a day, and have been told what a God our Father is, what an arm he has, and with what a voice he can thunder; how he can deck himſelf with majeſty, and excellency, and array himſelf with beauty and glory. How he can caſt abroad the rage of his wrath: and behold every one that is proud, and abaſe him, Job 40. 9, 10, 11. Have we not talked of what he did at the Red Sea, and in the land of Ham many years ago, and have we forgot him now? Have we not vaunted, and boaſted of our God both in church, pulpit, and books; and ſpake to the praiſe of them, that inſtead of ſtones, attempted to drive antichriſt out of the world with their lives and their blood, and are we afraid of our God? He was God, a Creator, then; and is he not God now? and will he not be as good to us, as to them that have gone before us? or would we limit him to appear in ſuch ways, as only ſmile upon our fleſh; and have him ſtay, and not ſhew himſelf in his heart-ſhaking diſpenſations until we are dead and gone? what, if we muſt go now to heaven, and what if he is thus come to fetch us to himſelf? If we have been wiſe as ſerpents, and innocent as doves; if we can ſay, neither againſt the law of the Jews, neither againſt the temple, nor againſt Cæſar, have we offended any thing at all, of what ſhould we be afraid? let heaven and earth come together, I dare ſay they will not hurt us.

Our Lord Jeſus when dilating upon ſome of the great, and neceſſary works of our Creator, puts check before-hand to all uncomely fears; to ſuch fears as become not the faith, and profeſſion of a chriſtian: Brother, ſaith he, ſhall deliver up the brother to death, and the father the child: and the children ſhall riſe up againſt their parents, and cauſe them to be put to death. And ye ſhall be hated of all men for my names-ſake. What follows (ver. 28.) fear them not. And again, in ver. 31. fear ye not, Mat. 10.

So again, Mat. 24. Nation ſhall riſe againſt nation; there ſhall be famines, peſtilences and earthquakes, &c. They ſhall deliver you up to be afflicted, and ſhall kill you. Many ſhall be offended, and ſhall betray one another. And many falſe prophets ſhall ariſe and deceive many. And yet for all this we are bid not to be afraid, for all theſe things with all other are ordered, limited, enlarged and ſtraitned, bounded and butted by the will and hand, and power of that God unto whom Peter bids us commit the keeping of our ſouls, as unto a faithful creator. ver 4. to ver. 11. Mark 13. 5, to the 9. To wait for God in the way of his judgments, doth well become a chriſtian.

To believe he loves us, when he ſhews himſelf terrible to us, is alſo very much becoming of us. Wherefore has he given us grace, is it that we ſhould live by ſenſe? Wherefore has he ſometimes viſited us; is it that our hearts might be eſtranged from him, and that we ſtill ſhould love the world? And I ſay again, wherefore has he ſo plainly told us of his greatneſs, and of what he can do, is it not, that we might be ſtill, when the world is diſturbed; and that we might hope for good things to come out of ſuch providences, that to ſenſe, look as if themſelves would eat up and devour all?

Let us wait upon God, walk with God, believe in God, and commit ourſelves, our ſoul, our body to God to be kept. Yea, let us be content to be at the diſpoſe of God, and rejoyce to ſee him act according to all his wonderous works. For this is a poſture highly becoming them that ſay of God, he is their Father, and that have committed the keeping of their ſoul to him as unto a Creator.

A comely thing it is for the ſoul that feareth God, to love, and reverence him in all his appearances. We ſhould be like the ſpaniel-dog, even lie at the foot of our God, as he at the foot of his maſter: yea, and ſhould be glad, could we but ſee his face, though he treads us down with his feet.

Ay, ſays one ſon, ſo I could, if I thought this high God would regard me, and take notice of my laying of my ſoul at his foot, while I ſuffer for the word and truth in the world.

Why, do but ſee now, how the Holy Ghoſt for our help, doth hedge up that way, in at which unbelief would come, that there might as to this, be no room left for doubting. For as he calleth the God, unto whom we are bid to commit the keeping of our ſoul, a Creator: ſo he ſaith, that he is a creator that is faithful. Let them commit the keeping of their ſoul unto him in well-doing, as unto [a Creator faithful] A Creator that will concern himſelf with the ſoul committed to his truſt, and that will be faithful to it, according to all that he has promiſed.

This therefore of God's faithfulneſs, being added to his might and power, is in itſelf, a ground of great ſupport to thoſe that have in a way of well-doing committed themſelves, their ſouls, to him to keep. A Creator, what is it that a Creator cannot do? A faithful Creator; what is it that one that is faithful will not do, that is, when he is engaged? And now he is engaged, becauſe thou haſt committed thy ſoul to him to keep, and becauſe he has bid thee do ſo. Let them commit the keeping of their ſoul to him, as unto a faithful Creator. I have ſometimes ſeen an unfaithful man engaged, when a thing has been committed to him to keep. A man that is a thief, a cheater, a defrauder, will yet be faithful to him that will commit a charge to him to keep. And the reaſon is, becauſe, though he can ſteal, cheat, defraud, without being taken notice of; yet, he muſt be ſeen and known, if he be falſe in that which is committed to him to keep. I know the compariſon is odious, yet ſuch have been made by a holier mouth than mine, and as the caſe may be, they may be apteſt of all to illuſtrate that which a man is about to explain. Hark, what the unjuſt judge ſaith, ſays, the Lord Jeſus Chriſt, Luke 18.

To commit thy ſoul to God, is to truſt him with it; to commit thy ſoul to God, is to engage him to look to it. And if he ſhould not be faithful now, he will not be ſo in any caſe. For himſelf has bidden thee do it; he has alſo promiſed to keep it, as has been already ſhewed in the former part of this diſcourſe. Beſides, he is here ſaid to be faithful, to be a faithful Creator. He challenges this of faithfulneſs to himſelf alone. Yea, let God be true, and every man a liar, Rom. 3. 4. This therefore doth ſtill help to encourage them that would be faithful to him, to commit the keeping of our ſoul to him. A faithful man will encourage one much, how much more ſhould the faithfulneſs of God encourage us.

Here therefere we have a cloſing word indeed. A word to wrap up the text with, that is as full of good, as the ſun is of light, what can be fitter ſpoken? What can be added? what now is wanting to the help of him that has committed his ſoul to God to keep it while he is ſuffering according to his will in the world? He is engaged, as I ſaid by the act, thou haſt committed thy ſoul to him to keep, he is engaged by his own word, he has bidden thee commit thy ſoul to him to keep. He is engaged by his declaring of himſelf to be faithful; for that has encouraged thee to commit thy ſoul to him to keep. Beſides, he has promiſed to do it; he has ſworn to do it.

For when God made promiſe to Abraham: becauſe he could ſwear by no greater, he ſware by himſelf, ſaying, Surely, bleſſing I will bleſs thee, and multiplying I will multiply thee. And ſo after he had patiently endured, (as thou muſt do) he obtained the promiſe. For men verily ſware by the greater, and an oath for confirmation is to them an end of all ſtrife. Wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath. That by two immutable things, in which it was not poſſible that God ſhould lie, we might have a ſtrong conſolation, who have fled for refuge, to lay hold upon the hope ſet before us. Which hope we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entereth into that within the vail, whither the forerunner is for us entered; even Jeſus, made an High Prieſt for ever after the order of Melchiſedeck, Hebrews 6. 13, 14, 15, 16, 17, 18, 19, 20.

Thus you ſee what ground we have, who ſuffer according to the will of God, and that have committed the keeping of our ſouls to him in well-doing, as unto a faithful Creator. Here therefore I might make a ſtop, and conclude as to this advice: but now we are in, we will proceed a little further, and will fall down upon three or four more particulars.

Firſt then, He will be faithful to us in this: He will keep us from thoſe allurements of the world that a ſuffering ſaint is ſubject to. They that ſuffer have other kind of temptations upon this account than other chriſtians have. The liberty of others while they are in bonds, is a temptation to them. The peace of others, while they are in trouble, is a temptation to them. The enjoyments of others, while their houſes are empty, and their goods taking away, while their own water is ſold unto them, and while they are buying their own wood, is a great temptation to them, Lament. 5. 4. And this temptation, were it not that we have to do with a God that is faithful, would aſſuredly be a great ſnare unto them. But God is faithful, and will not ſuffer you to be tempted, as to this, above what you are able, 1 Cor. 10, 13.

Nay, a ſuffering man has not only theſe things lying before him as a temptation, but perhaps the wife of the boſom lies at him, ſaying, O do not caſt thyſelf away: if thou takeſt this courſe, what ſhall I do? thou haſt ſaid, thou loveſt me, now make it manifeſt by granting this my ſmall requeſt? Do not ſtill remain in thine integrity. Next to this come the children, all which are like to come to poverty, to beggary, to be undone for want of wherewithal to feed, and cloath, and provide for them for time to come.

Now alſo come kindred and relations, and acquaintance: ſome chide, ſome cry, ſome argue, ſome threaten, ſome promiſe, ſome flatter, and ſome do all, to befool him for ſo unadviſed an act as to caſt away himſelf, and to bring his wife and children to beggary, for ſuch a thing as Religion. Theſe are ſore temptations.

Next to thoſe come the terrors of men, the gripes of the laws, the ſhadow of death, and no man can tell what. All which are ſufficient to pull a man from the gates of life, were he there, if the faithful Creator ſtands not to him. But God is faithful, who will not ſuffer you to be tempted above that ye are able, but will with the temptation make a way to eſcape, that you may be able to bear it.

But God is faithful:] It ſaith not, That thou art: But God is faithful, to his Son, to whom he has given thee, to his promiſe, the which he has given thee; to his cauſe, to which he has called thee; and to thy ſoul, the which thou haſt committed to his truſt, and the which he alſo has taken the charge of, as he is a faithful Creator.

And will not ſuffer thee to be tempted.] How, not tempted! No not above what thou art able. He that tempts thee, doth not at all conſider thy ſtrength, ſo as to ſtop when he ſees thou art weak: he would have thee overthrown, for therefore it is that he tempteth thee. But God will not ſuffer that, becauſe he is faithful, and becauſe thou haſt committed the keeping of thy ſoul unto him in well-doing, as unto a faithful Creator.

Not tempted above that ye are able.] He ſaith not above that ye are well able. Indeed thy ſtrength ſhall be proportioned to the temptation, but thou mayeſt have none over, and above, to ſpare: thou ſhalt not have bigger load, than God will give thee ſhoulders to bear. Chriſt did bear his burden, but it made him cry out and ſweat as it were great drops of blood to carry it. Bear thy burden thou ſhalt, and not be deſtroyed by it; but perhaps thou mayeſt ſometimes roar under it by reaſon of the diſquietneſs of thy heart.

But will with the temptation make a way of eſcape.] With the temptation, not without it; thou muſt be tempted, and muſt eſcape too. With the temptation. As ſure as ſatan is licenſed, ſo ſure he is limited,— and when ſatan has ended all the temptation, he ſhall depart from thee, Lu. 4. 13. He will with the temptation, by ſuch a managing of it, as ſhall break its own neck: God can admit ſatan to tempt, and make the chriſtian wiſe to manage the temptation for his own eſcape.

Make a way.] It may be thou ſeeſt no way of eſcape. It may be there is no way, no way in all the world to eſcape well; but God can make a way. When Iſrael was hem'd in at the Red Sea, there was as then, no way, no way in all the world to eſcape. O but God made a way, and a path-way too, and that through the mighty waters, Exod. 15. 8, 16. Pſal. 106. 9. He will make away with the temptation: or will with the temptation make a way to eſcape, that you may be able to bear it.

Theſe are the words of the Holy Ghoſt, who is God, and they are ſpoken, yea committed to record for this very purpoſe, that thoſe that are under affliction, might commit the keeping of their ſoul to him in well-doing, as unto a faithful Creator. That is the firſt.

Secondly, He will alſo be faithful to us as to this, He will give us a competent meaſure of wiſdom, that in our ſuffering condition we may in all things be made able to manage our ſtate with diſcretion. We are perhaps weak of natural abilities, parts of utterance, or the like, and our adverſaries are learned, eloquent, and ripe of parts. Thou haſt the diſadvantage on thy ſide, and they have what the world can afford, to encourage them: thou art weak of ſpirit, they are bold, and ſtrong. The great and the mighty are with thy enemies, but on thy ſide there is no comforter, Eccleſ. 4. 1.

Why now here is, as to this, and to what elſe can it be objected, the faithfulneſs of God engaged. Firſt in a general promiſe; I will not fail thee, nor forſake thee, Heb. 13. 5, 6. Secondly, we have an invitation to come to this faithful God for wiſdom to aſſiſt and help. For after he had ſaid, My brethren, count it all joy when ye fall into divers temptations: and let patience have its perfect work: He adds, If any man lack wiſdom, let him aſk it of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him, James 1, 2, 3, 4, 5. Here is more than an invitation, here is a promiſe, it ſhall be given him; and all to ſhew us what a faithful Creator we have committed our ſouls unto. Doth any lack wiſdom to know how to carry it in time of trial, let them aſk it of God; of the God that is wiſdom itſelf; let him aſk it of God the liberal giver; who giveth to all men all that they have, and upbraideth not for their unworthineſs.

Nor doth the Holy Ghoſt ſtop here, but enlarges himſelf in a more particular way to thoſe that ſuffer according to the text, ſaying, But when they deliver you up, take no thought, how, or what you ſhall ſpeak: for it ſhall be given you in the ſame hour, what you ſhall ſpeak, Mat. 10. 19.

I have often been amazed in my mind at this text, for how could Jeſus Chriſt have ſaid ſuch a word, if he had not been able to perform it. This text therefore declares him to be God. It is alſo a proof of faithfulneſs to thoſe that ſuffer for him.

For it as if he ſhould ſay, Try me and truſt me; if I ſtand not by you in a day of diſtreſs, never believe me more. You, ſuffering according to the will of God, and committing your ſouls to him in well-doing; I will give you a mouth and wiſdom, for ſo he has it in Luke 21. 15. which all your adverſaries ſhall not be able to gainſay or reſiſt. Here is no conſideration of what capacity the people might be of that were to be perſecuted, but what matters what they are; if fools, it is no matter; if wiſe, it helpeth nothing. A mouth and wiſdom is to be given, that of itſelf ſhall do. And this is according to that other ſcripture mentioned afore, where it ſaith, No weapon formed againſt thee ſhall proſper: and every tongue that ſhall riſe againſt thee in judgment, thou ſhalt condemn, Iſa. 54. 17.

Although it may happen in this, as in the former temptation: The devil and his agents may give the ſaints, in their pleading for the truth, their bellies full both of croſs anſwers, equivocations, ſophiſtications, wrong gloſſes and erroenous interpretations. But truth ſhall prevail, ſhall turn the ſcale, and bear away the victory.

Thirdly, He will alſo be faithful to us in this, we ſhall not want ſpiritual ſupport to help us to bear up under our particular parts of ſuffering. I do not ſay that thou ſhalt be comforted all the while; but I ſay he will be to thee ſo faithful, as to comfort thee under thoſe thodes, gueſts, blaſts, or battering ſtorms that beat againſt thy wall, Iſa. 32. 2.

Look then what preſent degrees or aggravating appearances are in thy afflictions, to ſuch a degree ſhalt thou at times be ſupported. For as ſurely as ever the Spirit of God moved Samſon at times in the camp of Dan, when he lay againſt the Philiſtines; ſo will the Spirit of God move in, and upon thee to comfort and to ſtrengthen thee, whilſt thou ſuffereſt for his name in the world. As our afflictions abound for Chriſt; ſo ſhall our conſolations abound by him, 2 Cor. 1. 5, 6. I have obſerved that God ſays this, that he uſeth to comfort his people in a time of ſufferings as an aggravation of ſin upon them that did uſe to ſkuck and ſhrink under ſufferings. I, ſaith he, even I am he that comforteth you; who art thou that thou ſhouldeſt be afraid of a man that ſhall die? Iſa. 51. 12.

God, ſays the wiſe man, hath ſet the one againſt the other, (the day of adverſity, and the day of proſperity) to the end that man ſhould find nothing after him to complain of. For as certainly as there is a time to mourn; ſo certainly there is a time to rejoice: ſet, I ſay, for them that ſuffer for God's cauſe according to God's will, Eccleſ. 7. 14. chap. 3. 4.

There are ſeveral degrees of ſuffering for righteouſneſs, there is the ſcourge of the tongue, the ruin of an eſtate, the loſs of liberty, a gaol, a gibbet, a ſtake, a dagger. Now anſwerable to theſe are the comforts of the Holy Ghoſt prepared, like to like, part proportioned to part, only the conſolations are ſaid to abound, 2 Cor. 1.

But the lighter the ſufferings are, the more difficult it is to judge of the comforts of the Spirit of God, for it is common for a man to be comfortable under ſufferings, when he ſuffereth but little, and knows alſo that his enemy can touch his fleſh, his eſtate, or the like but little: I ſay, it is common for ſuch a man to be comfortable in his ſufferings, from the conſideration that his enemies can touch him no further. And this may be the joy of the fleſh, the reſult of reaſon, and may be very much, if not altogether, without a mixture of the joy of the Holy Ghoſt therewith. The more deep, therefore, and the more dreadful the ſufferings are, the more clearly are ſeen the comforts of the Spirit, when a man has comfort where the fleſh is dead, ſtirreth not, and can do nothing. When a man can be comfortable at the loſs of all, when he is under the ſentence of death, or at the place of execution. When a man's cauſe, a man's conſcience, the promiſe, and the Holy Ghoſt, have all one comfortable voice, and do all, together with their trumpets, make one ſound in the ſoul; then the comforts are good, of the right kind, of God and his Spirit.

I told you before that there are ſeveral degrees of ſufferings; wherefore it is not to be expected that he that ſuffers but little, ſhould partake of the comforts that are prepared for them that ſuffer much. He that has only the ſcourge of the tongue, knows not what are the comforts that are prepared for him that meets with the ſcourge of the whip. And how ſhould a man know what manner of comforts the Holy Ghoſt doth uſe to give at the goal and the gibbet, when himſelf for righteouſneſs never was there.

But whether this or the other chriſtian knows it, God has his conſolations for his ſuffering people, and thoſe too ſuch as are proportioned to the nature or degree of their ſufferings. The which ſhall aſſuredly be made appear to them that ſhall after a godly manner ſtick to his truth, and truſt him with their ſouls. Joſeph was caſt into priſon, but God was with him. John was baniſhed into the iſle called Patmos, for the word of God: But what revelations of God had he there! even ſuch as he was a ſtranger to all his life before: this therefore is to be well heeded. For it is a demonſtration of the faithfulneſs of God to thoſe that, ſuffering according to his will, do commit the keeping of their ſouls to him in well-doing, as unto a faithful Creator.

Fourthly, He will alſo be faithful to us in this: He will not let the ſharpneſs, nor keenneſs, nor venom of the arrows of the enemies of his people, reach ſo far as to deſtroy both body and ſoul at once: but he will preſerve them, when what can be done, is done to his eternal kingdom and glory. Thus being preſerved to his eternal kingdom and glory, is a marvellous thing. But it muſt be ſo, becauſe God has called them to it. Wherefore after Peter had told them that the devil their adverſary ſought to devour them, and had bidden them reſiſt him, ſtedfaſt in the faith, he ſaith, But the God of all grace, who hath called us unto his eternal kingdom and glory by Chriſt Jeſus, after ye have ſuffered a-while, make you perfect, ſtrengthen, eſtabliſh, ſettle you, 1 Peter 5. 8, 9, 10.

The truth is, Perſecution of the godly was, of God, never intended for their deſtruction, but for their glory, and to make them ſhine the more when they are beyond this valley of the ſhadow of death. Indeed we oft-times, when we are perſecuted do feel the terrors of our adverſaries in our minds. But it is not becauſe they can ſhoot them thither, nor becauſe they of themſelves have power to reach ſo far, but we, like fools, by our ignorance and unbelief, do admit them thither.

No ſuffering, nor inflicter of ſuffering, can reach the peace of the ſufferer without his own conſent. This is proviſion of God's making. Yea, and if thorough our folly their terror is admitted to touch us, yet ſince we are not our own, but are bought with a price, we are not at our own diſpoſe, but that God will have the butting and bounding of their rage, as alſo a power to uphold and ſupport our ſpirits, When I ſaid my foot ſlipped, thy mercy, O Lord, held me up. And the reaſon why by God's ordinance the ſpirit is not to be touched in ſuffering, is, becauſe that is it that is to ſuſtain the infirmity of the ſufferer: therefore God will have the ſpirit of his ſervants kept ſound, and in good health, Prov. 18. 14. Iſaiah 57. 16.

The room therefore, and the ground that the enemy has to play upon, is the body and outward ſubſtance of the people of God, but the ſpirit is reſerved, for the reaſon hinted before, and alſo that it might be capable of maintaining of communion with God. And how elſe could they obey that command that bids them rejoice in tribulation, and glorify God in the fires, as it is, Rom. 12. and Iſaiah 24. 15.

But, I ſay, if they have not power to touch, much leſs to deſtroy body and ſoul for ever. The body is God's, and he gives that to them to deſtroy; the ſpirit is God's, and he keeps that to himſelf: to ſhew that he has both power to do with us what he pleaſes, and that he will recover our body alſo out of their hand; for if the ſpirit lives, ſo muſt the body, when men have done what they can therewith. This is the argument of our Lord Jeſus Chriſt himſelf, Luke 20. 37, 38.

Therefore, the faithfulneſs of God, not only is, but alſo will be ſeen, by them that dare truſt him till the next world, to his glory, and their eternal comfort.

We will now conclude with a ſhort word by way of uſe, you ſee how I have opened the text, and what hath naturally followed thereupon: from the whole of which may be gathered,

Firſt, That the people of God are a ſuffering people, a people ſubject to trouble for their faith and profeſſion. The reaſon is, beſides what hath been ſaid already, becauſe the power of truth is in their hearts, and ſhews itſelf in their lives; a thing which the devil and the world can by no means abide. He that is born after the fleſh, perſecute him that is born after the ſpirit, Gal. 4. For they cannot agree in religion, the godly are ſo devout, and the other are ſo profane, that they cannot do. Not but that God's people, as they are commanded, are willing to let them alone; but the other they cannot bear, that they ſhould ſerve God as they have ſaid, Mat. 15. 14. And hence ariſeth perſecution. The world alſo would have the religion of the godly to be counted falſe; a thing that the others can by no means endure, but will ſtand by, and maintain (yet in all peaceable manner) their own ways before them, whatever it coſts.

The chriſtian, and the carnal profeſſor, are like thoſe two harlots that you read of in the book of Kings, who ſtrove for the living child, whoſe it ſhould be, whoſe conteſt could not be decided, until it came to the ſword of the king, 1 Kings 3. O but when the ſword was drawn, under a ſhew as if the living child muſt now be cut in two, then the true mother was known from the falſe. For her bowels yearned upon her ſon, ver. 26, 27. The world, what ſhew ſoever they have for religion, and however they urge it, that the truth is with them, have no yearning of bowels for it. Let it be neither mine nor thine, (ſaid ſhe) but divide it; but the woman, whoſe the living child was, had not an heart to ſay ſo. Religion may lie and die in a ditch, for all thoſe that are given to their ſins: nor doth their zeal appear; except when they are griping of the godly for his faith towards God. Bowels, yearning of bowels over God's condemned religion, is only found in the ſouls of thoſe who own God has made it.

Secondly, Is it ſo! Are God's people a ſuffering people? Then this ſhould inform them that will be religious, to prepare themſelves for what is like to attend them for their religion. I ſay, not with carnal weapons, but with the graces of the Spirit of God, that will help them with meekneſs and patience to endure. Sit down then, I ſay, and count up the coſt, before for religion thou engageſt too far; leſt thou take upon thee to meddle with that, which thou wilt not know what to do with, in the end, Prov. 25. 8. Luke 14. 25, 26, 27, 28, 29, 30.

Many there be that are faulty here, they have taken upon them to profeſs, not conſidering what, what they have taken in hand may coſt them. Wherefore when troubles come indeed, then they ſtart, and cry, This they like not, (becauſe they looked not for it;) and if this be the way to heaven, let who will go on in it for them. Thus they take offence, and leave Chriſt's cauſe and people to ſhift for themſelves in the world, Mat. 13. 20, 21.

Thirdly, But let God's people think never the worſe of religion, becauſe of the courſe entertainment it meeteth with in the world. It is better to chuſe God and affliction, than the world, and ſin, and carnal peace. It is neceſſary that we ſhould ſuffer, becauſe that we have ſinned: And if God will have us ſuffer a little while here for his word, inſtead of ſuffering for our ſins in hell, let us be content, and count it a mercy with thankfulneſs.

The wicked are reſerved to the day of deſtruction, they ſhall be brought forth to the day of wrath, Job 21. 30.

How kindly therefore doth God deal with us, when he chuſes to afflict us but for a little, that with everlaſting kindneſs he may have mercy upon us, Iſa. 54. 7, 8. And it is better, if the will of God be ſo, that we ſuffer for well-doing, than for evil-doing, 1 Pet. 3. 17.

Fourthly, Look not therefore upon the ſufferings of God's people for their religion, to be tokens of God's great anger. It is, to be ſure, as our heavenly Father orders it, rather a token of his love; for ſuffering for the goſpel, and for the ſincere profeſſion of it, is indeed a dignity put upon us; a dignity that all men are not counted worthy of. Count it therefore a favour that God has beſtowed upon thee his truth, and graces to enable thee to profeſs it, though thou be made to ſuffer for it, Acts 5. 4 Thou mighteſt have been a ſufferer for thy ſins in hell, but thou art not; but contrarywiſe art, perhaps, ſuffering for conſcience to God; this is a dignity: For that thou doſt thus by vertue of an heavenly gift, on the behalf of Chriſt, for the goſpel-ſake, and according to the will of God. This is a dignity that a perſecutor ſhall not be counted worthy of, until he firſt convert to Chriſt, Philip. 1. 29.

Fifthly, Take thy affliction with meekneſs and patience, though thou endureſt grief wrongfully. For this is thank-worthy, if a man for conſcience towards God endure grief, ſuffering wrongfully, 1 Pet. 2. Lay thy hand then upon thy mouth, and ſpeak not a word of ill againſt him that doth thee wrong, leave thy cauſe and thy enemy to God; yea, rather pray that his ſin may not be laid to his charge; wherefore as I ſaid before, now ſhew thyſelf a good man, by loving, pitying, praying for, and by doing good, as thou art commanded, to them that deſpitefully uſe thee, Mat. 5. 44.

I know thy fleſh will be apt to huff, and to be angry, and to wiſh, would thou mighteſt revenge thyſelf. But this is baſe, carnal, ſenſual, deviliſh: caſt therefore ſuch thoughts from thee, as thoughts that are not fit for a chriſtian's breaſt, and betake thee to thoſe weapons that are not carnal. For the artillery of a chriſtian, is the word, faith, and prayer; and in our patience we muſt poſſeſs our ſouls, 2 Cor. 10. 5. Luke 21. 16, 17, 18, 19.

Sixthly, Be much in the conſideration of the all-ſufficiency of thy Father, whoſe cauſe thou haſt eſpouſed, whoſe word thou haſt choſen for thy heritage, and whoſe paths thou delighteſt to walk in. I ſay, be much in conſidering how all the world is ſuſtained by him, and that all life and breath is in his hand to continue, or diminiſh as he pleaſes. Think with thyſelf alſo how able he is to reſcue thee from all affliction, or to uphold thee in it with a quiet mind. Go to him countinually as to a fountain of life that is open, for the ſupply of the needy. Remember alſo, if he comes not at thy call, and comforteth thee not ſo ſoon as thou deſireſt; it is not of want of love or compaſſion to thy ſoul, but to try thy graces, and to ſhew to the fallen angels that thou wilt ſerve God for nought, rather than give out. Alſo, if it ſeemeth to thee, as if God took no care of thee to help thee, but that he hath rather turned thee over to the ungodly; count this alſo as a ſign that he delights to ſee thee hold faſt his name, though thou art laid under the greateſt of diſadvantages. If the ſcourge ſlay ſuddenly (that's more than it hath done to thee) he will laugh at the trial of the innocent, Job 9. 23.

It is a great delight to our God to ſee his people hold faſt their integrity, and not to deny his name when under ſuch cloudy diſpenſations, and diſcouraging circumſtances. And conſiderations that thy thus doing is pleaſing in his ſight through Chriſt, will be a ſupport unto thee. God ſees thee, though thou canſt not now ſee him, and he obſerveth now thy way, though darkneſs is round about him: and when he hath tried thee, thou ſhalt come forth like gold.

Seventhly, Take heed of ſetting of thyſelf a bound and period to thy ſufferings (unleſs that period be the grave.) Say not to thy afflictors, Hitherto, and no further, and here ſhall your proud waves be ſtayed. I ſay take heed of doing thus, for fear God ſhould let them go beyond thee. For a man is not prepared to ſuffer, further than he thinketh the enemy may be permitted to go. Hence Chriſt ſets their bounds at the loſs of life, and no nearer. So then ſo far as they go beyond thee, ſo far they will find thee unprovided, and ſo not fortified for a reception of their on-ſet with that chriſtian gallantry which becomes thee. Obſerve Paul, he died daily, he was always delivered unto death, he deſpaired of life; and this is the way to be prepared for any calamity. When a man thinks he has only to prepare for an aſſault by footmen, how ſhall he contend with horſes? Or if he looks no further than to horſes, what will he do at the ſwellings of Jordan? Jer. 12. 5, 6.

Wherefore ſet thine enemies no bounds: ſay not, they ſhall not purſue me to the death, have the ſentence of death in thyſelf: For though they may but tick, and toy with thee at firſt, their ſword may reach thy heart blood at laſt. The cat at play with the mouſe, is (ſometimes) a fit emblem of the way of the wicked with the children of God. Wherefore, as I ſaid, be always dying, die daily: he that is not only ready to be bound, but to die, is fit to encounter any amazement.

Eighthly, If thine enemies would, or do put thee under a cloud, if they wrap thee up in a bear's-ſkin, and then ſet the dogs upon thee: marvel not at the matter, this was Joſeph's, David's, Chriſt's, Stephen's portion, only be thou innocent; ſay nothing, do nothing that ſhould render thee faulty; yea, ſay and do always that that ſhould render thee a good neighbour, a good chriſtian, and a faithful ſubject. This is the way to help thee to make with boldneſs thy appeals to God; this is the way to imbolden thy face againſt the faces of thine enemies; this is the way to keep thy conſcience quiet and peaceable within thee; and this is the way to provoke God to appear for thy reſcue, or to revenge thy blood when thou art gone.

And do this, becauſe it is thy duty. We muſt fear God, and honour the king. And becauſe this is the way to make the work of thy enemies, hard: few men have that boldneſs as to ſay, This I do againſt you, becauſe you profeſs Chriſt. When they perſecuted the Lord himſelf, they ſaid to him, For a good work we ſtone thee not, John 10. 32, 33. Religion that is pure, is a hot thing, and it uſually burns the fingers of thoſe that fight againſt it; wherefore it is not common for men to oppoſe religion under its own naked complexion: wherefore the Jews ſought to faſten other matters upon Chriſt, to kill him for them; though the great ſpite they had againſt him, was for his doctrine and miracles: It was for envy to that, that they ſet themſelves againſt him, and that made them invent to charge him with rebellion and treaſon, Mat. 27. 18. Luke 23. 2.

Ninthly, Wherefore, it becomes all godly men to ſtudy to be quiet, to mind their own buſineſs, and as much as in them lies, to be at peace with all men. To owe no man any thing but love. Pray therefore for all that are in authority; pray for the peace of the country in which thou dwelleſt; keep company with holy, and quiet, and peaceable men. Seek by all good ways the promotion of godlineſs, put up injuries, be good to the poor, do good againſt evil, be patient towards all men; for theſe things are good and profitable to men, Tit. 3. 8.

Be not inclining to enjure men behind their backs, ſpeak evil of no man, reproach not the governor, nor his actions; as he is ſet over thee, all his ways are God's, either for thy help or the trial of thy graces. Wherefore he needs thy prayers, not thy revilings; thy peaceable deportment, and not a troubleſome life.

I know that none of theſe things can ſave thee from being devoured by the mouth of the ſons of Belial, 1 Kings 21. 12, 13. Only, what I ſay, is duty, is profitable, is commendable, is neceſſary; and that which will, when the devil has done his worſt, render thee lovely to thy friends, terrible to thine enemies, ſerviceable in thy place as a chriſtian, and will crown the remembrance of thy name to them that ſurvive thee with a bleſſing. The memory of the juſt ſhall be bleſſed: but the name of the wicked ſhall rot, Prov. 10. 7.

Tenthly, I will conclude then, with a word to thoſe profeſſors, if there be any ſuch, that are of an unquiet, and troubleſome ſpirit. Friends, I may ſay to you, as our Lord ſaid once to his diſciples, Ye know not of what ſpirit ye are. To wiſh the deſtruction of your enemies doth not become you. If ye be born to, and are called that you may inherit a bleſſing, pray be free of your bleſſing, Bleſs and curſe not. If you believe that the God whom you ſerve, is ſupreme governor, and is alſo wiſe enough to manage affairs in the world for his church: pray keep fingers off, and refrain from doing evil. If the counſel of Gamaliel was good when given to the enemies of God's people, why not fit to be given to chriſtians themſelves? Therefore refrain from theſe men, and let them alone. If the work that theſe men do, is that which God will promote and ſet up for ever, then you cannot diſannul it; if not, God has appointed the time of its fall.

A Chriſtian! and of a troubleſome ſpirit, for ſhame forbear, ſhew out of a good converſation thy works with meekneſs of wiſdom; and here let me preſent thee with three or four things.

Firſt, Conſider, that though Cain was a very murderer; yet God forbid any man's meddling with him under a penalty of revenging his ſo doing upon his own head, ſeven fold. And the Lord ſaid unto him, therefore whoſoever ſlayeth Cain, vengeance ſhall be taken on him ſeven fold. Gen. 4. 15. But why not meddle with Cain, ſince he was a murderer? The reaſon is, becauſe he perſecuted his brother for righteouſneſs-ſake, and ſo eſpouſed a quarrel againſt God; for he that perſecutes another for righteouſneſs-ſake, ſets himſelf againſt God, fights againſt God, and ſeeks to overthrow him. Now ſuch an one, the chriſtian muſt let alone and ſtand off from, that God may have his full blow at him in his time. Wherefore he ſaith to his ſaints, and to all that are forward to revenge themſelves: Give place, ſtand back, let me come, leave ſuch an one to be handled by me. Dearly beloved, avenge not yourſelves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, ſaith the Lord, Rom. 12. 19. Wherefore the Lord ſet a mark upon Cain, leſt any finding him, ſhould ſlay him. You muſt not, indeed you muſt not avenge yourſelves of your enemies. Yea, though it was lawful once ſo to do, it is not lawful now. Ye have heard that it hath been ſaid to them of old time, Thou ſhalt love thy neighbour, and hate thine enemy, but I ſay, ſaid our Lord, love them, bleſs them, do good to them, and pray for them that hate you, Mat. 5. 43, 44.

Secondly, Revenge is of the fleſh; I mean this our revenge of ourſelves; and it proceeds from anger, wrath, impatience under the croſs, unwillingneſs to ſuffer, from too much love to carnal eaſe, to eſtates, to enjoyments, to relations, and the like. It alſo flows from a fearful, cowardly ſpirit, there is nothing of greatneſs in it, except it be greatneſs of untowardneſs. I know there may, for all this, be pretences to juſtice, to righteouſneſs, to the liberty of the goſpel, the ſuppreſſing of wickedneſs, and the promoting of holineſs; but theſe can be but pretences, or at beſt, but the fruits of a prepoſterous zeal. For ſince, as has been often ſaid in this treatiſe, the Lord hath forbidden us to do ſo, it cannot be imagined that he ſhould yet animate any to ſuch a thing by the Holy Ghoſt, and the effects of the graces thereof. Let them then, if any ſuch be, that are thus minded, be counted the narrow-ſpirited, carnal, fleſhly, angry, waſpiſh ſpirited profeſſors. The profeſſors that know more of the Jewiſh, than of the Chriſtian religion, and that love rather to countenance the motions, paſſions, and groſs motions of an angry mind, than with meekneſs to comply with the will of a heavenly Father. Thou art bid to be like unto him, and alſo thou art ſhewed wherein, Mat. 5. 45, 46, 47, 48.

There is a man hates God, blaſphemes his name, deſpiſes his being: Yea, ſays There is no God. And yet the God that he carrieth it thus towards, doth give him his breakfaſt, dinner, and ſupper; clothes him well, and when night comes, has him to bed, gives him good reſt, bleſſes his field, his corn, his cattle, his children, and raiſes him to high eſtate. Yea, and this our God doth, not only once or twice, but until theſe tranſgreſſors become old, his patience is thus extended, years after years, that we might learn of him to do well.

Thirdly, A profeſſor! and unquiet, and troubleſome; diſcontented, and ſeeking to be revenged of thy perſecutors: where is, or what kind of graces haſt thou got. I dare ſay, they, even theſe in which thou thus acteſt, are none of the graces of the Spirit. The fruits of the Spirit, are love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: againſt ſuch there is no law. But wrath, ſtrife, ſeditions, traitors, and inventors of evil things, are reckoned with the worſt of ſins, and ſinners, and are plainly called the works of the fleſh, Rom. 1. 29, 30, 31. 2 Tim. 3. 3, 4. Galat. 5. 19, 20, 21.

But I ſay, where is thy love to thine enemy? where is thy joy, under the croſs? where is thy peace? when thine anger has put thee upon being unquiet, where is thy long-ſuffering? for, as thou acteſt not ought, but thy waſpiſhneſs can be ſeen? where alſo is thy ſweet, meek and gentle ſpirit? and is goodneſs ſeen in thy ſeeking the life, or the damage of thy enemy? Away, away, thy graces if thou haſt any, are by theſe thy paſſions, ſo joſtled up into corners, and ſo pent for want of room and liberty to ſhew themſelves, that by the word of God thou canſt not be known to be of the right kind, what a noiſe ſoever thou makeſt.

A Chriſtian, when he ſees trouble coming upon him, ſhould not fly in the face of the inſtrument that brings it, but in the face of the cauſe of its coming. Now the cauſe is thyſelf, thy baſe ſelf, thy ſinful ſelf, and thy unworthy carriages towards

God under all the mercy, patience and long-ſuffering that God has beſtowed upon thee, and exerciſed towards thee. Here thou mayeſt quarrel, and be revenged and ſpare not, ſo thou take vengeance in a right way, and then thou wilt do ſo, when thou takeſt it by godly ſorrow, 1 Cor. 7. 10, 11.

A Chriſtian then ſhould bewail his own doings, his own unworthy doings, by which he has provoked God to bring a cloud upon him, and to cover him with it in anger. A Chriſtian ſhould ſay, This is my wickedneſs, when a perſecutor touches him; yea, he ſhould ſay it, and then ſhut up his mouth, and bear the indignation of the Lord, becauſe he has ſinned againſt him. Thy way, and thy doings have procured theſe things unto thee; this is thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thy heart, Jer. 4. 18.

Fourthly, What conviction of thy goodneſs can the actions that flow from ſuch a ſpirit, give unto obſervers? none at all. Yea a ſpirit of unquietneſs under ſufferings, and that ſeeketh to be revenged of thoſe that do, for thy faith and the profeſſion thereof, perſecute thee, is ſo far off of giving conviction to beholders, that thou art right, that it plainly tells them that thou art wrong. Even Julian the apoſtate, when he had caſt away whatever he could of Chriſt, had this remaining with him, that a chriſtian ought to take with patience what affliction fell upon him for his maſter's ſake; and would hit them in the teeth with an unbecoming behaviour, that complained, or that ſought redreſs of them that had abuſed them for their faith and godly profeſſion. What will men ſay, if you ſhrink and winch, and take your ſufferings unquietly, but that if you yourſelves were uppermoſt, you would perſecute alſo? much more have they ground to ſay ſo, when you will fight lying on your backs. Be quiet then, and if thine enemy ſtrike thee on one cheek, turn to him the other: and if he alſo revile and curſe thee, down upon thy knees and pray for him. This is the way to convince thy obſervers that thou art a godly man. Father forgive them, for they know not what they do, was one of thoſe things that convinced the centurion that Jeſus was a righteous man. For he ſtood by the croſs to watch, and ſee how Jeſus carried it in theſe his ſufferings, as well as to ſee execution done, Mat. 27. 54. Luke 23. 34,—47.

Fifthly, A profeſſor, unquiet, and turbulent under ſufferings, and ſeeking his own revenge, cannot be a victor over what he ſhould, nor a keeper of God's commandments.

1. How can he be a victor over himſelf, that is led up and down by the noſe, by his own paſſions? there is no man a Chriſtian victor, but he that conquers himſelf, but he that beats down, and keeps under his body, his luſts, his paſſions in the firſt place. Is he that is led away with divers luſts, a victor? is he that is a ſervant to corruption, a victor? And if he that is captivated by his anger, wrath, paſſion, diſcontent, prejudice, &c. be not led away by them, I am under a miſtake. So then to quarrel with ſuperiors, or with any that are troubleſome to thee for thy faith, and thy profeſſion, beſpeaks thee over-maſtered and a captive, rather than a maſter, and a conqueror.

2. The ſame may be ſaid upon the ſecond head. He keepeth not the commandments of God; for thoſe teach him other things, as I have alſo ſhewed. The great goſpel-commands terminate in ſelf-denial; but if ſelf-revenge is ſelf-denial, I am beſides the book. Chriſt in the book of the Revelations, ſets him that keeps the commandments of God, a great way off from him that taketh and ſmiteth with the ſword. He that killeth with the ſword, muſt be killed with the ſword: Here is the patience, and faith of the ſaints; that is, in that they forbear to do thus and quietly ſuffer under thoſe that thus take it, and afflict the godly with it. Again, Here is the patience of the ſaints, here are they that keep the commandments of God, and the faith of Jeſus, Revel. 13. 10. chap. 14. 12. A patient continuing in well-doing; and if ſuffering for righteouſneſs, be well-doing, then a patient continuing in that, as in other things, is the way to keep God's commandments, Rom. 2. 7.

So that I ſay, he keepeth not God's commandments, that is angry with his enemies, and that ſeeks to be revenged of him, that doth him ill. (You know the ſubject I am upon.) The wrath of man worketh not the righteouſneſs of God, James 1. 20. Wherefore profeſſors beware, and take heed to your ſpirits, and ſee that you let not out yourſelves under your ſufferings, in ſuch extravagancies of ſpirit againſt your enemies, as is no way ſeemly nor convenient.

Sixthly, Men that are unquiet, and diſcontented, and that ſeek revenge upon them that perſecute them for their profeſſion, do by ſo doing, alſo put themſelves upon the brink of thoſe ruins that others are further from. Theſe men are like the fly that cannot let the candle alone, until ſhe hath burned herſelf in the flame. Magiſtrates and men in power have fortified themſelves from being attacked with turbulent and unruly ſpirits, by many and wholeſome laws. And indeed ſhould they not do ſo, one or other perhaps would be quickly tempted to ſeek to diſturb them in the due exerciſe of their authority. Now the angry man, he is the fly that muſt be tripping, and running himſelf upon the point of theſe laws.

His angry ſpirit puts him upon quarrelling with his ſuperiors, and his quarrelling brings him, by words ſpoke in heat, within the reach of the net, and that with the help of a few more brings his neck to the halter. Nor is this, whatever men think, but by the juſt judgment of God. Whoſoever reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt, ſhall receive to themſelves damnation, Rom. 13. 2. Eſth. 2. 21, 22, 23.

Wherefore let the angry man take heed, let the diſcontented man take heed. He that has a profeſſion, and has not grace to know in this matter, to manage it, is like to bring his profeſſion to ſhame. Whereſore, I ſay, let ſuch take heed. And the graces afore-mentioned, and the due exerciſe of them are they, and that, which can keep us out of all ſuch dangers.

Seventhly, And what comfort can ſuch a man have, who has by his diſcontent and unruly carriages brought himſelf, in this manner, to his end. He has brought himſelf to ſhame, his profeſſion to ſhame, his friends to ſhame, and his name to contempt and ſcorn. Bad men rejoice at his fall, good men cannot own him, weak men ſtumble at him.

Beſides, his cauſe will not bear him out, his heart will be clogged with guilt, innocency and boldneſs will take wings and fly from him. Though he talketh of religion upon the ſtage or ladder, that will bluſh to hear its name mentioned by them that ſuffer for evil-doing. Wherefore, my brethren, my friends, my enemies, and all men, what religion, profeſſion, or opinion ſoever you hold; Fear God, honour the king, and do that duty to both, which is required of you by the word and law of Chriſt: and then, to ſay no more, you ſhall not ſuffer by the power for evil-doing.

DIVINE EMBLEMS:

OR,

Temporal Things Spiritualized.

FITTED FOR

The USE of BOYS and GIRLS.

TO THE READER.

COURTEOUS READER,

THE title-page will ſhew, if thou wilt look,
Who are the proper ſubjects of this book.
They're boys and girls, of all ſorts and degrees,
From thoſe of age, to children on the knees.
Thus comprehenſive am I in my notions,
They tempt me to it by their childiſh motions.
We now have boys with beards, and girls that be
Huge as old women, wanting gravity.
Then do not blame me, ſince I thus deſcribe 'em,
Flatter I may not, leſt thereby I bribe them
To have a better judgment of themſelves,
Than wiſe men have of babies on the ſhelves.
Their antic tricks, fantaſtic modes, and way,
Shew they like very boys and girls do play
With all the frantic fooleries of the age,
And that in open view, as on a ſtage;
Our bearded men do act like beardleſs boys,
Our women pleaſe themſelves with childiſh toys.
Our miniſters long time by word and pen
Dealt with them, counting them not boys, but men:

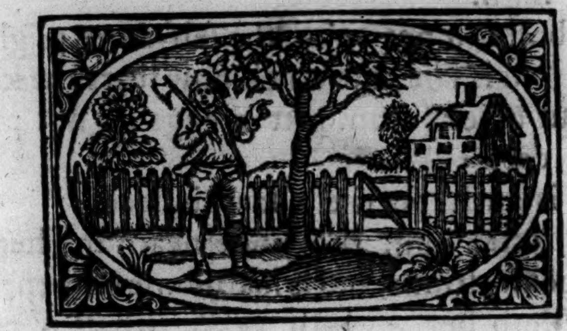
They ſhot their thunders at them, and their toys,
But hit them not, 'cauſe they were girls and boys.
The better charg'd, the wider ſtill they ſhot,
Or elſe ſo high, theſe Dwarfs they touched not.
Inſtead of men, they found them girls and boys,
To nought addicted but to childiſh toys.
Wherefore, dear reader, that I ſave them may,
I now with them the very Dotril play.
And ſince at gravity they make a tuſh,
My very beard I caſt behind a buſh.
And like a fool ſtand fing'ring of their toys,
And all to ſhew they are but girls and boys.
Nor do I bluſh, altho' I think ſome may
Call me a child, becauſe I with them play:
I aim to ſhow them how each ſingle-fangle
On which they dote, does but their ſouls entangle,
As with a web, a trap, a gin, a ſnare:
And will deſtroy them, have they not a Care.
Paul ſeemed to play the fool, that he might gain
Thoſe that were fools indeed, if not in grain;
He did it by ſuch things, to let them ſee
Their emptineſs, their ſin and vanity:
A noble act, and full of honeſty!
Nor he, nor I would like them be in vice,
But by their play-things, I would them intice,
That they might raiſe their thoughts from childiſh toys,
To heaven, for that's prepared for girls and boys.
Nor would I ſo confine myſelf to theſe,
As to ſhun graver things, but ſeek to pleaſe
Thoſe more compos'd with better things than toys;
Tho' I would thus be catching girls and boys.
Wherefore if men inclined are to look,
Perhaps their graver fancies may be took
With what is here, tho' but in homely rhimes:
But he who pleaſes all muſt riſe betimes.
Some, I perſuade me, will be finding fault,
Concluding, here I trip, and there I halt:
No doubt ſome could thoſe groveling notions raiſe
By fine-ſpun terms, that challenge might the bays.
Should all be forc'd their brains to lay aſide
That cannot regulate the flowing tide;
By this or that man's fancy, we ſhould have
The wiſe, unto the fool, become a ſlave.
What tho' my text ſeems mean, my morals be
Grave, as if fetch'd from a ſublimer tree.
And if ſome better handle can a fly,
Than ſome a text, wherefore ſhould we deny
Their making proof, or good experiment,
Of ſmalleſt things, great miſchiefs to prevent?
Wiſe Solomon did fools to piſmires ſend,
To learn true wiſdom, and their lives to mend.
Yea, God by ſwallows, cuckows, and the aſs,
Shews they are fools who let that ſeaſon paſs,
Which he put in their hand, that to obtain,
Which is both preſent and eternal gain.
I think the wiſer ſort my rhime may ſlight,
While I peruſe them, fools will take delight.
Then what care I? the fooliſh, God has choſe;
And doth by fooliſh things, their minds compoſe,
And ſettle upon that which is divine:
Great things, by little ones, are made to ſhine.
I could, were I ſo pleas'd, uſe higher ſtrains;
And for applauſe on tenters ſtretch my brains;
But what needs that? the arrow out of ſight,
Does not the ſleeper, nor the watchman fright;
To ſhoot too high doth make but children gaze,
'Tis that which hits the man doth him amaze.
As for the inconſiderableneſs
Of things, by which I do my mind expreſs:
May I by them bring ſome good thing to paſs,
As Samſon, with the jaw-bone of an aſs;
Or as brave Shangar with his ox's goad,
(Both things unmanly, not for war in mode)
I have my end, tho' I myſelf expoſe:
For God will have the glory at the cloſe.

J. B.

DIVINE EMBLEMS:

OR,

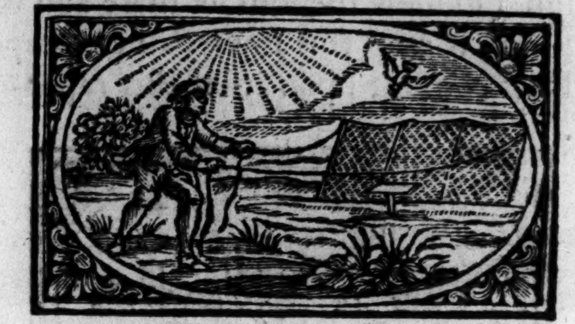
Temporal Things Spiritualized, &c.



I.

Upon the barren fig-tree in God's vineyard.

WHAT barren here! in this ſo good a ſoil?
The ſight of this doth make God's heart recoil
From giving thee his bleſſing barren tree,
Bear fruit, or elſe thine end will curſed be!
Art thou not planted by the water-ſide?
Know'ſt not thy Lord by fruit is glorify'd?
The ſentence is, Cut down the barren tree:
Bear fruit, or elſe thine end will curſed be.
Thou haſt been digg'd about and dunged too,
Will neither patience, nor yet dreſſing do?
The executioner is come, O tree,
Bear fruits or elſe thine end will curſed be!
He that about thy roots takes pains to dig,
Would, if on thee were found but one good fig,
Preſerve thee from the axe: but, barren tree,
Bear fruit, or elſe thy end will curſed be!
The utmoſt end of patience is at hand,
'Tis much if thou much longer here doth ſtand.
O cumber-ground, thou art a barren tree,
Bear fruit, or elſe thy end will curſed be!
Thy ſtanding, nor thy name will help at all;
When fruitful trees are ſpared, thou muſt fall.
The axe is laid unto thy roots, O tree!
Bear fruit, or elſe thy end will curſed be.



II.

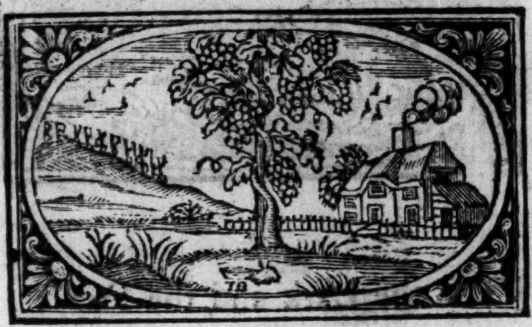
Upon the Lark and the Fowler.

THOU ſimple bird, what makes thee here to play?
Look, there's the fowler, pr'ythee come away.
Do'ſt not behold the net? Look there 'tis ſpread,
Venture a little further, thou art dead.
Is there not room enough in all the field
For thee to play in, but thou needs muſt yield
To the deceitful glitt'ring of a glaſs,
Between nets plac'd, to bring thy death to paſs?
Bird, if thou art ſo much for dazzling light,
Look there's the ſun above thee; dart upright;
Thy nature is to ſoar up to the ſky,
Why wilt thou then come down to the nets and die?
Heed not the fowler's tempting flattering call;
This whiſtle he enchanteth birds withal.
What tho' thou ſee'ſt a live bird in his net,
She's there, becauſe from thence ſhe cannot get.
Look how he tempteth thee with his decoy,
That he may rob thee of thy life, thy joy.
Come, pr'ythee bird, I pry'thee come away,
Why ſhould'ſt thou to this net become a prey?
Had'ſt thou not wings, or were thy feathers pull'd,
Or waſt thou blind, or faſt aſleep wer't lull'd:
The caſe would ſomewhat alter, but for thee,
Thy eyes are ope', and thou haſt wings to flee.

Remember that thy ſong is in thy riſe,
Not in thy fall; earth's not thy paradiſe.
Keep up aloft then, let thy circuits be
Above, where birds from fowler's nets are free.

COMPARISON.

This fowler is an emblem of the devil,
His nets and whiſtle, figures of all evil.
His glaſs an emblem is of ſinful pleaſure,
Decoying ſuch, who reckon ſin a treaſure.
This ſimple lark's a ſhadow of a ſaint,
Under allurings, ready now to faint.
What you have read, a needful warning is
Deſign'd to ſhew the ſoul its ſhare and bliſs,
And how it may this fowler's net eſcape,
And not commit upon itſelf this rape.



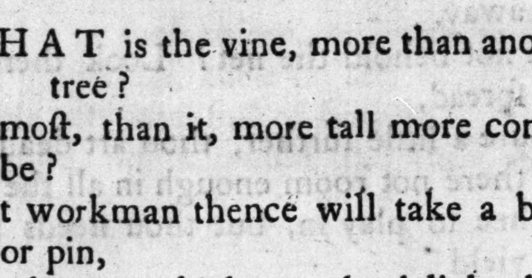
III.

Upon the Vine-tree.

WHAT is the vine, more than another tree?
Nay moſt, than it, more tall more comely be?
What workman thence will take a beam or pin,
To make out which may be delighted in?
Its excellency in its fruit doth lie:
A fruitleſs vine it is not worth a fly.

COMPARISON.

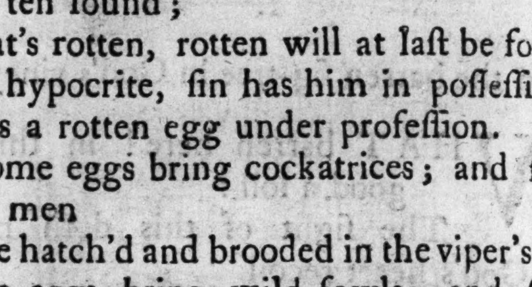
What are profeſſors more than other men?
Nothing at all. Nay, there's not one in ten,
Either for wealth, or wit, that may compare,
In many things, with ſome that carnal are.
Good then they are, when mortify'd their ſin,
But without that, they are not worth a pin.



IV.

Meditations upon an Egg.

THE egg's no chick by falling from the hen;
Nor man a Chriſtian till he's born again.
The egg's at firſt contained in the ſhell:
Men afore grace, in ſins and darkneſs dwell.
The egg, when laid, by warmth is made a chicken.
And Chriſt by grace the dead in ſin does quicken.
The chick at firſt is in the cell confin'd;
So heav'n-born ſouls are in the fleſh detain'd.
The ſhell doth crack, the chick doth chirp and peep,
The fleſh decays, and men then pray and weep.
The ſhell doth break, the chick's at liberty,
The fleſh falls off, the ſoul mounts up on high.
But both do not enjoy the ſelf-ſame plight;
The ſoul is ſafe, the chick now fears the kite.
But chicks from rotten eggs do not proceed;
Nor is an hypocrite a ſaint indeed.
The rotten egg, tho' underneath the hen,
If crack'd, ſtinks, and is loathſome unto men.
Nor doth her warmth make what is rotten ſound;
What's rotten, rotten will at laſt be found.
The hypocrite, ſin has him in poſſeſſion,
He is a rotten egg under profeſſion.
Some eggs bring cockatrices; and ſome men
Some hatch'd and brooded in the viper's den.
Some eggs bring wild-fowls; and ſome men there be
As wild as are the wildeſt fowls that flee.
Some eggs bring ſpiders; and ſome men appear
More venom'd than the worſt of ſpiders are.
Some eggs bring piſmires; and ſome ſeem to me
As much for trifles as the piſmires be.
And thus do divers eggs form diff'rent ſhapes,
As like ſome men as monkeys are like apes.
But this is but an egg, were it a chick,
Here had been legs, and wings, and bones to pick.



V.

Of Fowls flying in the Air.

METhinks I ſee a ſight moſt excellent,
All ſorts of birds fly in the firmament:
Some great, ſome ſmall, all of a divers kind,
Mine eye affecting, pleaſant to my mind.
Look how they wing along the wholeſome air,
Above the world of worldlings, and their care.

And as they divers are in bulk and hue,
So are they in their way of flying too.
So many birds, ſo many various things
Swim in the element upon their wings.

COMPARISON.

These birds are emblems of thoſe men, that ſhall
E're long poſſeſs the heavens, their all in all.
They each are of a diff'rent ſhape and kind;
To teach, we of all nations there ſhall find.
They are ſome great, ſome little as we ſee,
To ſhew, ſome great, ſome ſmall, in glory be.
Their flying diverſly, as we behold,
Do ſhew ſaints joys will there be manifold.
Some glide, ſome mount, ſome flutter, and ſome do,
In a mixt way of flying, glory too.
To ſhew that each ſhall to his full content,
Be happy in that heav'nly firmament.

VI.

Upon the Lord's Prayer.

OUR Father which in heaven art,
Thy name be always hallowed;
Thy kingdom come, thy will be done;
Thy heavenly path be followed:
By us on earth, as 'tis with thee,
We humbly pray;
And let our bread to us be giv'n
From day to day.
Forgive our debts, as we forgive
Thoſe that to us indebted are:
Into temptation lead us not;
But ſave us from the wicked ſnare.
The kingdom's thine, the power too,
We thee adore;
The glory alſo ſhall be thine
For evermore.

VII.

Meditations upon the Peep of Day.

AT peep of day I often cannot know
Whether 'tis night, whether 'tis day or no.
I fanſy that I ſee a little light,
But cannot yet diſtinguiſh day from night;
I hope, I doubt, but certain yet I be not,
I am not at a point, the ſun I ſee not.
Thus ſuch, who are but juſt of grace poſſeſt,
They know not yet if they be curſt or bleſt.

VIII.

Upon the Flint in the Water.

THIS flint, time out of mind has there abode,
Where cryſtal ſtreams make their continual road,
Yet it abides a flint as much as 'twere,
Before it touch'd the water, or came there.
Its hardneſs is not in the leaſt abated,
'Tis not at all by water penetrated.
Though water hath a ſoft'ning virtue in't,
It can't diſſolve the ſtone, for 'tis a flint.
Yea, tho' in the water it doth ſtill remain,
Its fiery nature ſtill it does retain.
If you oppoſe it with its oppoſite,
Then in your very face its fire 'twill ſpit.

COMPARISON.

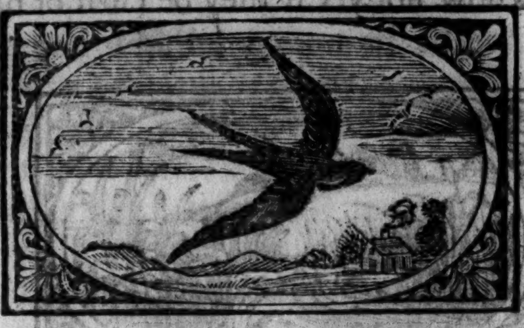
This flint an emblem is of thoſe that lie,
Under the word like ſtones, until they die.
Its cryſtal ſtreams have not their natures chang'd,
They are not from their luſts by grace eſtrang'd.

IX.

Upon the Fiſh in the Water.

THE water is the fiſh's element:
Take her from thence, none can her death prevent
And ſome have ſaid, who have tranſgreſſors been,
As good not be, as to be kept from ſin.
The water is the fiſh's element:
Leave her but there, and ſhe is well content.

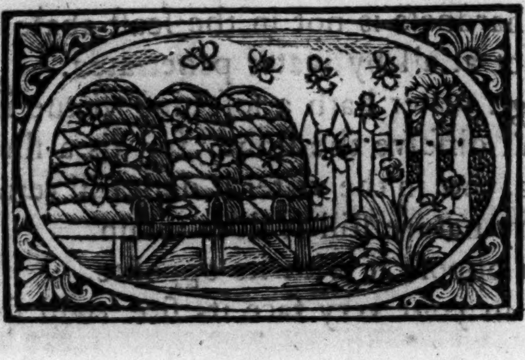
So's he, who in the path of life doth plod,
Take all, ſays he, let me but have my God.
The water is the fiſh's element:
Her ſportings there to her are excellent;
So is God's ſervice unto holy men,
They are not in their element till then.



X.

Upon the Swallow.

THIS pretty bird, oh! how ſhe flies and ſings!
But could ſhe do ſo if ſhe had not wings?
Her wings beſpeak my faith, her ſongs my peace;
When I believe and ſing, my doubtings ceaſe.



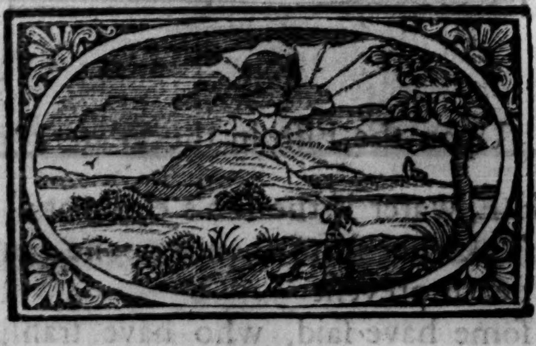
XI.

Upon the Bee.

THE bee goes out, and honey home doth bring;
And ſome who ſeek that honey find a ſting.
Now would'ſt thou have the honey, and be free
From ſtinging; in the firſt place kill the bee.

COMPARISON.

This bee an emblem truly is of ſin,
Whoſe ſweet unto a many, death hath been.
Would'ſt thou have ſweet from ſin, and yet not die,
Sin in the firſt place thou muſt mortify.



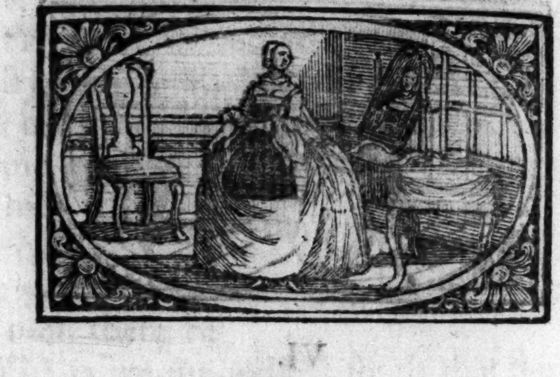
XII.

Upon a low'ring Morning.

WELL, with the day I ſee the clouds appear;
And mix the light with darkneſs ev'ry where;
This threatens thoſe who on long journeys go,
That they ſhall meet with ſlabby rain or ſnow.
Elſe while I gaze, the ſun doth with his beams
Belace the clouds, as 'twere with bloody ſtreams;
Then ſuddenly thoſe clouds do watry grow,
And weep and pour their tears out where they go.

COMPARISON.

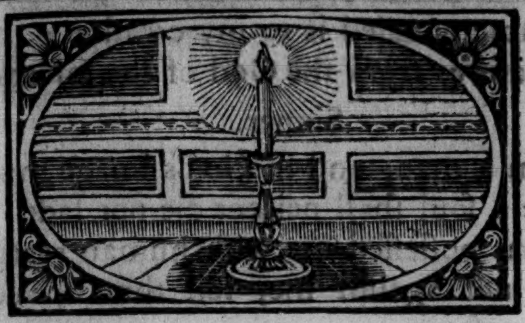
Thus 'tis when goſpel light doth uſher in
To us, both ſenſe of grace, and ſenſe of ſin;
Yea, when it makes ſin red with Jeſus' blood,
Then we can weep, till weeping does us good.



XIII.

Upon over-much Niceneſs.

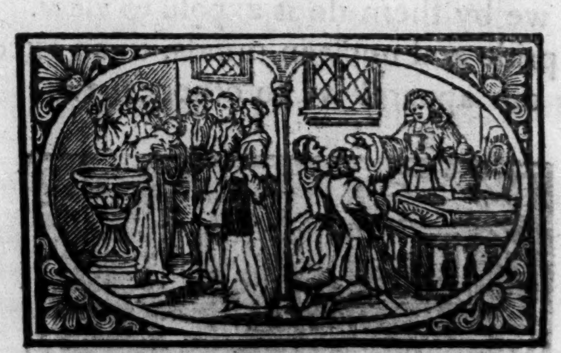
'TIS ſtrange to ſee how over-nice are ſome
About their cloaths, their bodies and their home:
While what's of worth, they ſlightly paſs it by,
Not doing it at all, or ſlovenly.
Their houſes muſt well furniſh'd be in print;
While their immortal ſoul has no good in't.
Its outſide alſo they muſt beautify,
While there is in't ſcarce common honeſty.
Their bodies they muſt have trick'd up and trim:
Their inſide full of filth up to the brim.
Upon their cloaths there muſt not be a ſpot,
Whereas their lives are but one common blot.
How nice, how coy are ſome about their diet,
That can their crying ſouls with hogs-meat quiet.
All muſt be dreſt t'a hair, or elſe 'tis naught,
While of the living bread they have no thought.
Thus for their outſide they are clean and nice,
While their poor inſide ſtinks with ſin and vice.



XIV.

Meditations upon a Candle.

MAN's like a candle in a candleſtick,
Made up of tallow, and a little wick;
For what the candle is, before 'tis lighted,
Juſt ſuch be they who are in ſin benighted.
Nor can a man his ſoul with grace inſpire,
More than the candles ſet themſelves on fire.
Candles receive their light from what they are not:
Men grace from him, for whom at firſt they care not.
We manage candles when they take the fire;
God men, when he with grace doth them inſpire.
And biggeſt candles give the better light,
As grace on biggeſt ſinners ſhines moſt bright.
The candle ſhines to make another ſee,
A ſaint unto his neighbour light ſhould be.
The blinking candle we do much deſpiſe.
Saints dim of light are high in no man's eyes.
Again, though it may ſeem to ſome a riddle,
We uſe to light our candle at the middle:
True light doth at the candle's end appear,
And grace the heart firſt reaches by the ear.
But 'tis the wick the fire doth kindle on,
As 'tis the heart that grace firſt works upon.
Thus both do faſten upon what's the main,
And ſo their life and vigour do maintain.
The tallow makes the wick yield to the fire,
And ſinful fleſh doth make the ſoul deſire,
That grace may kindle on it, in it burn;
So evil makes the ſoul from evil turn.
But candles in the wind are apt to flare;
And chriſtians in a tempeſt, to deſpair.
We ſee the flame with ſmoke attended is;
And in our holy lives there's much amiſs.
Sometimes a thief will candle-light annoy:
And luſts do ſeek our graces to deſtroy.
What brackiſh is will make a candle ſputter;
'Twixt ſin and grace there's oft' a heavy clutter.
Sometimes the light burns dim, 'cauſe of the ſnuff,
And ſometimes 'tis blown quite out with a puff;
But watchfulneſs preventeth both theſe evils,
Keeps candles light, and grace in ſpight of devils.
But let not ſnuffs nor puffs make us to doubt;
Our candles may be lighted, tho' pufft out.
The candle in the night doth all excel,
Nor ſun, nor moon, nor ſtars, then ſhine ſo well.
So is the Chriſtian in our hemiſphere,
Whoſe light ſhews others how their courſe to ſteer.
When candles are put out all's in confuſion;
Where Chriſtians are not, devils make intruſion.
They then are happy who ſuch candles have,
All others dwell in darkneſs and the grave.
But candles that do blink within the ſocket,
And ſaints whoſe eyes are always in their pocket,
Are much alike; ſuch candles make us fumble;
And at ſuch ſaints, good men and bad do ſtumble.
Good candles don't offend, except ſore eyes,
Nor hurt, unleſs it be the ſilly flies:
Thus none like burning candles in the night,
Nor ought to holy living for delight.
But let us draw towards the candle's end:
The fire, you ſee, doth wick and tallow ſpend;
As grace man's life, until his glaſs is run,
And ſo the candle and the man is done.
The man now lays him down upon his bed;
The wick yields up its fire; and ſo is dead.
The candle now extinct is, but the man,
By grace mounts up to glory, there to ſtand.

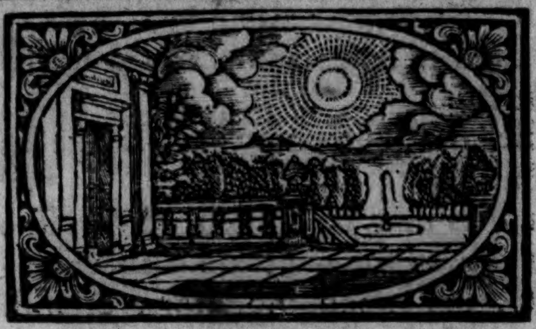


XV.

Upon the Sacraments.

TWO ſacraments I do believe there be,
Ev'n baptiſm and the Supper of the Lord:
Both myſteries divine, which do to me,
By God's appointment, benefit afford:
But ſhall they be my God, or ſhall I have
Of them ſo foul and impious a thought,
To think that from the curſe they can me ſave?
Bread, wine, nor water me no ranſom bought.

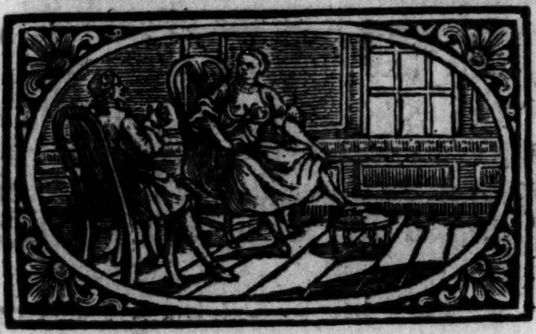
XVI. Upon



XVI.

Upon the Sun's Reflection upon the Clouds in a fair Morning.

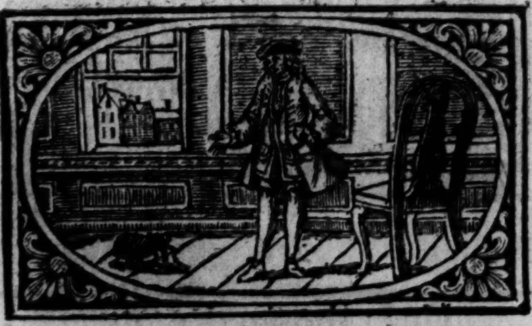
LOOK yonder, ah! methinks mine eyes do ſee,
Clouds edg'd with ſilver, as fine garments be!
They look as if they ſaw the golden face,
That makes black clouds moſt beautiful with grace.
Unto the ſaints ſweet incenſe of their prayer,
Theſe ſmoaky curled clouds I do compare.
For as theſe clouds ſeem edg'd, or lac'd with gold,
Their prayers return with bleſſings manifold.



XVII.

Upon Apparel.

GOD gave us cloaths to hide our nakedneſs,
And we by them do it expoſe to view.
Our pride and unclean minds, to an exceſs,
By our apparel we to others ſhew.



XVIII.

The Sinner and the Spider.

Sinner.

WHAT black, what ugly crawling thing art thou?

Spider.

I am a ſpider———————

Sinner.

A ſpider, ay; truly a filthy creature.

Spider.

Not filthy as thyſelf in name or feature:
My name entailed is to my creation;
My features from the God of thy ſalvation.

Sinner.

I am a man, and in God's image made,
I have a ſoul ſhall neither die nor fade:
God has poſſeſſed me with human reaſon,
Speak not againſt me, leſt thou ſpeakeſt treaſon.
For if I am the image of my maker,
Of ſlanders laid on me he is partaker.

Spider.

I know thou art a creature far above me,
Therefore I ſhun, I fear, and alſo love thee.
But tho' thy God hath made thee ſuch a creature,
Thou haſt againſt him often play'd the traytor.
Thy ſin has fetch'd thee down: leave off to boaſt;
Nature thou haſt defil'd, God's image loſt.
Yea thou, thyſelf a very beaſt haſt made,
And art become like graſs, which ſoon doth fade.
Thy ſoul, thy reaſon, yea thy ſpotleſs ſtate,
Sin has ſubjected to th' moſt dreadful fate.
But I retain my primitive condition,
I've all but what I loſt by thy ambition.

Sinner.

Thou venom'd thing, I know not what to call thee;
The dregs of nature ſurely did befall thee;
Thou waſt compos'd o'th' droſs and ſcum of all,
Men hate thee, and in ſcorn thee Spider call.

Spider.

My venom's good for ſomething; ſince God made it,
Thy nature ſin hath ſpoil'd, and doth degrade it.
Thou art deſpoil'd of good: and tho' I fear thee,
I will not, tho' I might, deſpiſe and jeer thee.
Thou ſay'ſt I am the very dregs of nature,
Thy ſin's the ſpawn of devils, 'tis no creature.
Thou ſay'ſt man hates me, 'cauſe I am a ſpider,
Poor man, thou at thy God art a derider;
My venom tendeth to my preſervation;
Thy pleaſing follies work out thy damnation.
Poor man, I keep the rules of my creation,
Thy ſin has caſt thee headlong from thy ſtation.
I hurt no body willingly; but thou
Art a ſelf-murderer: thou know'ſt not how
To do what's good; no, for thou loveſt evil:
Thou fly'ſt God's law, adhereſt to the devil.

Sinner.

Thou ill-ſhap'd thing, there's an antipathy,
'Twixt man and ſpiders, 'tis in vain to lie;

Stand off, I hate thee, if thou doſt come nigh me,
I'll cruſh thee with my foot; I do defy thee.

Spider.

They are ill-ſhap'd, who warped are by ſin,
Hatred in thee to God hath long time been;
No marvel then indeed, if me his creature
Thou doſt defy, pretending name and feature.
But why ſtand off? My preſence ſhall not throng thee,
'Tis not my venom, but thy ſin doth wrong thee.
Come, I will teach thee wiſdom, do but hear me,
I was made for thy profit, do not fear me.
But if thy God thou wilt not hearken to,
What can the ſwallow, ant, and ſpider do?
Yet I will ſpeak, I can but be rejected,
Sometimes great things, by ſmall means are effected.
Hark then, tho' man is noble by creation,
He's lapſed now to ſuch degeneration
As not to grieve, ſo careleſs is he grown,
Tho' he himſelf has ſadly overthrown,
And brought to bondage every earthly thing,
Ev'n from the very ſpider to the king:
This we poor ſenſitives do feel and ſee;
For ſubject to the curſe you made us be.
Tread not upon me, neither from me go;
'Tis man which has brought all the world to woe.
The law of my creation bids me teach thee;
I will not for thy pride to God impeach thee.
I ſpin, I weave, and all to let thee ſee,
Thy beſt performances but cobwebs be.
Thy glory now is brought to ſuch an ebb,
It doth not much excel the ſpider's web.
My webs becoming ſnares and traps for flies,
Do ſet the wiles of hell before thine eyes,
Their tangling nature is to let thee ſee,
Thy ſins (too) of a tangling nature be.
My den, or hole, for that 'tis bottomleſs,
Doth of damnation ſhew the laſtingneſs.
My lying quiet till the fly is catcht,
Shews, ſecretly hell hath thy ruin hatcht.
In that I on her ſeize, when ſhe is taken,
I ſhew who gathers whom God hath forſaken.
The fly lies buzzing in my web to tell
How ſinners always roar and howl in hell.
Now ſince I ſhew thee all theſe myſteries,
How canſt thou hate me; or me ſcandalize?

Sinner.

Well, well; I will no more be a derider,
I did not look for ſuch things from a ſpider.

Spider.

Come, hold thy peace, what I have yet to ſay,
If heeded, may help thee another day.
Since I an ugly ven'mous creature be,
There's ſome reſemblance 'twixt vile man and me.
My wild and heedleſs runnings, are like thoſe
Whoſe ways to ruin do their ſouls expoſe.
Day-light is not my time, I work i'th' night,
To ſhew, they are like me who hate the light.
The maid ſweeps one web down, I make another,
To ſhew how heedleſs ones convictions ſmother.
My web is no defence at all to me,
Nor will falſe hopes at judgment be to thee.

Sinner.

O ſpider, I have heard thee, and do wonder,
A ſpider ſhould thus lighten, and thus thunder?

Spider.

Do but hold ſtill, and I will let thee ſee,
Yet in my ways more myſteries there be.
Shall not I do thee good, if I thee tell,
I ſhew to thee a four-fold way to hell.
For ſince I ſet my web in ſundry places,
I ſhew men go to hell in divers traces.
One I ſet in the window, that I might
Shew, ſome go down to hell with goſpel-light.
One I ſet in a corner, as you ſee,
To ſhew how ſome in ſecret ſnared be.
Groſs webs great ſtore I ſet in darkſome places,
To ſhew, how many ſin with brazen faces.
Another web I ſet aloft on high,
To ſhew there's ſome profeſſing men muſt die.
Thus in my ways, God wiſdom doth conceal;
And by my ways, that wiſdom doth reveal.
I hide myſelf when I for flies do wait,
So doth the devil when he lays his bait;
If I do fear the loſing of my prey,
I ſtir me, and more ſnares upon her lay.
This way, and that, her wings and legs I tie,
That ſure as ſhe is catch'd, ſo ſhe muſt die.
But if I ſee ſhe's like to get away,
Then with my venom I her journey ſtay.
All which my ways, the devil imitates
To catch men, 'cauſe he their ſalvation hates.

Sinner.

O ſpider, thou delight'ſt me with thy ſkill,
I pr'ythee ſpit this venom at me ſtill.

Spider.

I am a ſpider, yet I can poſſeſs
The palace of a king, where happineſs
So much abounds. Nor when I do go thither,
Do they aſk what, or whence I come, or whither

I make my haſty travels; no not they:
They let me paſs, and I go on my way.
I ſeize the palace, do with hands take hold
Of doors, of locks, or bolts; yet I am bold,
When in, to clamber up unto the throne,
And to poſſeſs it, as if 'twere my own.
Nor if there any law forbidding me
Here to abide, or in this palace be.
At pleaſure I aſcend the higheſt ſtories,
And then I ſit, and ſo behold the glories
Myſelf is compaſs'd with, as if I were,
One of the chiefeſt courtiers that be there.
Here lords and ladies do come round about me,
With grave demeanour, nor do any flout me,
For this my brave adventure, no not they;
They come, they go, but leave me there to ſtay.
Now, my reproacher, I do by all this
Shew how thou may'ſt poſſeſs thyſelf of bliſs:
Thou art worſe than a ſpider, but take hold
On Chriſt the door, thou ſhalt not be control'd:
By him do thou the heavenly palace enter;
None e'er will chide thus for thy brave adventure.
Approach thou then unto the very throne,
There ſpeak thy mind; fear not, the day's thine own.
Nor ſaint, nor angel will thee ſtop or ſtay,
But rather tumble blocks out of the way.
My venom ſtops not me; let not thy vice
Stop thee; poſſeſs thyſelf of paradiſe.
Go on, I ſay, although thou be a ſinner,
Learn to be bold in faith, of me a ſpinner.
This is the way true glories to poſſeſs,
And to enjoy what no man can expreſs.
Sometimes I find the palace-door up-lock't,
And ſo my entrance thither has up-blockt.
But am I daunted? No, I here and there
Do feel, and ſearch; and ſo if any where,
At any chink or crevice find my way,
I croud, I preſs for paſſage, make no ſtay:
And ſo thro' difficulty I attain
The palace, yea the throne where princes reign.
I crowd ſometimes, as if I'd burſt in ſunder;
And art thou cruſh'd with ſtriving, do not wonder.
Some ſcarce get in, and yet indeed they enter;
Knock, for they nothing have, that nothing venture.
Nor will the King himſelf throw dirt on thee,
As thou haſt caſt reproaches upon me.
He will not hate thee, O thou foul back-ſlider!
As thou didſt me, becauſe I am a ſpider.
Now, to conclude: ſince I much doctrine bring,
Slight me no more, call me not ugly thing.
God wiſdom hath unto the piſ-mire given,
And ſpiders may teach men the way to heaven.

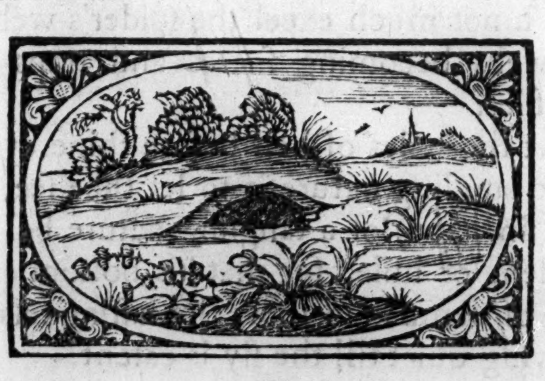
Sinner.

Well, my good ſpider, I my errors ſee,
I was a fool for railing ſo at thee.
Thy nature, venom, and thy fearful hue,
But ſhew what ſinners are, and what they do.
Thy way, and works do alſo darkly tell,
How ſome men go to heav'n, and ſome to hell.
Thou art my monitor, I am a fool;
They may learn, that to ſpiders go to ſchool.

XIX.

Meditations upon the Day before the Sun-riſing.

BUT all this while, where's he whoſe golden rays
Drives night away, and beautifies our days?
Where's he whoſe goodly face doth warm and heal.
And ſhew us what the darkſome nights conceal?
Where's he that thaws our ice, drives cold away?
Let's have him, or we care not for the day.
Thus 'tis with thoſe who are poſſeſt of grace,
There's nought to them like their Redeemer's face.

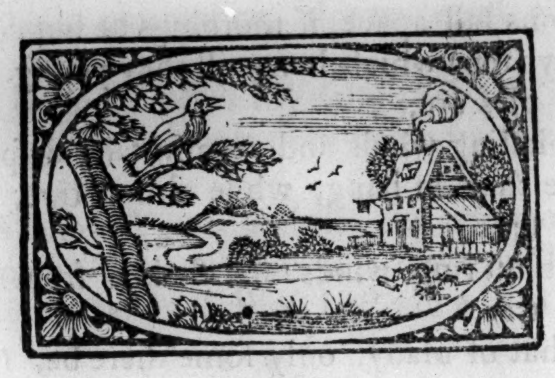


XX.

Of the Mole in the Ground.

THE mole's a creature very ſmooth and ſlick.
She digs i'th' dirt, but 'twill not on her ſtick.
So's he who counts this world, his greateſt gains,
Yet nothing gets but labour for his pains.
Earth's the mole's element, ſhe can't abide
To be above ground, dirt heaps are her pride;
And he is like her, who the worldling plays,
He imitates her in her works and ways.

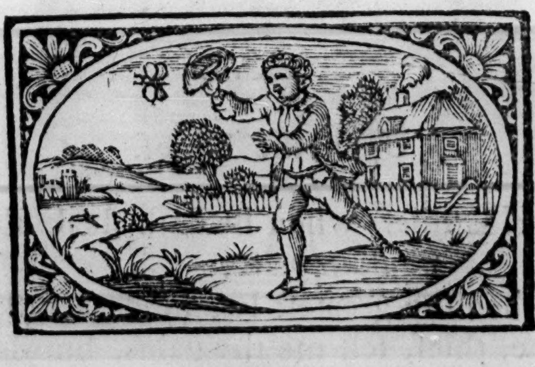
Poor ſilly mole, that thou ſhould'ſt love to be,
Where thou, nor ſun, nor moon, nor ſtars can'ſt ſee.
But oh! How ſilly's he, who doth not care
So he gets earth, to have of heav'n a ſhare!



XI.

Of the Cuckoo.

THOU booby, ſay'ſt thou nothing but Cuckoo?
The Robin and the Wren can thee out-do.
They to us play thorough their little throats,
Not one, but ſundry pretty tuneful notes.
But thou haſt fellows, ſome like thee can do
Little but ſuck our eggs, and ſing Cuckoo.
Thy notes do not firſt welcome in our ſpring,
Nor doſt thou its firſt tokens to us bring.
Birds leſs than thee by far, like prophets, do
Tell us, 'tis coming, tho' not by Cuckoo.
Nor doſt thou ſummer have away with thee,
Though thou a yawling, bawling Cuckoo be.
When thou doſt ceaſe among us to appear,
Then doth our harveſt bravely crown our year.
But thou haſt fellows, ſome like thee can do
Little but ſuck our eggs, and ſing Cuckoo.
Since Cuckoos forward not our early ſpring,
Nor help with notes to bring our harveſt in:
And ſince while here, ſhe only makes a noiſe,
So pleaſing unto none as girls and boys,
The Formaliſt we may compare her to,
For he doth ſuck our eggs, and ſing Cuckoo.



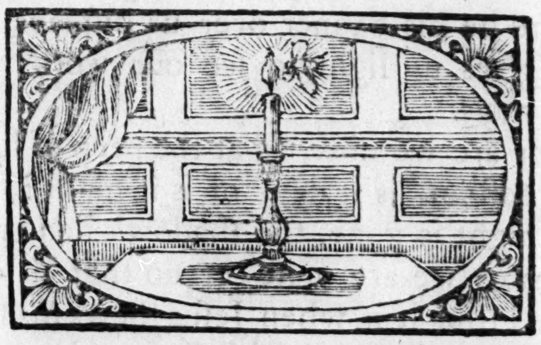
XXII.

Of the Boy and Butter-Fly.

BEhold how eager this our little boy
Is for this Butter-fly, as if all joy,
All profits, honours, yea and laſting pleaſures,
Were wrapt up in her, or the richeſt treaſures,
Found in her, would be bundled up together,
When all her all is lighter than a feather.
He holloos, runs, and cries out, Here boys here,
Nor doth he brambles or the nettles fear:
He ſtumbles at the mole-hills, up he gets,
And runs again, as one bereft of wits;
And all his labour and this large out-cry,
Is only for a ſilly Butter-fly.

COMPARISON.

This little boy an emblem is of thoſe,
Whoſe hearts are wholly at the world's diſpoſe,
The Butter-fly doth repreſent to me,
The world's beſt things at beſt but fading be.
All are but painted nothings and falſe joys,
Like this poor Butter-fly to theſe our boys.
His running thorough nettles, thorns and briars,
To gratify his boyiſh fond deſires;
His tumbling over mole-hills to attain
His end, namely, his Butter-fly to gain;
Doth plainly ſhew what hazards ſome men run,
To get what will be loſt as ſoon as won.
Men ſeem in choice, than children far more wiſe,
Becauſe they run not after Butter-flies:
When yet alas! for what are empty toys,
They follow children, like to beardleſs boys.



XXIII.

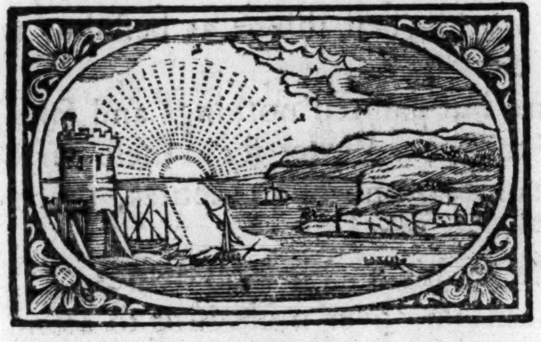
Of the Fly at the Candle.

WHAT ails this fly thus deſperately to enter
A combat with the candle? Will ſhe venture
To claſh at light? Away thou ſilly Fly;
Thus doing thou wilt burn thy wings and die.
But 'tis a folly her advice to give,
She'll kill the candle, or ſhe will not live.
Slap, ſays ſhe at it; then ſhe makes retreat,
So wheels about, and doth her blows repeat.
Nor doth the candle let her quite eſcape,
But gives ſome little check unto the ape:

Throws up her nimble heels, and down ſhe falls,
Where ſhe lies ſprawling, and for ſuccour calls.
When ſhe recovers, up ſhe gets again,
And at the candle comes with might and main.
But now behold, the candle takes the Fly,
And holds her, till ſhe doth by burning die.

Comparison.

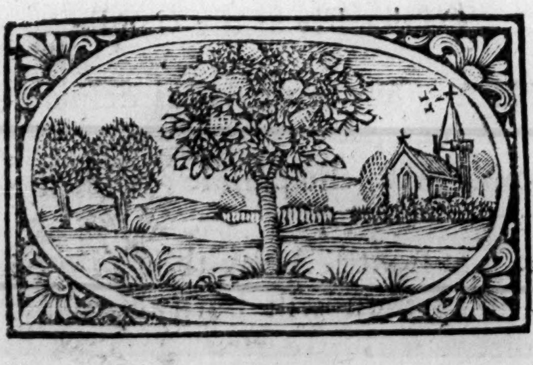
This candle is an emblem of that light,
Our goſpel gives in this our darkſome night.
The Fly a lively picture is of thoſe
That hate, and do this goſpel-light oppoſe.
At laſt the goſpel doth become their ſnare,
Doth them with burning hands in pieces tear.



XXIV.

On the Riſing of the Sun.

LOOK, look, brave Sol doth peep up from beneath,
Shews us his golden face, doth on us breathe;
Yea he doth compaſs us around with glories,
Whilſt he aſcends up to his higheſt ſtories.
Where he his banner over us diſplays,
And gives us light to ſee our works and ways.
Nor are we now, as at the peep of light,
To queſtion, is it day, or is it night?
The night is gone, the ſhadow's fled away,
And now we are moſt certain that 'tis day.
And thus it is when Jeſus ſhews his face,
And doth aſſure us of his love and grace.



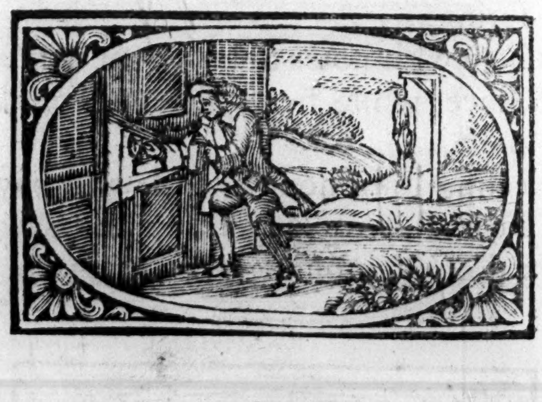
XXV.

Upon the promiſing Fruitfulneſs of a Tree.

A Comely ſight indeed it is to ſee
A world of bloſſoms on an apple-tree:
Yet far more comely would this tree appear,
If all its dainty blooms young apples were.
But how much more, might one upon it ſee,
If all would hang there till they ripe ſhould be.
But moſt of all in beauty 'would abound,
If every one ſhould then be truly ſound.
But we, alas! do commonly behold
Blooms fall apace, if mornings be but cold.
They (too) which hang till they young apples are,
By blaſting winds and vermin take deſpair,
Store that do hang, while almoſt ripe, we ſee
By bluſt'ring winds are ſhaken from the tree.
So that of many, only ſome there be,
That grow and thrive to full maturity.

Comparison.

This tree a perfect emblem is of thoſe
Which do the garden of the Lord compoſe.
Its blaſted blooms are motions unto good,
Which chill affections do nip in the bud.
Thoſe little apples which yet blaſted are,
Shew, ſome good purpoſes, no good fruits bear.
Thoſe ſpoil'd by vermin are to let us ſee,
How good attempts by bad thoughts ruin'd be.
Thoſe which the wind blows down, while they are green,
Shew good works have by trials ſpoiled been.
Thoſe that abide, while ripe upon the tree,
Shew, in a good man, ſome ripe fruit will be.
Behold then how abortive ſome fruits are,
Which at the firſt moſt promiſing appear.
The froſt, the wind, the worm, with time doth ſhew,
There flow from much appearance, works but few.

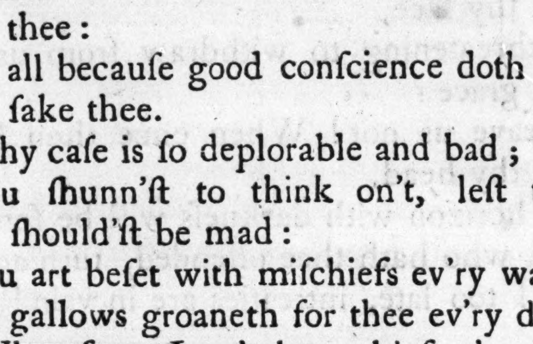


XXVI.

Upon the Thief.

THE thief, when he doth ſteal, thinks he doth gain;
Yet then the greateſt loſs he doth ſuſtain.
Come, thief, tell me thy gains, but do not falter,
When ſum'd, what comes it to more than the halter?
Perhaps, thoul't ſay, the halter I defy;
So thou may'ſt ſay, yet by the halter die.

Thou'lt ſay, then there's an end; no pr'ythee hold,
He was no friend of thine that thee ſo told.
Hear thou the word of God, that will thee tell,
Without repentance, thieves muſt go to hell.
But ſhould it be as thy falſe prophet ſays,
Yet nought but loſs doth come by thieviſh ways.
All honeſt men will flee thy company,
Thou liv'ſt a rogue, and ſo a rogue will die.
Innocent boldneſs thou haſt none at all,
Thy inward thoughts do thee a villain call.
Sometimes when thou ly'ſt warmly on thy bed,
Thou art like one unto the gallows led.
Fear as a conſtable breaks in upon thee,
Thou art as if the town was up to ſtone thee.
If hogs do grunt, or ſilly rats do ruſsle,
Thou art in conſternation, think'ſt a buſtle
By men about the door is made to take thee:
And all becauſe good conſcience doth forſake thee.
Thy caſe is ſo deplorable and bad;
Thou ſhunn'ſt to think on't, leſt thou ſhould'ſt be mad:
Thou art beſet with miſchiefs ev'ry way,
The gallows groaneth for thee ev'ry day.
Wherefore, I pr'ythee, thief, thy theft forbear,
Conſult thy ſafety, pr'ythee have a care.
If once thy head be got within the nooſe,
'Twill be too late a longer life to chooſe.
As to the penitent thou readeſt of,
What's that to them who at repentance ſcoff.
Nor is that grace at thy command or pow'r,
That thou ſhould'ſt put it off till the laſt hour.
I pr'ythee thief, think on't, and turn betime:
Few go to life, who do the gallows climb.



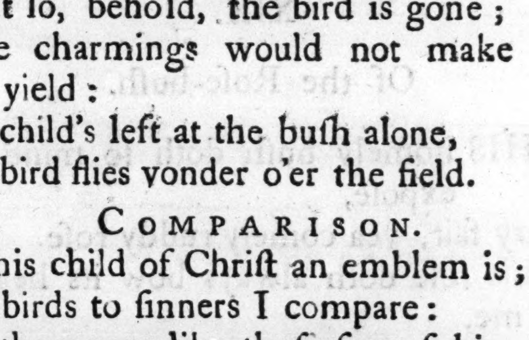
XXVII.

Of the Child with the Bird on the Buſh.

MY little bird, how canſt thou ſit,
And ſing amidſt ſo many thorns?
Let me but hold upon thee get,
My love with honour thee adorns.
Thou art at preſent little worth;
Five farthings none will give for thee.
But pr'ythee little bird come forth,
Thou of more value art to me.
'Tis true, it is ſun-ſhine to day,
To-morrow birds will have a ſtorm;
My pretty one come thou away,
My boſom then ſhall keep thee warm.
Thou ſubject art to cold o'nights,
When darkneſs is thy covering;
At days thy danger's great by kites,
How can'ſt thou then ſit there and ſing?
Thy food is ſcarce and ſcanty too,
'Tis worms and traſh which thou doſt eat;
Thy preſent ſtate I pity do,
Come, I'll provide thee better meat.
I'll feed thee with white bread and milk,
And ſugar-plumbs, if thou them crave;
I'll cover thee with fineſt ſilk,
That from the cold I may thee ſave.
My father's palace ſhall be thine,
Yea, in it thou ſhalt ſit and ſing;
My little bird, if thou'lt be mine,
The whole year round ſhall be thy ſpring.
I'll teach thee all the notes at court;
Unthought-of muſic thou ſhalt play:
And all that thither do reſort,
Shall praiſe thee for it ev'ry day.
I'll keep thee ſafe from cat and cur,
No manner o' harm ſhall come to thee:
Yea, I will be thy ſuccourer,
My boſom ſhall thy cabin be.
But lo, behold, the bird is gone;
Theſe charmings would not make her yield:
The child's left at the buſh alone,
The bird flies yonder o'er the field.

COMPARISON.

This child of Chriſt an emblem is;
The birds to ſinners I compare:
The thorns are like thoſe ſins of his,
Which do ſurround him ev'ry where.
Her ſongs, her food, and ſun-ſhine day,
Are emblems of thoſe fooliſh toys,
Which to deſtruction lead the way,
The fruit of worldly, empty joys.
The arguments this child doth chuſe,
To draw to him a bird thus wild,
Shews Chriſt familiar ſpeech doth uſe,
To make to him be reconcil'd.
The bird in that ſhe takes her wing,
To ſpeed her from him after all:
Shews us, vain man loves any thing,
Much better than the heav'nly call.

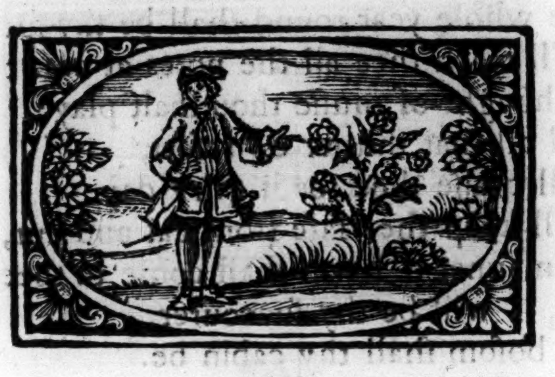


XXVIII.

Of Moſes and his Wife.

THIS Moſes was a fair and comely man;
His wife a ſwarthy Æthiopian:

Nor did his milk-white boſom change her ſkin.
She came out thence as black as ſhe went in.
Now Moſes was a type of Moſes' law,
His wife likewiſe of one that never ſaw
Another way unto eternal life;
There's myſt'ry then, in Moſes and his wife.
The law is very holy, juſt and good,
And to it is eſpous'd all fleſh and blood:
But yet the law its goodneſs can't beſtow
On any that are wedded thereunto.
Therefore as Moſes' wife came ſwarthy in,
And went out from him without change of ſkin:
So he that doth the law for life adore,
Shall yet by it be left a black-a-moor.



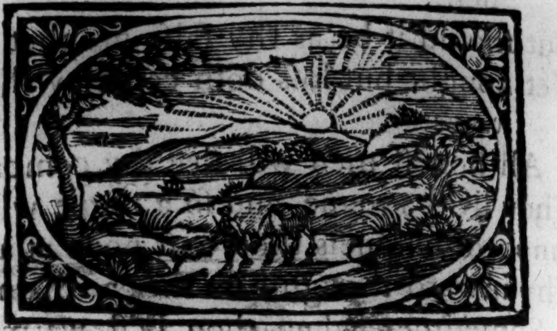
XIX.

Of the Roſe-buſh.

THIS homely buſh doth to mine eyes expoſe,
A very fair, yea comely ruddy roſe.
This roſe doth always bow its head to me,
Saying, Come pluck me, I thy Roſe will be;
Yet offer I to gather Roſe or bud,
Ten to one but the buſh will have my blood.
This looks like a trapan, or a decoy,
To offer, and yet ſnap, who would enjoy;
Yea, the more eager on't, the more in danger,
Be he the maſter of it or a ſtranger.
Buſh, why doſt bear a Roſe, if none muſt have it,
Who doſt expoſe it, yet claw thoſe that crave it?
Art become freakiſh? Doſt the wanton play,
Or doth thy teſty humour tend this way.

COMPARISON.

This Roſe God's Son is, with his ruddy looks:
But what's the buſh? whoſe pricks like tenter-hooks,
Do ſcratch and claw the fineſt ladies hands,
Or rend her cloaths, if ſhe too near it ſtands.
This buſh an emblem is of Adam's race,
Of which Chriſt came, when he his Father's grace
Commended to us in his crimſon blood,
While he in ſinners ſtead and nature ſtood.
Thus Adam's race did bear this dainty roſe,
And doth the ſame to Adam's race expoſe:
But thoſe of Adam's race which at it catch,
Them will the race of Adam claw and ſcratch.



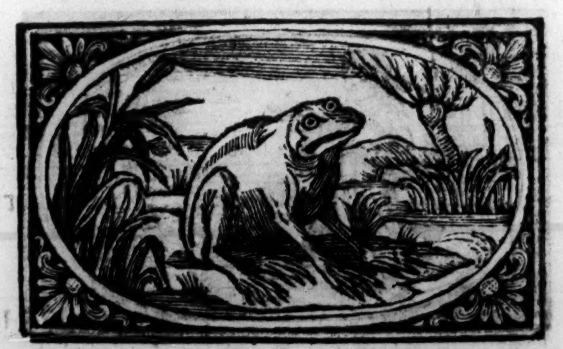
XXX.

Of the going down of the Sun.

WHAT, haſt thou run thy race, art going down?
Why, as one angry, doſt thou on us frown?
Why wrap thy head with clouds, and hide thy face,
As threatening to withdraw from us thy grace?
O leave us not! When once thou hid'ſt thy head,
Our horizon with darkneſs will be ſpread.
Tell, who hath thee offended, turn again:
Alas! too late, intreaties are in vain!

COMPARISON.

The goſpel here has had a ſummer's day,
But in its ſun-ſhine we, like fools, did play;
Or elſe fall out, and with each other wrangle,
And did, inſtead of work, not much but jangle.
And if our ſun ſeems angry, hides his face,
Shall it go down, ſhall night poſſeſs this place?
Let not the voice of night-birds us afflict,
And of our miſpent ſummer us convict.



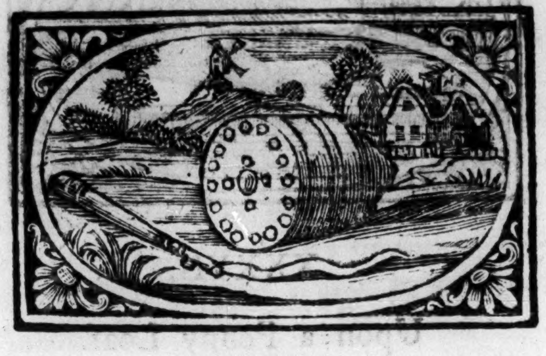
XXXI.

Upon the Frog.

THE Frog by nature is both damp and cold.
Her mouth is large, her belly much will hold;
She ſits ſomewhat aſcending, loves to be
Croaking in gardens, tho' unpleaſantly.

Comparison.

The hypocrite is like unto this Frog;
As like as is the puppy to the dog.
He is of nature cold, his mouth is wide,
To prate, and at true goodneſs to deride.
And tho' the world is that which has his love,
He mounts his head, as if he liv'd above.
And though he ſeeks in churches for to croak
He neither loveth Jeſus, nor his yoke.



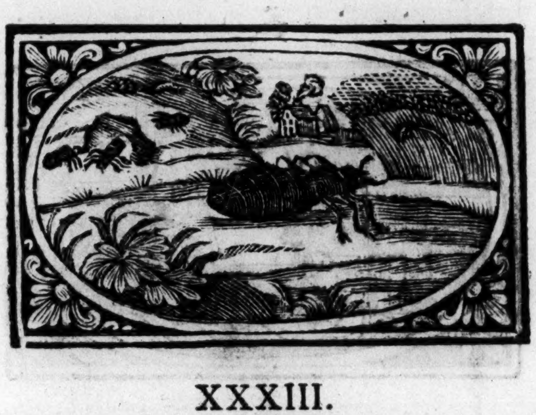
XXXII.

Upon the Whipping of a Top.

'TIS with the whip, the boy ſets up the top,
The whip does make it whirl upon its toe;
Hither and thither makes it ſkip and hop:
'Tis with the whip, the top is made to go.

Comparison.

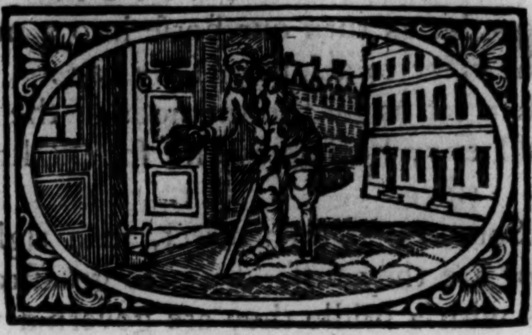
Our Legaliſt is like this nimble top.
Without a whip, he will not duty do.
Let Moſes whip him, he will ſkip and hop;
Forbear to whip, he'll neither ſtand nor go.



XXXIII.

Upon the Piſmire.

MUST we unto the Piſmire go to ſchool,
To learn of her in ſummer to provide,
For winter next enſuing; man's a fool,
Or ſilly ants would not be made his guide.
But, ſluggard, is it not a ſhame for thee,
To be out-done by Piſmires? Pr'ythee hear:
Their works (too) will thy condemnation be,
When at the judgment-ſeat thou ſhalt appear.
But ſince thy God doth bid thee to her go,
Obey, her ways conſider, and be wiſe:
The Piſmires will inform thee what to do,
And ſet the way to life before thine eyes.



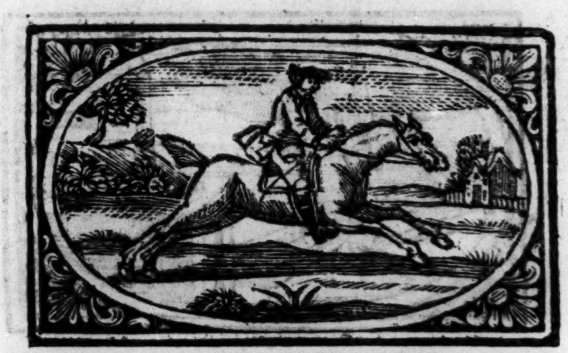
XXXIV.

Upon the Beggar.

HE wants, he aſks, he pleads his poverty,
They within doors do him an alms deny.
He doth repeat and aggravate his grief;
But they repulſe him, give him no relief.
He begs, they ſay begone: he will not hear,
He coughs and ſighs to ſhew he ſtill is there;
They diſregard him, he repeats his groans;
They ſtill ſay nay, and he himſelf bemoans.
They call him vagrant, and more rugged grow;
He cries the ſhriller; trumpets out his woe.
At laſt when they perceive he'll take no nay,
An alms they give him, without more delay.

Comparison.

This beggar doth reſemble them that pray
To God for mercy, and will take no nay;
But wait, and count that all his hard gainſays,
Are nothing elſe, but fatherly delays:
Then imitate him, praying ſouls, and cry:
There's nothing like to importunity.



XXXV.

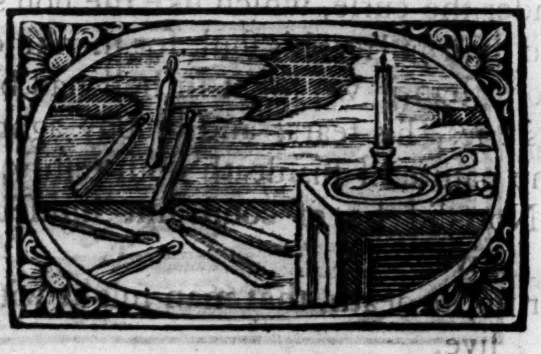
Upon the Horſe and his Rider.

THere's one rides very ſagely on the road;
Shewing that he affects the graveſt mode:
Another rides tantivy, or full trot,
To ſhew ſuch gravity he matters not.
Lo, here comes one amain, he rides full ſpeed,
Hedge, ditch, or miry bog, he doth not heed.
One claws it up-hill without ſtop or check,
Another down, as if he'd break his neck.
Now ev'ry horſe has his eſpecial guider:
Then by his going you may know the rider.

COM-

Comparison.

Now let us turn our horſe into a man,
The rider to a ſpirit, if we can:
Then let us by the methods of the guider,
Tell ev'ry horſe how he ſhould know his rider.
Some go as men direct, in a right way,
Nor are they ſuffer'd e'er to go aſtray:
As with a bridle they are govern'd well,
And ſo are kept from paths that lead to hell.
Now this good man has his eſpecial guider:
Then by his going, let him know his rider.
Another goes as if he did not care,
Whether of heav'n or hell he ſhould be heir.
The rein, it ſeems, is laid upon his neck,
And he purſues his way without a check.
Now this man too has his eſpecial guider,
And by his going he may know his rider.
Again ſome run, as if reſolv'd to die,
Body and ſoul to all eternity.
Good counſel they by no means can abide;
They'll have their courſe, whatever them betide.
Now theſe poor men have their eſpecial guider;
Were they not fools, they ſoon might know their rider.
There's one makes head againſt all godlineſs,
Thoſe (too) that do profeſs it he'll diſtreſs:
He'll taunt and flout if goodneſs doth appear;
And thoſe that love it, he will mock and jeer.
Now this man (too) has his eſpecial guider,
And by his going he may know his rider.



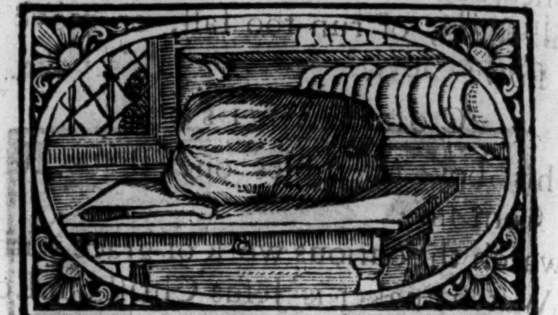
XXXVI.

Upon the ſight of a Pound of Candles falling to the Ground.

But are the Candles down, and ſcatter'd too,
Some lying here, ſome there? What ſhall we do?
Hold, light the candle there that ſtands on high,
The other candles you may find thereby.
Light that, I ſay, and ſo take up the pound,
Which you let fall and ſcatter'd on the ground.

Comparison.

The fallen Candles to us intimate,
The bulk of God's elect in their laps'd ſtate,
Their lying ſcatter'd in the dark may be,
To ſhew by man's laps'd ſtate his miſery.
The Candle that was taken down and lighted,
Thereby to find them fallen and benighted,
Is Jeſus Chriſt: God by his light doth gather
Whom he will ſave, and be to them a Father.



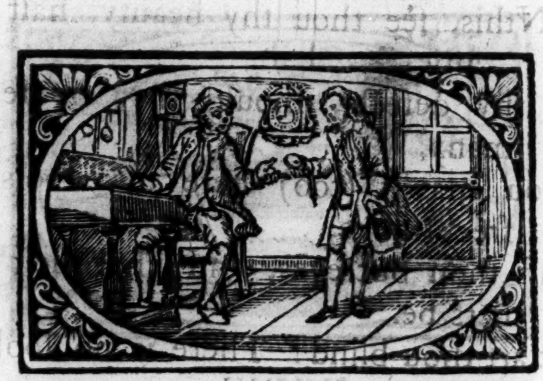
XXXVII.

Upon a Penny Loaf.

Thy price one penny is, in time of plenty;
In famine doubled 'tis from one to twenty.
Yea, no man knows what price on thee to ſet,
When there is but one penny loaf to get.

Comparison.

This Loaf's an emblem of the word of God,
A thing of low eſteem; before the rod
Of famine ſmites the ſoul with fear of death:
Be then it is our all, our life, our breath.



XXXVIII.

The Boy and Watch-maker.

This Watch my father did on me beſtow,
A golden one it is, but 'twill not go,
Unleſs it be at an uncertainty:
But as good none, as one to tell a lie.
When 'tis high day, my hand will ſtand at nine;
I think there's no man's watch ſo bad as mine.
Sometimes 'tis ſullen, 'twill not go at all,
And yet 'twas never broke, nor had a fall.

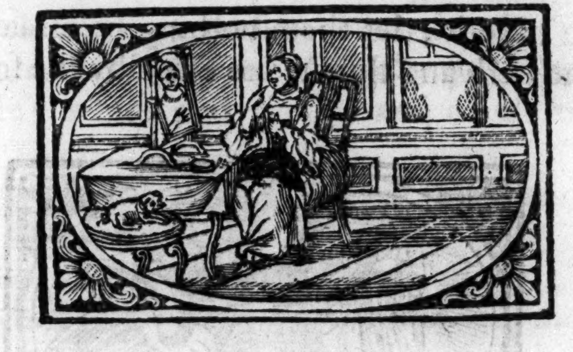
Watch-maker.

Your watch, tho' it be good, through want of ſkill
May fail to do according to your will.

Suppoſe the ballance, wheels and ſpring be good,
And all things elſe, unleſs you underſtood
To manage it, as watches ought to be,
Your watch will ſtill be at uncertainty.
Come, tell me, do you keep it from the duſt,
And wind it duly, that it may not ruſt?
Take heed (too) that you do not ſtrain the ſpring;
You muſt be circumſpect in ev'ry thing,
Or elſe your watch will not exactly go,
'Twill ſtand, or run too faſt, or move too ſlow.

COMPARISON.

This boy reſembles one that's turn'd from ſin;
His watch the curious work of grace within.
The Watch-maker is Jeſus Chriſt our Lord,
His counſel, the directions of his word;
Then Convert, if thy heart be out of frame,
Of this Watch-maker learn to mend the ſame.
Do not lay ope' thy heart to worldly duſt,
Nor let thy graces over-grow with ruſt,
Be oft' renew'd in th' ſpirit of thy mind,
Or elſe uncertain thou thy watch wilt find.



XXXIX.

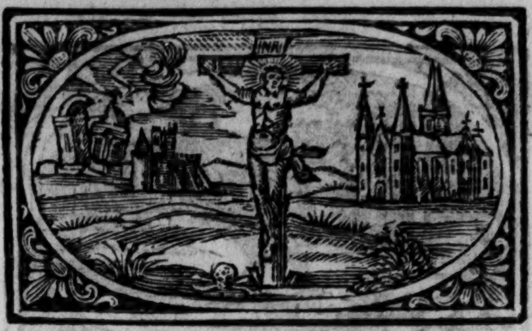
Upon a Looking-glaſs.

IN this, ſee thou thy beauty, haſt thou any;
Or thy defects, ſhould they be few or many.
Thou may'ſt (too) here thy ſpots and freckles ſee,
Haſt thou but eyes, and what their numbers be.
But art thou blind? There is no looking-glaſs
Can ſhew thee thy defects, thy ſpots, or face.

COMPARISON.

Unto this glaſs we may compare the word,
For that to man aſſiſtance doth afford,
(Has he a mind to know himſelf and ſtate;)
To ſee what will be his eternal fate.
But without eyes, alas! how can he ſee?
Many that ſeem to look here, blind men be.
This is the reaſon, they ſo often read,
Their judgment there, and do it nothing dread.

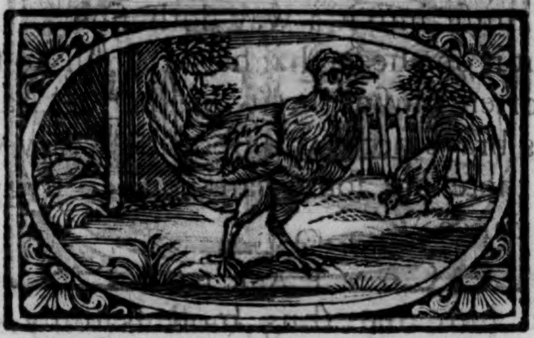
* * *



XL.

Of the Love of Chriſt.

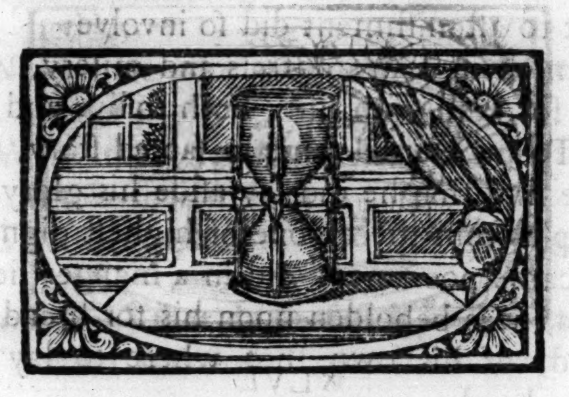
THE love of Chriſt, poor I! may touch upon;
But 'tis unſearchable. O! there is none
Its large dimenſions can comprehend,
Should they dilate thereon, world without end.
When we had ſinn'd, he in his zeal did ſwear,
That he upon his back our ſins would bear.
And ſince to ſin there is entailed death,
He vow'd that for our ſins he'd loſe his breath.
He did not only ſay, vow, or reſolve;
But to aſtoniſhment did ſo involve
Himſelf in man's diſtreſs and miſery,
As for, and with him, both to live and die.
To his eternal fame in ſacred ſtory,
We find that he did lay aſide his glory,
Step'd from the throne of higheſt dignity,
Became poor man, did in a manger lie;
Yea, was beholden upon his for bread,
Had, of his own, not where to lay his head:
Tho' rich, he did, for us, become thus poor,
That he might make us rich for evermore.
Yet this was but the leaſt of what he did;
But the outſide of what he ſuffered.
God made his bleſſed Son under the law;
Under the curſe, which like the lion's paw,
Did rend and tear his ſoul, for mankind's ſin,
More than if we for it in hell had been.
His cries, his tears, and bloody agony,
The nature of his death doth teſtify.
Nor did he of conſtraint himſelf thus give,
For ſin, to death, that man might with him live.
He did do what he did moſt willingly,
He ſung, and gave God thanks, that he muſt die.
Did ever King die for a captive ſlave?
Yet ſuch were we whom Jeſus dy'd to ſave.
Yea, when he made himſelf a ſacrifice,
It was that he might ſave his enemies.
And, tho' he was provoked to retract
His bleſt reſolves to do ſo kind an act,
By the abuſive carriages of thoſe,
That did both him, his love, and grace oppoſe:
Yet he, as unconcern'd about ſuch things,
Goes on, determines to make captives kings;
Yea, many of his murderers he takes
Into his favour, and them princes makes.



XLI.

On the Cackling of a Hen.

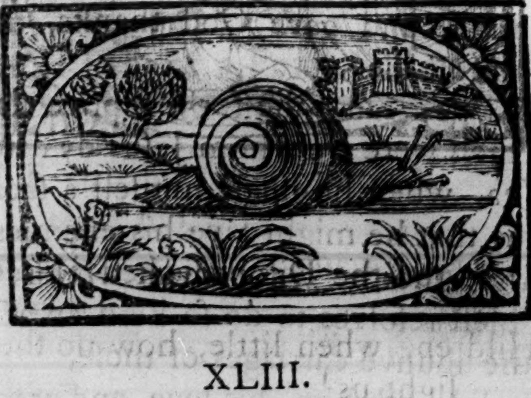
THE Hen ſo ſoon as ſhe an egg doth lay,
(Spreads the fame of her doing what ſhe may.)
About the yard a cackling ſhe doth go,
To tell what 'twas ſhe at her neſt did do.
Juſt thus it is with ſome profeſſing men,
If they do ought that's good; they, like our hen,
Cannot but cackle on't where-e'er they go,
And what their right hand doth, their left muſt know.



XLII.

Upon an Hour-glaſs.

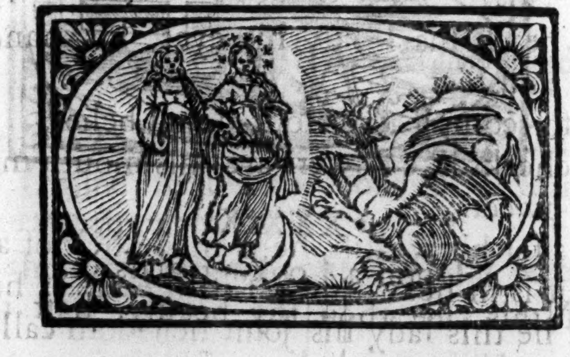
THIS glaſs when made, was by the workman's ſkill,
The ſum of ſixty minutes to fulfil.
Time more, nor leſs, by it will out be ſpun,
But juſt an hour, and then the glaſs is run.
Man's life, we will compare unto this glaſs,
The number of his months he cannot paſs:
But when he has accompliſhed his day,
He, like a vapour, vaniſheth away.



XLIII.

Upon a Snail.

SHE goes but ſoftly, but ſhe goeth ſure,
She ſtumbles not, as ſtronger creatures do
Her journey's ſhorter, ſo ſhe may endure,
Better than they which do much further go.
She makes no noiſe, but ſtilly ſeizeth on
The flow'r or herb, appointed for her food;
The which ſhe quietly doth feed upon,
While others range and glare, but find no good.
And tho' ſhe doth but very ſoftly go,
However ſlow her pace be, yet 'tis ſure;
And certainly they that do travel ſo,
The prize which they do aim at they procure.
Altho' they ſeem not much to ſtir or go,
Who thirſt for Chriſt, and who from wrath do flee;
Yet what they ſeek for, quickly they come to,
Tho' it doth ſeem the fartheſt off to be.
One act of faith doth bring them to that flow'r
They ſo long for, that they may eat and live;
Which to attain is not in others power,
Tho' for it a king's ranſom they would give.
Then let none faint, nor be at all diſmay'd,
That life by Chriſt do ſeek, they ſhall not fail
To have it; let them nothing be afraid;
The herb and flow'r, are eaten by the ſnail.

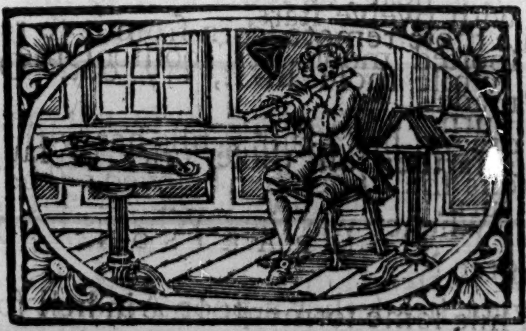


XLIV.

Of the Spouſe of Chriſt.

WHO's this that cometh from the wilderneſs,
Like ſmoky pillars thus perfum'd with myrrh,
Leaning upon her deareſt in diſtreſs,
Plac'd in his boſom by the comforter?
She's cloathed with the ſun, crown'd with twelve ſtars,
The ſpotted moon her footſtool ſhe hath made.
The dragon her aſſaults, fills her with jarrs,
Yet reſts ſhe under her beloved's ſhade.
But whence was ſhe? What is her pedigree?
Was not her father a poor Amorite?
What was her mother but as others be,
A Hittite ſinful, poor, and helpleſs quite.
☛ Yea, as for her, the day that ſhe was born,
As loathſome, out of doors they did her caſt;
Naked and filthy, ſtinking and forlorn:
This was her pedigree from firſt to laſt.

Nor was ſhe pitied in this eſtate,
All let her lie polluted in her blood:
None her condition did commiſerate,
There was no heart that ſought to do her good.
Yet ſhe unto theſe ornaments is come,
Her breaſts are faſhion'd, and her hair is grown;
She is made heireſs of an heavenly home.
All her indignities away are blown.
Caſt out ſhe was, but now ſhe home is taken,
Once ſhe was naked, now you ſee ſhe's clad;
Now made the darling, though before forſaken,
Bare foot, but now, as princes daughters ſhod.
Inſtead of filth, ſhe now has her perfumes,
Inſtead of ignominy, chains of gold:
Inſtead of what the beauty moſt conſumes,
Her beauty's perfect, lovely to behold.
Thoſe that attend, and wait upon her be
Princes of honour cloath'd in white array;
Upon her head's a crown of gold, and ſhe,
Eats honey, wheat and oil, from day to day.
For her beloved, he's the high'ſt of all,
The only Potentate, the King of kings:
Angels and men do him Jehovah call,
And from him life and glory always ſprings.
He's white and ruddy, and of all the chief:
His head, his locks, his eyes, his hands, and feet,
Do for compleatneſs out-do all belief,
His cheeks like flowers are, his mouth moſt ſweet.
As for his wealth, he is made heir of all,
What is in heav'n, what is in earth is his:
And he this lady his joint heir doth call,
Of all that ſhall be, or at preſent is.
Well lady, well, God has been good to thee?
Thou of an out-caſt, now art made a queen.
Few or none may with thee compared be,
A beggar made thus high is ſeldom ſeen.
Take heed of pride, remember what thou art
By nature, tho' thou haſt in grace a ſhare,
Thou in thyſelf doſt yet retain a part
Of thine own filthineſs: wherefore beware.



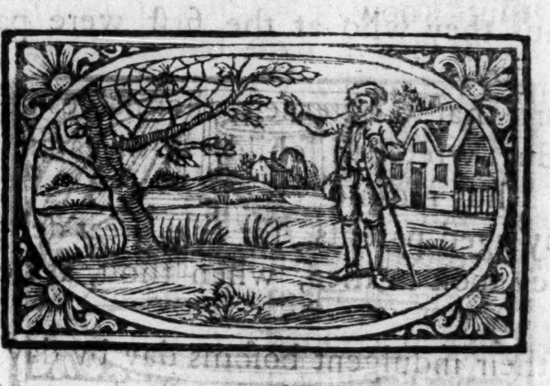
XLV.

Upon a ſkilful Player on an inſtrument.

HE that can play well on an inſtrument,
Will take the ear, and captivate the mind
With mirth or ſadneſs, when it is intent;
And muſic into it a way doth find.
But if one hears that hath therein no ſkill,
(As often muſick lights of ſuch a chance)
Of its brave notes they ſoon be weary will:
And there are ſome can neither ſing nor dance.

COMPARISON.

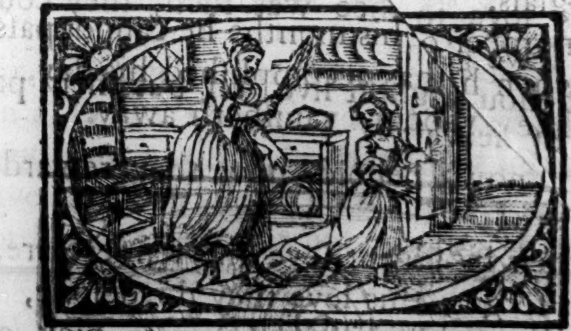
To him that thus moſt ſkilfully doth play,
God doth compare a goſpel-miniſter,
That doth with life and vigour preach and pray,
Applying right, what he doth there infer.
Whether this man of wrath or grace doth preach,
So ſkilfully he handles every word,
And by his ſaying, doth the heart ſo reach,
That it doth joy or ſigh before the Lord.
But ſome there be, which, as the brute doth lie
Under the word, without the leaſt advance:
Such do deſpiſe the goſpel-miniſtry;
They weep not at it, neither to it dance.



XLVI.

Of Man by Nature.

FROM God he's a back-ſlider,
Of ways, he loves the wider;
With wickedneſs a ſider,
More venom than a ſpider.
In ſin he's a confider,
A make-bate and divider;
Blind reaſon is his guider,
The devil is his rider.



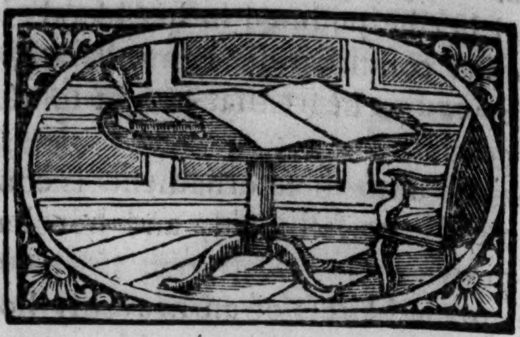
XLVII.

Upon the Diſobedient Child.

CHildren, when little, how do they delight us!
When they grow bigger, they begin to fright us.
Their ſinſul nature prompts them to rebel,
And to delight in paths that lead to hell.
Their parents love, and care, they overlook,
As if relation had them quite forſook.

They take the counſels of the wanton, rather
Than the moſt grave inſtructions of a father.
They reckon parents ought to do for them,
Tho' they the fifth commandment do contemn
They ſnap, and ſnarl, if parents them controul,
Altho' in things moſt hurtful to the ſoul.
They reckon they are maſters, and that we
Who parents are, ſhould to them ſubject be!
If parents fain would have a hand in chuſing,
The children have a heart ſtill in refuſing.
They by wrong doings, from their parents gather,
And ſay it is no ſin to rob a father.
They'll joſtle parents out of place and pow'r,
They'll make themſelves the head, and them devour.
How many children, by becoming head,
Have brought their parents to a piece of bread!
Thus they who at the firſt were parents joy,
Turn that to bitterneſs, themſelves deſtroy.
But wretched child, how can'ſt thou thus requite
Thy aged parents, for that great delight
They took in thee, when thou, as helpleſs lay,
In their indulgent boſoms day by day?
Thy mother, long before ſhe brought thee forth,
Took care thou ſhould'ſt want neither food nor cloth.
Thy father glad was at his very heart,
Had he, to thee, a portion to impart.
Comfort they promiſed themſelves in thee,
But thou, it ſeems, to them a grief will be.
How oft! How willingly brake they their ſleep,
If thou, their bantling, did'ſt but winch or weep.
Their love to thee was ſuch, they could have giv'n,
That thou might'ſt live, all but their part of heav'n.
But now, behold, how they rewarded are!
For their indulgent love and tender care,
All is forgot, this love they do deſpiſe,
They brought this bird up, to pick out their eyes.

* * *



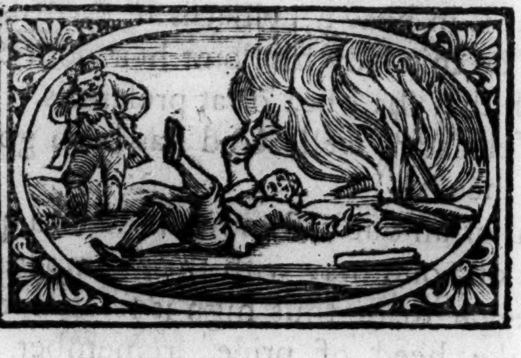
XLVIII.

Upon a Sheet of white Paper.

THIS paper's handled by the ſons of men,
Both with the faireſt and the fouleſt pen.
'Twill alſo ſhew what is upon it writ,
Whether 'tis wiſely done, or void of wit,
Each blot and blur, it alſo will expoſe
To the next readers, be they friends or foes.

COMPARISON.

Some ſouls are like unto this blank or ſheet,
(Tho' not in whiteneſs:) The next man they meet;
Be what he will, a good man or deluder,
A knave or fool, the dangerous intruder
May write thereon, to cauſe that man to err,
In doctrine, or in life, with blot and blur.
Nor will that ſoul conceal wherein it ſwerves,
But ſhow itſelf to each one that obſerves.
A reading man may know who was the writer,
And by the helliſh nonſenſe the inditer.



XLIX.

Upon the Fire.

WHO falls into the fire ſhall burn with heat;
While thoſe remote ſcorn from it to retreat.
Yea, while thoſe in it, cry out, Oh! I burn,
Some farther off thoſe cries to laughter turn.

COMPARISON.

While ſome tormented are in hell for ſin;
On earth ſome greatly do delight therein.
Yea while ſome make it eccho with their cry,
Others count it a fable and a lie.

Mr. BUNYAN's laſt Sermon:

Preached July 1688.

JOHN i. 13.

Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God.

THE words have a dependance on what goes before, and therefore I muſt direct you to them for the right underſtanding of it. You have it thus: He came to his own, but his own received him not; but as many as believed on him, to them gave he power to become the ſons of God, even to them which believe on his name: Which were born, not of blood, nor of the will of the fleſh, but of God. In the words before, you have two things.

Firſt, Some of his own rejecting him when he offered himſelf to them.

Secondly, Others of his own receiving him, and making him welcome; thoſe that reject him, he alſo paſſes by; but thoſe that receive him, he gives them power to become the ſons of God. Now, leſt any one ſhould look upon it as good luck or fortune, ſays he, They were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God: They that did not receive him, they were only born of fleſh and blood; but thoſe that receive him, they have God to their Father, they receive the doctrine of Chriſt with a vehement deſire.

Firſt, I'll ſhew you what he means by blood: They that believe are born to it, as an heir is to an inheritance; they are born of God, not of fleſh, nor of the will of man, but of God; not of blood, that is, not by generation, not born to the kingdom of heaven by the fleſh; not becauſe I am the ſon of a godly man or woman, that is meant by blood, Acts 17. 26. He has made of one blood all nations: But when he ſays here, Not of blood, he rejects all carnal privileges they did boaſt of. They boaſted they were Abraham's ſeed; No, no, ſays he, it is not of blood: think not to ſay you have Abraham to your father, you muſt be born of God, if you go to the kingdom of heaven.

Secondly, Nor of the will of the fleſh, What muſt we underſtand by that?

Firſt, It is taken for thoſe vehement inclinations that are in man, to all manner of looſeneſs; fulfilling the deſires of the fleſh, that muſt not be underſtood here; men are not made the children of God by fulfilling their luſtful deſires, it muſt be underſtood here in the beſt ſenſe; there is not only in carnal men a will to be vile, but there is in them a will to be ſaved alſo, a will to go to heaven alſo: But this it will not do, it will not privilege a man in the things of the kingdom of God; natural deſires after the things of another world, they are not an argument to prove a man ſhall go to heaven whenever he dies; I am not a free-willer, I do abhor it, yet there is not the wickedſt man, but he deſires ſome time or other to be ſaved; he will read ſome time or other, or it may be pray; but this will not do, It is not in him that wills, nor in him that runs, but in God that ſhews mercy; there is willing and running, and yet to no purpoſe, Rom. 9. 16. Iſrael which followed after the law of righteouſneſs have not obtained it; here I do not underſtand, as if the apoſtle had denied a virtuous courſe of life to be the way to heaven; but that a man without grace, tho' he have natural gifts, yet he ſhall not obtain privilege to go to heaven, and be the ſon of God: Though a man without grace may have a will to be ſaved, yet he cannot have that will God's way: nature, it cannot know any thing but the things of nature; the things of God knows no man, but by the Spirit of God; unleſs the Spirit of God be in you, it will leave you on this ſide the gates of heaven: Not of blood, not of the will of the fleſh, nor of the will of man, but of God. It may be ſome may have a will, a deſire that Iſhmael may be ſaved, know this, it will not ſave thy child. If it was our will, I would have you all go to heaven; how many is there in the world that pray for their children and cry for them, and ready to die, and this will not do? God's will is the rule of all, it is only through though Jeſus Chriſt, Which was born not of fleſh, not of the will of man, but of God. Now I come to the doctrine.

Men that believe in Jeſus Chriſt to the effectual receiving of Jeſus Chriſt, they are born to it: He does not ſay they ſhall be born to it, but they are born to it; born of God unto God, and the things of God, before he receives God to eternal ſalvation: Except a man be born again he cannot ſee the kingdom of God. Now unleſs he be born of God he cannot ſee it: Suppoſe the kingdom of God be what it will, he cannot ſee it before he be begotten of God: ſuppoſe it be the goſpel, he cannot ſee it before he be brought into a ſtate of regeneration; believing is the conſequence of the new birth: Not of blood, not of the will of man, but of God.

Firſt, I will give you a clear deſcription of it under one ſimilitude or two: A child before it be born into the world is in the dark dungeon of its mother's womb; ſo a child of God, before he be born again is in the dark dungeon of ſin, ſees nothing of the kingdom of God, therefore it is called a new birth; the ſame ſoul has love one way in its carnal condition, another way when it's born again.

Secondly, As it is compared to a birth reſembling a child in his mother's womb; ſo it is compared to a man being raiſed out of the grave; and to be born again, is to be raiſed out of the grave of ſin; Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee life. To be raiſed from the grave of ſin, is to be begotten and born: Rev. 1. 5. there is a famous inſtance of Chriſt, He is the firſt begotten from the dead, he is the firſt-born from the dead, unto which our regeneration alludeth, that is, if you be born again by ſeeking thoſe things that are above, then there is a ſimilitude betwixt Chriſt's reſurrection and the new-birth, which was born, which was reſtored out of this dark world, and tranſlated out of the kingdom of this dark world into the kingdom of his dear Son, and made us live a new life; this is to be born again, and he that is delivered from the mother's womb, it is the help of the mother; ſo he that is born of God, it is by the Spirit of God: I muſt give you a few counſequences of a new birth.

Firſt of all, A child you know is incident to cry as ſoon as it comes into the world; for if there be no noiſe, they ſay it is dead: You that are born of God, and Chriſtians, if you be not cryers, there is no ſpiritual life in you; if you be born of God, you are crying ones; as ſoon as he has raiſed you out of the dark dungeon of ſin, but cannot you cry to God, What muſt I do to be ſaved? As ſoon as ever God had touched the gaoler, he cries out, Men and brethren, what muſt I do to be ſaved? Oh! how many prayerleſs profeſſors is there in London, that never pray? Coffee-houſes will not let you pray, trades will not let you pray, looking-glaſſes will not let you pray; but if you was born of God, you would.

Secondly, It is not only natural for a child to cry, but it muſt crave the breaſt, it cannot live without the breaſt, therefore Peter makes it the true trial of a new-born babe, the new-born babe deſires the ſincere milk of the word, that he may grow thereby; if you be born of God, make it manifeſt by deſiring the breaſt of God: Do you long for the milk of the promiſes? A man lives one way when he is in the world, another way when he is brought unto Jeſus Chriſt, Iſaiah 66. They ſhall ſuck and be ſatisfied; if you be born again, there is no ſatisfaction till you get the milk of God's word into your ſouls, Iſaiah 66. 11. To ſuck and be ſatisfied with the breaſts of conſolation: O what is a promiſe to a carnal man; a whore-houſe it may be is more ſweet to him, but if you be born again you cannot live without the milk of God's word; what is a woman's breaſt to a horſe? But what is it to a child? there is its comfort night and day, there is its ſuccour night and day: O how loth are they it ſhould be taken from them! minding heavenly things, ſays a carnal man, is but vanity, but to a child of God, there is his comfort.

Thirdly, A child that is newly born, if it have not other comforts to keep it warm, than it had in its mother's womb, it dies; it muſt have ſomething got for its ſuccour; ſo Chriſt had ſwaddling-cloaths prepared for him; ſo thoſe that are born again, they muſt have ſome promiſe of Chriſt to keep them alive; thoſe that are in a carnal ſtate, they warm themſelves with other things; but thoſe that are born again, they cannot live without ſome promiſe of Chriſt to keep them alive; as he did to the poor infant in Ezekiel 17. I covered thee with embroider'd gold, and when women are with child, what fine things will they prepare for their child! O but what fine things has Chriſt prepared to wrap all in that are born again! O what wrappings of gold has Chriſt prepared for all that are born again! Women will dreſs their children, that every one may ſee them how fine they are, ſo he in Ezekiel 16. 11. I decked thee alſo with ornaments, and I alſo put bracelets upon thine hand, and a chain on thy neck, and I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head; and ſays he in the 13th verſe, Thou didſt proſper to a kingdom; this is to ſet out nothing in the world, but the righteouſneſs of Chriſt, and the graces of the Spirit, without which a new-born babe cannot live, unleſs they have the golden righteouſneſs of Chriſt.

Fourthly, A child when it is in its mother's lap, the mother takes great delight to have that which will be for its comfort; ſo it is with God's children, they ſhall be kept on his knee, Iſaiah 66. 11. They ſhall ſuck and be ſatisfied with the breaſts of her conſolation, verſe 13th. As one whom his mother comforteth, ſo will I comfort you: There is a ſimilitude in theſe things that no body knows of, but thoſe that are born again.

Fifthly, There is uſually ſome ſimilitude betwixt the father and the child, it may be the child looks like its father; ſo thoſe that are born again, they have a new ſimilitude, they have the image of Jeſus Chriſt, Gal. 4. Every one that is born of God, has ſomething of the features of heaven upon him: men love thoſe children that are likeſt them moſt uſually, ſo does God his children; therefore they are called the children of God; but others do not like him; therefore they are called Sodomites. Chriſt deſcribes children of the devil by their features; the children of the devil, his works they will do; all works of unrighteouſneſs, they are the devils works; if you are earthly, you have bore the image of the earthly; if heavenly, you have bore the image of the heavenly.

Sixthly, When a man has a child, he trains him up to his own liking, they have learned the cuſtom of their father's houſe; ſo are thoſe that are born of God, they have learned the cuſtom of the true church of God, there they learn to cry, My Father and my God; they are brought up in God's houſe, they learn the method, and form of God's houſe, for regulating their lives in this world.

Seventhly, Children, it is natural for them to depend upon their father for what they want; if they want a pair of ſhoes, they go and tell him; if they want bread, go and tell him; ſo ſhould the children of God do. Do you want ſpiritual bread? go tell God of it. Do you want ſtrength of grace? aſk it of God. Do you want ſtrength againſt ſatan's temptations? go and tell God of it. When the devil tempts you, run home and tell your heavenly Father; go pour out your complaints to God; this is natural to children, if any wrong them, they go and tell their father; ſo do thoſe that are born of God, when they meet with temptations, go and tell God of them.

The firſt uſe is this, To make a ſtrict enquiry, whether you be born of God or not. Examine by thoſe things I laid down before, of a child of nature, and a child of grace: Are you brought out of the dark dungeon of this world into Chriſt? Have you learned to cry, My Father? Jer. 3. 16. And I ſaid, Thou ſhalt call me thy Father. All God's children are cryers; cannot you be quiet without you have a belly-full of the milk of God's word; cannot you be ſatisfied without you have peace with God? Pray you conſider it, and be ſerious with yourſelves; if you have not theſe marks, you will fall ſhort of the kingdom of God, you ſhall never have an intereſt there; there is no intruding: They will ſay, Lord, Lord, open to us, and he will ſay, I know you not: No child of God, no heavenly inheritance. We ſometimes give ſomething to thoſe that are not our children, but not our lands. O do not flatter yourſelves with a portion among the ſons, unleſs you live like ſons; when we ſee a king's ſon play with a beggar, this is unbecoming; ſo if you be the King's children, live like the King's children; if you be riſen with Chriſt, ſet your affections on things above, and not on things below; when you come together talk of what your Father promiſed you, you ſhould all love your Father's will, and be content, and pleaſed with the exerciſes you meet with in the world; if you are the children of God, live together lovingly; if the world quarrel with you, it is no matter; but it is ſad if you quarrel together; if this be amongſt you, it is a ſign of ill breeding; it is not according to the rules you have in the word of God. Doſt thou ſee a ſoul that has the image of God in him? Love him, love him; ſay, This man and I muſt go to heaven one day; ſerve one another, do good for one another; and if any wrong you, pray to God to right you, and love the brotherhood.

Laſtly, If you be the children of God, learn that leſſon, Gird up the loins of your mind as obedient children, not faſhioning yourſelves according to your former comverſation, but be ye holy in all manner of converſation; conſider that the holy God is your Father, and let this oblige you to live like the children of God, that you may look your Father in the face with comfort another day.

EBAL and GERIZZIM;

OR,

The Bleſſing and the Curſe.

BEING

A ſhort Exhortation to Sinners, by the Mercy and Severity of God.

From Mount GERIZZIM.

BEſides what I ſaid of the Four Laſt Things,
And of the weal and woe that from them ſprings;
An after-word ſtill runneth in my mind,
Which I ſhall here expoſe unto that wind
That may it blow into that very hand
That needs it. Alſo that it may be ſcann'd
With greateſt ſoberneſs, ſhall be my pray'r,
As well as diligence, and godly care;
So to preſent it unto publick view,
That only truth and peace may thence enſue.
My talk ſhall be of that amazing love
Of God we read of; which that it may prove
By its engaging arguments to ſave
Thee, I ſhall lay out that poor help I have,
Thee to entice; that thou would'ſt dearly fall
In love with thy ſalvation, and with all
That doth thereto concur, that thou may'ſt be
As bleſſed as the Bleſſed can make thee,
Not only here, but in the world to come,
In bliſs, which I pray God may be thy home.
But firſt I would adviſe thee to bethink
Thy ſelf, how ſin hath laid thee at the brink
Of hell, where thou art lulled faſt aſleep
In ſatan's arms, who alſo will thee keep
As ſenſeleſs and ſecure as e'er he may,
Leſt thou ſhould'ſt wake, and ſee't, and run away
Unto that Jeſus, whom the Father ſent
Into the world, for this cauſe and intent,
That ſuch as thou from ſuch a thrall as this
Might'ſt be releaſed, and made heir of bliſs.
Now that thou may'ſt awake, the danger fly,
And ſo eſcape the death that others die;
Come, let me ſet my trumpet to thine ear,
Be willing all my meſſage for to hear:
'Tis for thy life, O do it not refuſe;
Woe unto them good counſel do abuſe;
Thou art at preſent in that very caſe,
Which argues thou art deſtitute of grace:
For he that lies where ſin hath laid him, lies
Under the curſe, graceleſs, and ſo he dies
In body and in ſoul, within that range,
If God his heart in mercy doth not change,
Before he goes the way of all the earth,
Before he loſe his ſpirit and his breath.
Repentance there is none within the grave,
Nor Chriſt, nor grace, nor mercies for to ſave
Thee from the vengeance due unto thy ſin,
If now thou doſt not truly cloſe with him.
Thou art like him that ſleepeth in the ſea
On broken boards, which without guide or ſtay
Are driven whither winds and water will,
While greedy beaſts do wait to have their fill
By feeding on his carcaſs, when he ſhall
Turn over-board, and without mercy fall
Into the jaws of ſuch as make a prey
Of thoſe whom juſtice drowneth in the ſea.
Thou art like him that ſnoring ſtill doth lie
Upon the bed of vain ſecurity,
Whilſt all about him into burning flame
By fire is turned, yea, and while the frame
And building where he lies conſuming is,
And while himſelf theſe burnings cannot miſs.
Thou art like one that hangeth by a thread
Over the mouth of hell, as one half dead;
And oh, how ſoon this thread may broken be,
Or cut by death, is yet unknown to thee!

But ſure it is, if all the weight of ſin,
And all that ſatan too hath doing been,
Or yet can do, can break this crazy thread,
'Twill not be long before among the dead
Thou tumble do, as linked faſt in chains,
With them to wait in fear for future pains.
What ſhall I ſay, wilt thou not yet awake?
Nor yet of thy poor ſoul ſome pity take?
Among the lions it hood-winked lies;
Oh, that the Lord would open once thine eyes
That thou might'ſt ſee it, then I dare ſay thou,
As half bereft of wits, would'ſt cry out, How
Shall I eſcape? Lord help, oh! help with ſpeed,
Reach down thy hand from heav'n, for help I need,
To ſave me from the lions, for I fear
This ſoul of mine they will in pieces tear.
Come then, and let us both expoſtulate
The caſe betwixt us, till we animate
And kindle in our hearts that burning love
To Chriſt, to grace, to life, that we may move
Swifter than eagles to this bleſſed prey,
Then ſhall it well be with us in that day,
The trump ſhall ſound, the dead made riſe, and ſtand,
Then to receive, for breach of God's command,
Such thunder-claps as theſe, Depart from me
Into hell fire, you that the wicked be,
Prepared for the devil, and for thoſe
That with him and his angels rather choſe
To live in filthy ſin and wickedneſs,
Whoſe fruit is everlaſting bitterneſs.
We both are yet on this ſide of the grave,
We alſo goſpel-privileges have,
The word, and time to pray, God give us hearts
That like the wiſe man we may act our parts,
To get the pearl of price, then we ſhall be
Like godly Mary, Peter, Paul, and we
Like Jacob too, the bleſſing ſhall obtain,
While Eſau rides a hunting for the gain
Of worldly pelf, which will him not avail
When death or judgment ſhall him ſore aſſail.
Now, to encourage us for to begin,
Let us believe the kingdom we may win,
And be poſſeſt thereof, if we the way
Shall hit into, and then let nothing ſtay
Or hinder us; the crown is at the end,
Let's run and ſtrive, and fly, and let's contend
With greateſt courage it for to obtain,
'Tis life and peace, and everlaſting gain.
The gate of life, the new and living way,
The promiſe holdeth open all the day,
Which thou by Jacob's ladder muſt aſcend,
Where angels always wait, and do attend
As miniſters, to miniſter for thoſe
That do with God, and Chriſt, and glory cloſe.
If guilt of ſin ſtill lieth at our door,
Us to diſcourage, let us ſet before
Our eyes a bleeding Jeſus, who did die
The death, and let's believe the reaſon why
He did it, was, that we might ever be
From death and ſin, and hell and wrath ſet free.
Yea, let's remember for that very end
It was his bleſſed Father did him ſend,
That he the law of God might here fulfil,
That ſo the myſtery of his bleſſed will
Might be revealed in the bleſſedneſs
Of thoſe that fly to Chriſt for righteouſneſs.
Now let us argue with ourſelves then thus,
That Jeſus Chriſt our Lord came to ſave us,
By bearing of our ſins upon his back,
By hanging on the croſs as on a rack,
While juſtice cut him off on every ſide,
While ſmiles divine themſelves from him did hide.
While earth did quake, and rocks in pieces rent,
And while the ſun as veiled, did lament,
To ſee the innocent and harmleſs die
So ſore a death, ſo full of miſery.
Yea, let us turn again and ſay, All this
He did and ſuffered for love of his.
He brought in everlaſting righteouſneſs,
That he might cover all our nakedneſs:
He wept and waſh'd his face with briniſh tears,
That we might ſaved be from helliſh fears:
Blood was his ſweat too in his agony,
That we might live in joyful extaſy:
He apprehended was, and led away,
That grace to us-ward never might decay:
With ſwords and bills, and outrage in the night,
That to the peace of heav'n we might have right.
Condemn'd he was between two thieves to die,
That we might ever in his boſom lie:
Scourged with whips his precious body were,
That we laſhes of conſcience might not fear:
His head was crown'd with thorns, that we might be
Crowned with glory and felicity.
He hanged was upon a curſed tree,
That we delivered from death might be:
His Father from him hides his ſmiles and face,
That we might have them in the heav'nly place.
He cry'd My God, why haſt forſaken me?
That we forſaken of him might not be:
Into his ſide was thruſt a bloody ſpear,
That we the ſting of death might never fear:

He went into the grave after all this,
That we might up to heav'n go, and have bliſs:
Yea, riſe again he did out of the earth,
And ſhook off from him all the chains of death,
Then at his chariot wheels he captive led
His foes, and trod upon the ſerpent's head;
Riding in triumph to his Father's throne,
There to poſſeſs the kingdom as his own.
What ſay'ſt thou, wilt not yet unto him come?
His arms are open, in his heart is room
To lay thee: be not then diſcouraged,
Although thy ſins be many, great and red;
Unto thee righteouſneſs he will impute,
And with the kiſſes of his mouth ſalute
Thy drooping ſoul, and will it ſo uphold,
As that thy ſhaking conſcience ſhall be bold
To come to mercy's ſeat with great acceſs,
There to expoſtulate with that juſtice
That burns like fiery flames, againſt all thoſe
That do not with this bleſſed Jeſus cloſe;
Which unto thee will do no harm, but good,
Becauſe thou haſt reliance on that blood
That juſtice ſaith hath given him content,
For all that do unfeignedly repent
Their ill-ſpent life, and roul upon free grace,
That they within that boſom might have peace,
That open is to ſuch, where they ſhall lie
In eaſe, and gladneſs, and felicity,
World without end, according to that ſtate
I have, nay, better than I can relate.
If thou ſhalt ſtill object, thou yet art vile,
And haſt an heart that will not reconcile
Unto the holy law, but will rebel,
Hark yet to what I ſhall thee farther tell.
Two things are yet behind that help thee will,
If God ſhould put into thy mind that ſkill,
So to improve them as becometh thoſe
That would with mercy and forgiveneſs cloſe.
Firſt then, let this ſink down into thy heart,
That Chriſt is not a Saviour in part,
But every way ſo fully he is made
That all of thoſe that underneath his ſhade
And wing would ſit, and ſhroud their weary ſoul
That even Moſes dare it not controul,
But juſtify it, approve of't, and conclude
No man or angel muſt himſelf intrude
With ſuch doctrine that may oppoſe the ſame,
On pain of blaſpheming that holy name,
Which God himſelf hath given unto men,
To ſtay, to truſt, to lean themſelves on, when
They feel themſelves aſſaulted, and made fear
Their ſin will not let them in life appear.
For as God made him perfect righteouſneſs,
That he his love might to the height expreſs,
And us preſent compleat before the throne;
Sanctification too, of his own
He hath prepared, in which we do ſtand
Compleat in holineſs, at his right hand.
Now this ſanctification is not
That holineſs which is in us, but that
Which in the perſon of this Jeſus is,
And can inherently be only his,
But is imputed to us for our good,
As is his active righteouſneſs and blood,
Which is the cauſe, tho' we infirm are found,
That mercy and forgiveneſs doth abound
To us-ward, and that we are not ſhent
And empty, and away rebuked ſent,
Becauſe that all we do imperfect is.
Bleſs God then for this holineſs of his,
And learn to look by faith on that alone,
When thou ſeeſt thou haſt nothing of thy own;
Yea, when thy heart moſt willing is to do
What God by his good word doth call thee to;
And when thou find'ſt moſt holineſs within,
And greateſt power over every ſin,
Yet then to Jeſus look, and thou ſhalt ſee
In him ſanctification for thee,
Far more compleat than all that thou canſt find
In the moſt upright heart and willing mind,
That ever man or angels did poſſeſs,
When moſt fill'd with inherent righteouſneſs.
Beſides, if thou forgetteſt here to live,
And ſatan get thee once into his ſieve,
He will ſo hide thy wheat, and ſhew thy brun,
That thou wilt quickly cry, I am undone.
Alas, thy goodlieſt attainments here,
Tho' like the faireſt bloſſoms they appear,
How quickly will they lour and decay,
And be as if they all were fled away,
When once the eaſt wind of temptations beat
Upon thee with their dry and blaſting heat?
Rich men will not account their treaſure lies
In crackt groats and four-pence-half-pennies,
But in thoſe bags they have within their cheſts,
In ſtaple goods, which ſhall within their breaſts
Have place accordingly, becauſe they ſee
Their ſubſtance lieth here: But if that be
But ſhaken, then they quickly fear and cry,
Alas, 'tis not this ſmall and odd money
We carry in our pockets for to ſpend
Will make us rich, or much will ſtand our friend:
If famine, or if want do us aſſail,
How quickly will theſe little pieces fail?
If thou be wiſe conſider what I ſay,
And look for all in Chriſt, where no decay
Is like to be; then though thy preſent ſame
Be much in up-and-down, yet he the ſame
Abideth, yea, and ſtill at God's right hand,
As thy moſt perfect holineſs will ſtand.

It is, I ſay, not like to that in thee,
Now high, then low, now out, then in, but he
Moſt perfect is when thou art at the worſt
The ſame, the very ſame, I ſaid at firſt.
This helpeth much when thou art buffeted,
And when thy graces lie in thee as dead,
Then to believe they are all perfect ſtill
In Chriſt thy head, who hath that bleſſed ſkill,
Yet to preſent thee by what is in him
Unto his Father, one that hath no ſin.
Yea, this will fill thy mouth with argument
Againſt the tempter, when he ſhall preſent
Before thee all thy weakneſs, and ſhall hide
From thee thy graces, that thou mayſt abide
Under the fretting fumes of unbelief,
Which never yielded chriſtian man relief.
Nor help thyſelf thou mayſt againſt him thus:
O ſatan, though my heart indeed be worſe
Than 'twas a-while ago, yet I perceive
Thou ſhalt me not of happineſs bereave,
Nor yet of holineſs, for by the word
I find, that Jeſus Chriſt our bleſſed Lord
Is made ſanctification for me
In his own perſon, where all graces be,
As water in the fountain, and that I
By means of that have yet a ſanctity,
Both perſonal and perfect every way,
And that is Chriſt himſelf, as Paul doth ſay.
Now tho' my crazy pitcher oft' doth leak,
By means of which my graces are ſo weak,
And ſo much ſpent, that one I cannot find
Able to ſtay or help my feeble mind;
Yet then I look to Jeſus, and ſee all
In him that wanting is in me, and ſhall
Again take courage, and believe he will
Preſent me upright in his perſon, till
He humble me for all my fooliſhneſs,
And then again fill me with holineſs.
Now if thou loveſt inward ſanctity,
As all the ſaints do moſt unfeignedly,
Then add to what I have already ſaid,
Faith in the promiſe, and be not afraid
To urge it often at the throne of grace,
And to expect it in its time and place:
Then he that true is, and that cannot lye,
Will give it unto thee, that thou thereby
Mayſt ſerve with faith, with fear, in truth and love,
That God that did at firſt thy ſpirit move
To aſk it to his praiſe, that he might be
Thy God, and that he might delight in thee.
  If I ſhould here particulars relate,
Methinks it could not but much animate
Thy heart, though very liſtleſs to enquire
How thou mayſt that enjoy, which all deſire
That love themſelves and future happineſs;
But oh, I cannot fully it expreſs:
The promiſe is ſo open and ſo free
In all reſpects to thoſe that humble be,
That want they cannot what for them is good,
But 'there 'tis, and confirmed is with blood;
A certain ſign, all thoſe enjoy it may,
That ſee they want it, and ſincerely pray
To God the Father, in that Jeſus name
Who bled on purpoſe to confirm the ſame:
Now would'ſt thou have a heart that tender is,
A heart that forward is to cloſe with bliſs,
A heart that will impreſſions freely take
Of the new covenant, and that will make
The beſt improvement of the word of grace,
And that to wickedneſs will not give place,
All this is in the promiſe, and it may
Obtained be of them that humbly pray.
Would'ſt thou enjoy that ſpirit that is free,
And looſeth thoſe that in their ſpirits be
Oppreſt with guilt, or filth, or unbelief,
That ſpirit that will where it dwells be chief,
Which breaketh Sampſon's cord as rotten thread
And raiſeth up the ſpirit that is dead,
That ſets the will at liberty to chuſe
Thoſe things that God hath promis'd to infuſe
Into the humble heart? All this, I ſay,
The promiſe holdeth out to them that pray.
Would'ſt thou have that good, that bleſſed mind
That is ſo much to heavenly things inclin'd,
That it aloft will ſoar, and always be
Contemplating on bleſt eternity.
That mind that never thinks itſelf at reſt,
But when it knows it is for ever bleſt,
That mind that can be here no more content,
Than he that in the priſon doth lament;
That bleſſed mind that counts itſelf then free
When it can at the throne with Jeſus be,
There to behold the manſions he prepares
For ſuch as be with him and his co-heirs.
This mind is in the covenant of grace,
And ſhall be theirs that truly ſeek his face.
Is godly fear delightful unto thee,
That fear that God himſelf delights to ſee
Bear ſway in them that love him? then he will
Thy godly mind in this requeſt fulfil.
By giving thee a fear that tremble ſhall
At every trip thou takeſt, leſt thou fall,
And him offend, or hurt thyſelf by ſin,
Or cauſe poor ſouls that always blind have been,
To ſtumble at thy falls, and harder be
Againſt their own ſalvation and thee.
  That fear that of itſelf would rather chuſe
The rod, than to offend or to abuſe
In any thing that bleſſed worthy name,
That hath thee ſaved from that death and ſhame
That ſin would ſoon have brought thee to, if he
Had not imputed righteouſneſs to thee.

I will love them, ſaith God, and not depart
From them, but put my fear within their heart,
That I to them may always lovely be,
And that they never may depart from me.
Would'ſt thou be very upright and ſincere?
Would'ſt thou be that within thou doſt appear,
Or ſeem to be in outward exerciſe
Before the moſt devout, godly and wiſe?
Yea, art thou thus when no eye doth thee ſee
But that which is inviſible? and be
The words of God in truth thy prop and ſtay?
And do they in thy conſcience bear more ſway
To govern thee in faith and holineſs,
Than thou can with thy heart and mouth expreſs?
And do the things that truly are divine,
Before thee more than gold or rubies ſhine?
And if, as unto Solomon, God ſhould
Propound to thee, What would'ſt thou have? how would
Thy heart and pulſe beat after heav'nly things,
After the upper and the nether ſprings?
Could'ſt with unfeigned heart and upright lip
Cry, Hold me faſt, Lord, never let me ſlip,
Nor ſtep aſide from faith and holineſs,
Nor from the bleſſed hope of future bliſs?
Lord, rather croſs me any where than here,
Lord, fill me always with thy holy fear
And godly jealouſy of mine own heart,
Leſt I, Lord, ſhould at any time depart
From thy moſt bleſſed covenant of grace,
Where Jeſus rules as King, and where thy face
Is only to be ſeen with comfort, and
Where ſinners juſtified before thee ſtand.
If theſe thy groanings be ſincere and true,
If God doth count thee one that doſt purſue
The things thou cryeſt after, with thy heart,
No doubt but in them thou ſhalt have a part.
The next word that I would unto thee ſay,
Is how thou may'ſt attain without delay
Thoſe bleſſed graces, and that holineſs,
Thou doſt with ſo much godly zeal expreſs
Thy love to, and thy longing to enjoy,
That ſins and weakneſs might thee leſs annoy,
Know then, as I have hinted heretofore,
And ſhall now ſpeak unto a little more;
All graces in the perſon of the Son
Are by the Father hid, and therefore none
Can them obtain but they who with him cloſe;
All others graceleſs are, but only thoſe;
For of his fulneſs 'tis that we receive,
And grace for grace; let no man then deceive
Himſelf or others with a feigned ſhew
Of holineſs, if Jeſus they eſchew,
When he aſcended to his Father, then
It was that he received gifts for men;
Faith, hope, and love, true zeal, an upright heart,
Right humbleneſs of mind, and every part
Of what the word of God counts holineſs,
God then laid up in him, that we redreſs
And help might have, who do unto him fly
For righteouſneſs and goſpel ſanctity.
Now if thou would'ſt inherit righteouſneſs
And ſo ſanctification poſſeſs,
In body, ſoul and ſpirit, then thou muſt
To Jeſus fly, as one ungodly, firſt;
And ſo by him crave pardon for thy ſin
Which thou haſt loved, and haſt lived in:
For this cannot at all forgiven be,
For any righteouſneſs that is in thee,
Becauſe the beſt thou haſt is filthy rags,
Prophane, preſumptuous, and moſt beaſtly brags
Of fleſh and blood, which always croſs doth lie
To God, to grace, and thy felicity.
Then righteouſneſs imputed thou muſt have
Thee from that guilt and puniſhment to ſave
Thou lieſt under, as a ſinful man,
Throughout polluted, and that never can
By any other means acquitted be,
Or ever have true holineſs in thee.
The reaſon is, becauſe all graces are
Only in Chriſt, and be infuſed where,
Or into thoſe whom he doth juſtify,
By what himſelf hath done, that he thereby
Might be the whole of all that happineſs
The ſinner ſhall enjoy here; and in bliſs.
Beſides, if holineſs ſhould firſt be found
In thoſe who God doth pardon, then the ground
Why we forgiven are, would ſeem to be,
He firſt found holineſs in thee and me;
But this the holy ſcriptures will refute,
And prove that righteouſneſs he doth impute
Without reſpect to goodneſs firſt in man;
For to ſpeak truth indeed, no goodneſs can
Be found in thoſe that underneath the law
Doth ſtand; for if God goodneſs in them ſaw,
Why doth he once and twice ſay, There is none
That righteous be, no, not ſo much as one;
None underſtandeth, none ſeek after God,
His ways they have not known, but have abode
In wickedneſs, unprofitably they
Muſt needs appear to be then every way.

Their throats an open ſepulchre, alſo
Their mouths are full of filthy curſings too,
And bitterneſs, yea, underneath their lips
The aſp hath poiſon. O how many ſlips
And falls in ſin muſt ſuch poor people have!
Now where's the holineſs that ſhould 'em ſave?
Or as a preparation, go before,
To move God to do for them leſs or more.
No, Grace muſt on thee righteouſneſs beſtow.
Or elſe ſin will forever thee undo,
Sweet Paul this doctrine alſo doth expreſs,
Where he ſaith, Some may have righteouſneſs,
Tho' works they have not; and it thus may ſtand,
Grace by the promiſe gives what the command
Requireth us to do, and ſo are we
Quitted from doing, and by grace made free.
Now then if holineſs thou would'ſt obtain,
And would'ſt a tender chriſtian man remain,
Keep faith in action, let that righteouſneſs
That Chriſt fulfilled, always have expreſs
And clear diſtinction in thy heart, from all
That men by ſcripture, or beſides it, call
Inherent goſpel holineſs, or what
Terms elſe they pleaſe to give it, for 'tis that,
And that alone, by which all graces come
Into the heart; for elſe there is no room
For ought but pride, preſumption, or deſpair,
No love or other graces can be there.
Received you the Spirit, ſaith St. Paul,
By hearing, faith, or works? not works and ſhall
No ways retain the ſame, except you do
Hear faith, embrace the ſame, and ſtick thereto.
The word of faith unto me pardon brings,
Shews me the ground and reaſon whence it ſprings:
To wit, free grace, which moved God to give
His Son to die and bleed, that I might live.
This word doth alſo loudly preach to me,
Though I a miſerable ſinner be,
Yet in this Son of God I ſtand compleat,
Whoſe righteouſneſs is without all deceit;
'Tis that which God himſelf delighteth in,
And that by which all his have ſaved been.
When I do this begin to apprehend,
My heart, my ſoul, and mind begins to bend
To God-ward, and ſincerely for to love
His Son, his ways, his people, and to move
With brokenneſs of ſpirit after him
Who broken was, and killed for my ſin.
Now is mine heart grown holy, now it cleaves
To Jeſus Chriſt my Lord, and now it leaves
Thoſe ways that wicked be, it mourns becauſe
It can conform no more unto the laws
Of God, who loved me when I was vile,
And of ſweet Jeſus, who did reconcile
Me unto juſtice by his precious blood,
When no way elſe was left to do me good.
If you would know how this can operate
Thus on the ſoul, I ſhallt o you relate
A little farther, what my ſoul hath ſeen
Since I have with the Lord acquainted been.
The word of grace, when it doth rightly ſeize
The ſpirit of a man, and ſo at eaſe
Doth ſet the ſoul, the Spirit of the Lord
Doth then with might, accompany the word:
In which it ſets forth Chriſt as crucified,
And by that means the Father pacified
With ſuch a wretch as thou, and by this fight,
Thy guilt is in the firſt place put to flight.
For thus the Spirit doth expoſtulate;
Behold how God doth now communicate
(By changing of the perſon) grace to thee
A ſinner, but to Chriſt great miſery,
Tho he the juſt one was, and ſo could not
Deſerve this puniſhment: behold then what
The love of God is! how 'tis manifeſt,
And where the reaſon lies that thou art bleſt.
This doctrine being ſpoken to the heart,
Which alſo is made yield to every part
Thereof, it doth the ſame with ſweetneſs fill,
And ſo doth ſins and wickedneſſes kill;
For when the love of God is thus reveal'd,
And thy poor drooping ſpirit thereby ſeal'd,
And when thy heart, as dry ground, drinks this in
Unto the roots thereof, which nouriſh ſin,
It ſmites them, as the worm did Jonah's gourd,
And makes them dwindle of their own accord,
And die away, inſtead of which there ſprings
Up life and love, and other holy things.
Beſides, the holy Spirit now is come,
And takes poſſeſſion of thee as its home;
By which a war maintained always is
Againſt the old man and the deeds of his.
When God at firſt upon mount Sinai ſpake,
He made his very ſervant Moſes quake:
But when he heard the law the ſecond time,
His heart was comforted, his face did ſhine.
What was the reaſon of this difference,
Seeing no change was in the ordinance?
Altho' a change was in the manner, when
The ſecond time he gave it unto men.
At firſt 'twas given in ſeverity,
In thunder, blackneſs, darkneſs, tempeſt high,
In fiery flames it was delivered,
This ſtruck both Moſes and the hoſt as dead;
But Moſes, when he went into the mount
The ſecond time, upon the ſame account,

No fear, nor dread, nor ſhaking of his mind,
Do we in all the holy ſcripture find,
But rather in his ſpirit he had reſt,
And look'd upon himſelf as greatly bleſt.
He was put in the rock, he heard the name,
Which on the mount the Lord did thus proclaim:
The Lord, merciful, gracious, and more,
Long-ſuffering, and keeping up in ſtore
Mercy for thouſands, pardoning theſe things,
Iniquity, tranſgreſſions, and ſins,
And holding guilty none but ſuch as ſtill
Refuſe forgiveneſs, of rebellious will.
This proclamation better pleaſed him
Than all the thunder and the light'ning
Which ſhook the mount, this rid him of his fear,
This made him bend, make haſte, and worſhip there.
Jehoſaphat, when he was ſore oppreſt
By Amnon and by Moab, and the reſt
Of them that ſought his life, no reſt he found,
Until a word of faith became a ground
To ſtay himſelf upon; O, then they fell,
His very ſong became their paſſing-bell.
Then holineſs of heart a conſequence
Of faith in Chriſt is, for it flows from thence;
The love of Chriſt in truth conſtraineth us,
Of love ſincerely to make judgment thus:
He for us died that for ever we
Might die to ſin, and Chriſt's own ſervants be.
O! nothing's like to the remembrance
Of what it is to have deliverance
From death and hell, which is of due our right,
Nothing's (I ſay) like this to work delight
In holy things; this like live-honey runs,
And needs no preſſing out of honey-combs.
Then underſtand my meaning by my words,
How ſenſe of mercy unto faith affords
Both grace to ſanctify, and holy make
That ſoul that of forgiveneſs doth partake.
Thus having briefly ſhewed you what is
The way of life, of ſanctity, of bliſs,
I would not in concluſion have you think,
By what I ſay, that chriſtian men ſhould drink
In theſe words with lightneſs, or that they
Are not exempted from what every day
Their duty is; No, God doth ſtill expect,
Yea, doth command, that they do not neglect
To pray, to read, to hear, and not diſſent
From being ſober, grave and diligent
In watching, ſelf-denial, and with fear
To ſerve him all the time thou liveſt here.
Indeed I have endeavoured to lay
Before your eyes the right and only way
Pardon to get, and alſo holineſs,
Without which never think that God will bleſs
Thee with the kingdom he will give to thoſe
That Chriſt embrace, and holy lives do chuſe
To live, while here all others go aſtray,
And ſhall in time to come be caſt away.

From Mount Ebal.

Thus having heard from Gerizzim, I ſhall
Next come to Ebal, and you thither call,
Not there to curſe you, but to let you hear
How God doth curſe that ſoul that ſhall appear
An unbelieving man, a graceleſs wretch,
Becauſe he doth continue in the breach
Of Moſes' law, and alſo doth neglect
To cloſe with Jeſus; him will God reject
And caſt behind him, for of right his due
Is that from whence all miſeries enſue.
Curſed, ſaith he, are they that do tranſgreſs
The leaſt of my commandments more or leſs.
Nothing that written is muſt broken be,
But always muſt be kept unto by thee,
And muſt fulfilled be; for here no man
Can look God in the face, or ever ſtand
Before the judgment-ſeat, for if he be
Convict, condemned too aſſuredly.
Now keep this law no mortal creature can,
For they already do as guilty ſtand
Before the God that gave it, ſo that they
Obnoxious to the curſe lie every day,
Which alſo they muſt feel for certainty,
If unto Jeſus Chriſt they do not fly.
Hence then as they for ever ſhall be bleſt,
That do by faith upon the promiſe reſt,
So peace unto the wicked there is none,
'Tis wrath and death that they muſt feed upon.
That what I ſay may ſome impreſſion make
On carnal hearts, that they in time may take
That courſe that beſt will prove when time is done,
Theſe lines I add to what I have begun.
Firſt thou muſt know that God, as he is Love
So is he Juſtice, therefore cannot move,
Or in the leaſt be brought to favour thoſe
His holineſs and juſtice doth oppoſe.
For tho' thou may'ſt imagine in thy heart
That God is this or that, yet if thou art
At all beſides the truth of what he is,
And ſo doſt build thy hope for life amiſs,
Still he the ſame abideth, and will be
The ſame, the ſame for ever unto thee.
As God is true unto his promiſe, ſo
Unto his threat'ning he is faithful too.
Ceaſe to be God he muſt, if he ſhould break
One tittle that his bleſſed mouth did ſpeak.

Now then none can be ſaved but the men
With whom the Godhead is contented when
It them beholds with the ſevereſt eye
Of juſtice, holineſs, and yet can 'ſpy
No fault nor blemiſh in them; theſe be they
That muſt be ſaved, as the ſcriptures ſay.
If this be true, as 'tis aſſuredly,
Woe be to them that wicked live and die;
Thoſe that as far from holineſs have been
All their life long as if no eye had ſeen
Their doings here, or as if God did not
At all regard, or in the leaſt mind what,
Wherein, or how they did his law tranſgreſs,
Either by this or other wickedneſs;
But how deceived theſe poor creatures are,
They then ſhall know when they their burthen bear.
Alas, our God is a conſuming fire,
So is his law, by which he doth require
That thou ſubmit to him, and if thou be
Not in that juſtice found that can ſave thee
From all and every ſentence which he ſpake
Upon mount Sinai, then as one that brake
It, thou the flames thereof ſhall quickly find
As ſcourges thee to laſh, while ſins do bind
Thee hand and foot, for ever to endure
The ſtrokes of vengeance for thy life impure.
What I have ſaid will yet evinced be,
And manifeſt abundantly to thee,
If what I have already ſpoken to
Be joined with theſe lines that do enſue.
Juſtice diſcovers its antipathy
Againſt prophaneneſs and malignity,
Not only by the law it gave to men,
And threat'nings thereunto annexed then,
But inaſmuch as long before that day
He did prepare for ſuch as go aſtray
That dreadful, that ſo much amazing place,
Hell, with its torments, for thoſe men that grace
And holineſs of life ſlight and diſdain,
There to bemoan themſelves with helliſh pain.
This place alſo the pains ſo diſmal be
Both as to name and nature, that in me
It is not to expreſs the damning wights,
The helliſh torture, and the fearful plights
Thereof; for as intolerable they
Muſt needs be found by thoſe that diſobey
The Lord, ſo can no word or thought expreſs
Unto the full the height of that diſtreſs,
Such miſerable caitiffs, that ſhall there
Rebukes of vengeance for tranſgreſſions bear.
Indeed the holy ſcriptures do make uſe
Of many metaphors that do conduce
Much to the ſymbolizing of the place
Unto our apprehenſion; but the caſe,
The ſad, the woful caſe of thoſe lie
As racked there in endleſs miſery,
By all ſimilitudes no mortals may
Set forth in its own nature; for I ſay
Similitudes are but a ſhade and ſhew
Of thoſe or that they ſignify to you.
The fire that doth within thine oven burn,
The priſon where poor people ſit and mourn,
Chains, racks and darkneſs, and ſuch others be
As painting on the wall, to let thee ſee
By word and figures the extremity
Of ſuch as ſhall within theſe burnings lie.
But certainly, if wickedneſs and ſin
Had only fooliſh toys and trifles been,
And if God had not greatly hated it,
Yea, could he any ways thereof admit,
And let it paſs, he would not thus have done,
He doth not uſe to puniſh any one
With any place or puniſhment that is
Above or ſharper than the ſin of his
Hath merited, and juſtice ſeeth due;
Read ſin then by the death that doth enſue.
Moſt men do judge of ſin, not by the fruits
It bears and bringeth forth, but as it ſuits
Their carnal and deluded hearts, that be
With ſenſual pleaſures eaten up; but he
That now ſo judgeth ſhortly ſhall perceive,
That God will judge thereof himſelf and leave
Such men no longer to their carnal luſts,
To judge of wickedneſs, and of the juſt
And righteous puniſhment that doth of right
Belong thereto, and will too in deſpite
Of all their carnal reaſon, juſtify
Himſelf in their eternal miſery.
Then hell will be no fancy, neither will
Mens ſins be pleaſant to them, but ſo ill
And bitter, yea, ſo bitter that none can
Fully expreſs the ſame, or ever ſtand
Under the burden it will on them lay,
When they from life and bliſs are ſent away.
When I have thought how often God doth ſpeak
Of their deſtruction who this law do break;
And when the nature of the puniſhment
I find ſo dreadful, and that God's intent,
Yea, reſolution is, it to inflict
On every ſinner that ſhall ſtand convict,
I have amazed been, yet to behold
And ſee poor ſinners yet with ſin ſo bold,
That like the horſe that to the battle runs
Without all fear, and that no danger ſhuns,
'Till down he falls. O reſolute attempts!
O ſad, amazing, damnable events!
The end of ſuch proceedings needs muſt be,
From which, O Lord, ſave and deliver me.
But if thou think that God thy noble race
Will more reſpect, than into ſuch a place
To put thee; hold, tho' thou his offspring be,
And art ſo lovely, yet ſin hath made thee

Another kind of creature than when thou
Didſt from his fingers drop, and therefore now
Thy firſt creation ſtands thee in no ſtead,
Thou haſt tranſgreſſed, and in very deed
Set God againſt thee, who is infinite,
And that for certain never will forget
Thy ſins, nor favour thee if thou ſhalt die
A graceleſs man; this is thy miſery.
When angels ſinned, tho' of higher race
Than thou, and alſo put in higher place,
Yet them he ſpared not, but caſt them down
From heaven to hell, where alſo they lie bound
In everlaſting chains, and no releaſe
Shall ever have, but wrath, that ſhall encreaſe
Upon them, to their everlaſting woe.
As for the ſtate they were exalted to,
That will by no means mitigate their fear,
But aggravate their helliſh torment here:
For he that higheſt ſtands, if he ſhall fall,
His danger needs muſt be the great'ſt of all.
Now if God noble angels did not ſpare
Becauſe they did tranſgreſs, will he forbear
Poor duſt and aſhes! will he ſuffer them
To break his law, and ſin, and not condemn
Them for ſo doing! Let not man deceive
Himſelf or others; they that do bereave
Themſelves by ſin of happineſs, ſhall be
Cut off by juſtice, and have miſery.
Witneſs his great ſeverity upon
The world that firſt was planted, wherein none
But only eight the deluge did eſcape,
All others of that vengeance did partake;
The reaſon was, that world ungodly ſtood
Before him, therefore he did ſend the flood,
Which ſwept them all away! A juſt reward
For their moſt wicked ways againſt the Lord,
Who could no longer bear them and their ways,
Therefore into their boſom vengeance pays.
We read of Sodom and Gomorrah too
What judgments they for ſin did undergo!
How God from heaven did fire upon them rain,
Becauſe they would not wicked ways refrain!
Condemning of them with an overthrow,
And turned them to aſhes! Who can know
The miſeries that theſe poor people felt
While they did underneath thoſe burnings melt!
Now theſe, and many more that I could name,
That have been made partakers of the flame,
And ſword of juſtice, God did then cut off,
And make examples unto all that ſcoff
At holineſs, or do the goſpel ſlight;
And long it will not be before the night
And judgment, painted out by what he did
To Sodom and Gomorrah, fulfilled
Upon ſuch ſinners be, that they may know
That God doth hate the ſin and perſons too,
Of ſuch as ſtill rebellious ſhall abide,
Although they now at judgment may deride.

PRISON MEDITATIONS,

DIRECTED TO THE HEARTS OF

Suffering SAINTS and Reigning SINNERS.

By JOHN BUNYAN, in Priſon, 1665.

1. FRIEND, I ſalute thee in the Lord,
And wiſh thou may'ſt abound
In faith, and have a good regard
To keep on holy ground.
2. Thou doſt encourage me to hold
My head above the flood,
Thy counſel better is than gold,
In need thereof I ſtood.
3. Good counſel's good at any time,
The wiſe will it receive,
Tho' fools count he commits a crime
Who doth good counſel give.
4. I take it kindly at thy hand
Thou didſt unto me write,
My feet upon mount Zion ſtand,
In that take thou delight.
5. I am (indeed) in priſon (now)
In body, but my mind
Is free to ſtudy Chriſt, and how
Unto me he is kind.
6. For tho' men keep my outward man
Within their locks and bars,
Yet by the faith of Chriſt I can
Mount higher than the ſtars.
7. Their fetters cannot ſpirits tame,
Nor tie up God from me;
My faith and hope they cannot lame,
Above them I ſhall be.

8. I here am very much refreſh'd
  To think when I was out,
I preached life, and peace, and reſt
  To ſinners round about.
9. My buſineſs then was ſouls to ſave,
  By preaching grace and faith.
Of which the comfort now I have,
  And have it ſhall till death.
10. They were no fables that I taught,
  Devis'd by cunning men,
But God's own word, by which were caught
  Some ſinners now and then.
11. Whoſe ſouls by it were made to ſee
  The evil of their ſin;
And need of Chriſt to make them free
  From death, which they were in.
12. And now thoſe very hearts that then
  Were foes unto the Lord,
Embrace his Chriſt and truth, like men
  Conquered by his word.
13. I hear them ſigh and groan, and cry
  For grace to God above;
They loath their ſin, and to it die,
  'Tis holineſs they love.
14. This was the work I was about
  When hands on me they laid,
'Twas this from which they pluck'd me out,
  And vilely to me ſaid,
15. You heretic deceiver, come,
  To priſon you muſt go;
You preach abroad, and keep not home,
  You are the churches foe.
16. But having peace within my ſoul,
  And truth on every ſide,
I could with comfort them controul,
  And at their charge deride.
17. Wherefore to priſon they me ſent,
  Where to this day I lie,
And can with very much content
  For my profeſſion die.
18. The priſon very ſweet to me
  Hath been, ſince I came here,
And ſo would alſo hanging be,
  If God will there appear.
19. Here dwells good conſcience, alſo peace;
  Here be my garments white;
Here, tho' in bonds, I have releaſe
  From guilt, which elſe would bite.
20. When they do talk of baniſhment,
  Of death, or ſuch-like things;
Then to me God ſends heart's content,
  That like a fountain ſprings.
21. Alas, they little think what peace
  They help me too, for by
Their rage my comforts do increaſe;
  Bleſs God therefore do I.
22. If they do give me gall to drink,
  Then God doth ſweet'ning caſt,
So much thereto, that they can't think
  How bravely it doth taſte.
23. For as the devil ſets before
  Me heavineſs and grief,
So God ſets Chriſt and grace much more,
  Whereby I take relief.
24. Though they ſay then that we are fools
  Becauſe we here do lie,
I anſwer, goals are Chriſt his ſchools,
  In them we learn to die.
25. 'Tis not the baſeneſs of this ſtate
  Doth hide us from God's face,
He frequently, both ſoon and late
  Doth viſit us with grace.
26. Here comes the angels, here comes ſaints,
  Here comes the Spirit of God,
To comfort us in our reſtraints
  Under the wicked's rod.
27. God ſometimes viſits priſons more
  Than lordly palaces,
He often knocketh at our door,
  When he our houſes miſs.
28. The truth and life of heavenly things
  Lifts up our hearts on high,
And carries us on eagles wings,
  Beyond carnality.
29. It takes away thoſe clogs that hold
  The hearts of other men,
And makes us lively, ſtrong and bold
  Thus to oppoſe their ſin.
30. By which means God doth fruſtrate
  That which our foes expect;
Namely, our turning th' Apoſtate,
  Like thoſe of Judas ſect.
31. Here comes to our remembrance
  The troubles good men had
Of old, and for our furtherance,
  Their joys when they were ſad.
32. To them that here for evil lie,
  The place is comfortleſs,
But not to me, becauſe that I
  Lie here for righteouſneſs.
33. The truth and I were both here caſt
  Together, and we do
Lie arm in arm, and ſo hold faſt
  Each other; this is true.
34. This goal to us is as a hill,
  From whence we plainly ſee
Beyond this world, and take our fill
  Of things that laſting be.
35. From hence we ſee the emptineſs
  Of all this world contains;
And here we feel the bleſſedneſs
  That for us yet remains.
36. Here we can ſee how all men play
  Their parts, as on a ſtage,
How good men ſuffer for God's way,
  And bad men at them rage.
37. Here we can ſee who holds that ground
  Which they in ſcripture find;
Here we ſee alſo who turns round
  Like weathercocks with' wind.
38. We can alſo from hence behold
  How ſeeming friends appear
But hypocrites, as we are told
  In ſcripture every where.
39. When we did walk at liberty,
  We were deceiv'd by them,
Who we from hence do clearly ſee
  Are vile deceitful men.
40. Theſe politicians that profeſt
  For baſe and wordly ends,
Do now appear to us at beſt
  But Machiavilian friends.

41. Tho' men do ſay, we do diſgrace
Our ſelves by lying here
Among the rogues, yet Chriſt our face
From all ſuch filth will clear.
42. We know there's neither flout nor frown
That we now for him bear,
But will add to our heavenly crown,
When he comes in the air.
43. When he our righteouſneſs forth brings
Bright ſhining as the day,
And wipeth off thoſe ſland'rous things
That ſcorners on us lay.
44. We ſell our earthly happineſs
For heavenly houſe and home;
We leave this world becauſe 'tis leſs,
And worſe than that to come.
45. We change our droſſy duſt for gold,
From death to life we fly:
We let go ſhadows, and take hold
Of immortality.
46. We trade for that which laſting is,
And nothing for it give,
But that which is already his
By whom we breathe and live.
47. That liberty we loſe for him,
Sickneſs might take away:
Our goods might alſo for our ſin
By fire or thieves decay.
48. Again, we ſee what glory 'tis
Freely to bear our croſs
For him, who for us took up his,
When he our ſervant was.
49. I am moſt free that men ſhould ſee
A hole cut thro' mine ear;
If others will aſcertain me,
They'll hang a jewel there.
50. Juſt thus it is we ſuffer here
For him a little pain,
Who, when he doth again appear,
Will with him let us reign.
51. If all muſt either die for ſin
A death that's natural;
Or elſe for Chriſt, 'tis beſt with him
Who for the laſt doth fall.
52. Who now dare ſay, we throw away
Our goods or liberty,
When God's moſt holy word doth ſay
We gain thus much thereby?
53. Hark yet again, you carnal men,
And hear what I ſhall ſay
In your own dialect, and then
I'll you no longer ſtay.
54. You talk ſometimes of valour much,
And count ſuch bravely mann'd,
That will not ſtick to have a touch
With any in the land.
55. If theſe be worth commending then,
That vainly ſhew their might,
How dare you blame thoſe holy men
That in God's quarrel fight?
56. Tho' you dare crack a coward's crown,
Or quarrel for a pin,
You dare not on the wicked frown,
Nor ſpeak againſt their ſin.
57. For all your ſpirits are ſo ſtout,
For matters that are vain;
Yet ſin beſets you round about,
You are in ſatan's chain.
58. You dare not for the truth engage,
You quake at 'priſonment;
You dare not make the tree your ſtage
For Chriſt, that King, potent.
59. Know then, true valour there doth dwell
Where men engage for God,
Againſt the devil, death and hell,
And bear the wicked's rod.
60. Theſe be the men that God doth count
Of high and noble mind;
Theſe be the men that do ſurmount
What you in nature find.
61. Firſt they do conquer their own hearts,
All worldly fears, and then
Alſo the devil's fiery darts,
And perſecuting men.
62. They conquer when they thus do fall,
They kill when they do die:
They overcome then moſt of all,
And get the victory.
63. The worldling underſtands not this,
'Tis clear out of his ſight;
Therefore he counts this world his bliſs,
And doth our glory ſlight.
64. The lubber knows not how to ſpring
The nimble footman's ſtage;
Neither can owls or jackdaws ſing
If they were in the cage.
65. The ſwine doth not the pearls regard,
But them doth ſlight for grains.
Tho' the wiſe merchant labours hard
For them with greateſt pains.
66. Conſider man what I have ſaid,
And judge of things aright;
When all men's cards are fully play'd,
Whoſe will abide the light?
67. Will thoſe, who have us hither caſt?
Or they who do us ſcorn?
Or thoſe who do our houſes waſte?
Or us, who this have born?
68. And let us count thoſe things the beſt
That beſt will prove at laſt;
And count ſuch men the only bleſt,
That do ſuch things hold faſt.
69. And what tho' they us dear do coſt,
Yet let us buy them ſo;
We ſhall not count our labour loſt
When we ſee others woe.
70. And let ſaints be no longer blam'd
By carnal policy;
But let the wicked be aſham'd
Of their malignity.

3 MA 53

The END of the SECOND VOLUME.